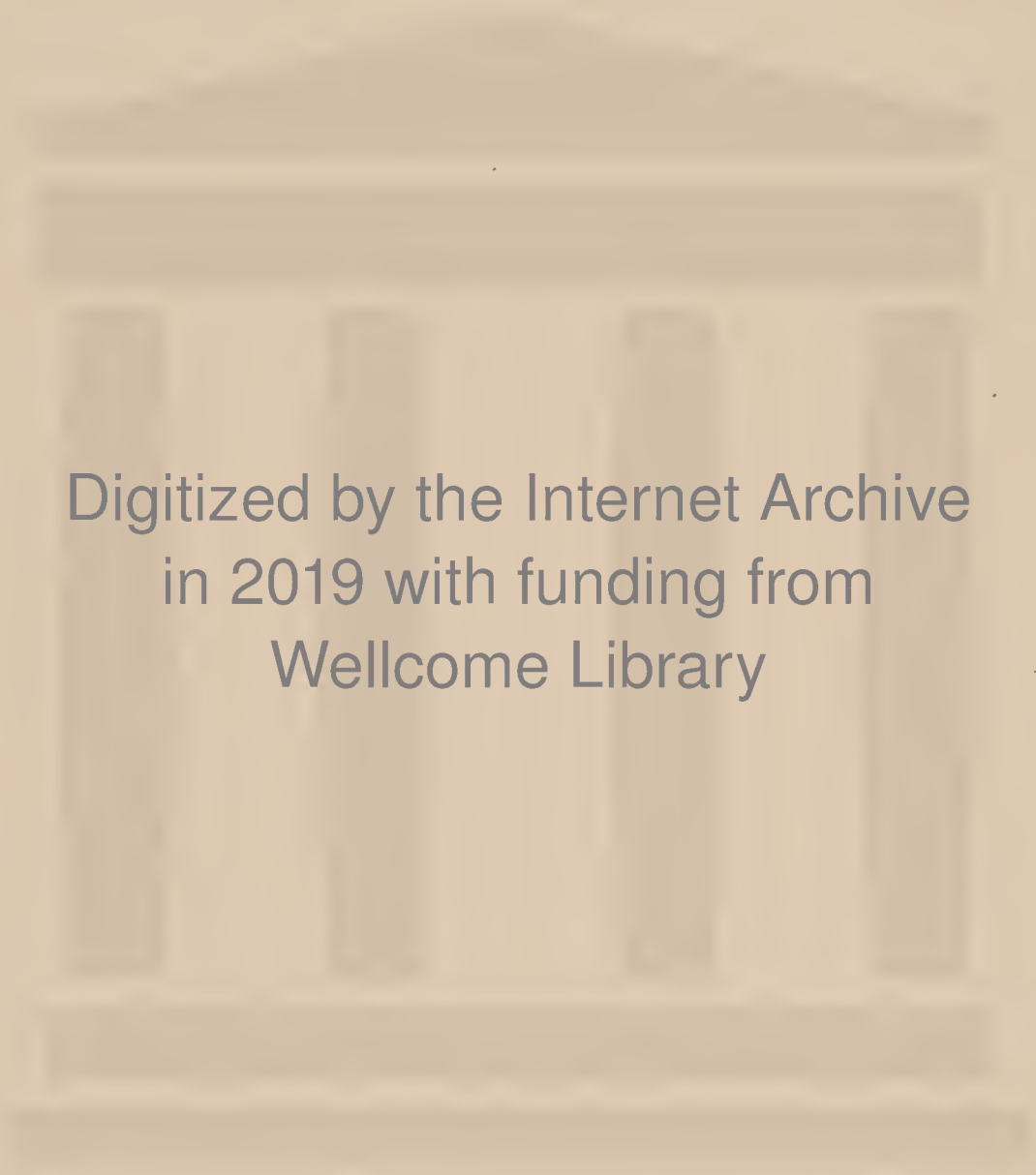

Digitized by the Internet Archive
in 2019 with funding from
Wellcome Library

https://archive.org/details/s2id13297110

60700

THE

Eclectic Review,

VOL. X.

FROM

JULY TO DECEMBER 1813, *INCLUSIVE.*

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην· αλλ' ὁσα ειρηται παρ' ἑκαστη των αἱρεσεων τουτων καλως, δικαιοσυνην μετα ευσεβους επιστημης εκδιδασκουσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ φιλοσοφιαν φημι.

CLEM. ALEX. *Strom. Lib.* 1.

LONDON:

PRINTED FOR GALE, CURTIS, AND FENNER, PATERNOSTER-ROW.
JOSIAH CONDER, 18, ST. PAUL'S CHURCH-YARD; PARKER, OXFORD;
DEIGHTON, CAMBRIDGE; AND OLIPHANT, WAUGH, AND INNES,
EDINBURGH.

1813.

H. Bryer, Printer, Bridge-street, Blackfriars, London.

CONTENTS OF VOL. X.

Page.

Baillie's Joanna, Series of Plays on the Passions 21
——————— Miscellaneous Plays 21
——————— Family Legend 167
Bennet's Star of the West, being Memoirs of the Life of Risdon Darracott 186
Berzelius's View of the Progress and present State of Animal Chemistry; translated by Dr. Brunnmark 243
Bidlake's Year, a Poem 456
Birt's Erastus and Trophimus 396
Blaquiere's Letters from the Mediterranean . . . 442, 646
Bridal of Triermain, or the Vale of St. John 368
Byron's Giaour 523

Chateaubriand's Beauties of Christianity 55, 191
Cheyne's Cases of Apoplexy and Lethargy 342
Clarkson's Memoirs of the Private and Public Life of William Penn . 497
Collections from the Greek Anthology, by Bland and others . . 144
Cresswell's Elementary Treatise on the Geometrical and Algebraical Investigation of Maxima and Minima 217
Custance's Popular Survey of the Reformation and Fundamental Doctrines of the Church of England 465

Dunlap's Memoirs of George Frederick Cooke, Esq. . . . 611

Ellis's Inquiry into the Changes induced on Atmospheric Air by the Germination of Seeds, &c. 479
Ellis's Farther Inquiries into the Changes of the Atmospheric Air, &c. 479, 622
Essays on the Sources of the Pleasures received from Literary Compositions 271, 350
Estlin's Discourses on Universal Restitution 424
Eustace's Answer to Bishop Tomline's Charge 201

Feinagle's New Art of Memory 331
Finch's Essay on the Principles of Political Philosophy . . . 378
Forsyth's Remark's on Antiquities, Arts, and Letters, during an Excursion in Italy 533
Frend's Evening Amusements 67

Gamble's View of the Society and Manners of the North of Ireland in 1812 229
Graham's Journal of a Residence in India 569
Grant's Sketch of the History of the East India Company . . 383

Hall's Character of the Rev. Thomas Robinson . . . 471
Hall's Tour through Ireland 595
Historical Sketches of Politics and Public Men for the year 1812 . 287
Hutton's Tracts on Mathematical and Philosophical Subjects . . 130

Letters to the Rev. Herbert Marsh, in refutation of his opinion that the Dissenters aim to subvert the Religious Establishment of the Country 152
Letter of Explanation by Dr. Marsh to a Dissenter and Layman . . 152

CONTENTS.

Page.

List of Works recently published . . 109, 214, 318, 437, 542, 655
Lloyd's Characteristics of Men, Manners, and Sentiments . . 601
Lucas's Joseph, a religious Poem 601

Malcolm's Sketch of the Sikhs 77
Mant's Sermons for Parochial and Domestic Use 49
Marsh's Reply to the Strictures of the Rev. Isaac Milner . . 580
Mawe's Treatise on Diamonds and Precious Stones . . . 519
Meikle's Traveller or Meditations on Board a Man of War . . 362
——— Solitude Sweetened 362
Milner's Strictures on some of the Publications of the Rev. Herbert Marsh, intended as a Reply to his Objections against the British and Foreign Bible Society 87
Modern Antique, or the Muse in the Costume of Queen Anne . . 477
Morell's Studies in History 264

Nares on the Influence of Sectaries and the Stability of the Church. A Charge to the Clergy of Stafford 152
Newport's Don Emanuel, a Poem 601
Nichol's Planter's Kalendar 532
Northcote's Memoirs of Sir Joshua Reynolds 545

Patrick's Death of Prince Bagration 601
Protestant Layman's Letter in Reply to the Rev. Mr. Thorp's Speech on Catholic Emancipation 201
Pykes's Triumph of Messiah 601

Saumarez's Oration before the Medical Society of London . . 401
Sanderson's Appeal to the Imperial Parliament on the Claims of the Colony of Trinidad 1
Selection from the Gentleman's Magazine 158
Select Literary Information . . 108, 212, 316, 435, 539, 653
Select Remains of Mr. James Meikle 362
Serle's Secret Thoughts of a Christian lately departed . . . 515
Shipwrecks and Disasters at Sea 304
Sike's Discourse on Parochial Communion 255
Simeon's Dr. Marsh's Fact 580
Smith on the Sacrifice of Christ, its Nature, Value, and Efficacy . 101
Stephens's Memoirs of John Horne Tooke . . . 289, 402
Stoddard's Sketches, Historical and Descriptive of Louisiana . . 114
Styles's Sermons on Various Subjects 635

Thorp's Catholic Emancipation: an Inquiry into the Principles of the Supporters of the Catholic Claims 201
Thorp's Catholic Emancipation—Substance of an intended Speech . 201
Thurlow's, Lord, Poems on several occasions 74
Tomline's Charge delivered to the Clergy of the Diocese of Lincoln . 201
Townsend's Character of Moses established for veracity as the Historian of Events from the Creation to the Deluge 32
Tytler's Essay on the Principles of Translation 492

THE

ECLECTIC REVIEW,

For JULY, 1813.

Art. I. *An Appeal to the Imperial Parliament upon the Claims of the ceded Colony of Trinidad, to be governed by a Legislature and Judicature;* founded on Principles sanctioned by Colonial Precedents and long Usage, with Observations thereon, intimately connected with the Political and Civil Interests of all the British West India Colonies. By John Sanderson, Esq. Barrister at Law. 8vo. Richardson. 1813.

THE Island of Trinidad is a spot which a painter might select as the scene of inexhaustible beauties, where a naturalist would find the subject of endless admiration, and which a politician, ignorant of its history, might mark out as the probable centre of some future commercial empire.

Whatever might be the surmises of a mere speculative philosopher, as to the future destiny of this great country, its present history tells of nothing but wretchedness, confusion, and bad government. In the year 1782, M. de Chacon, at that time the Spanish Governor of this colony, in order to supply the deficiency which then existed in the number of settlers, was induced to issue a proclamation, holding out a full indemnity and protection against the claims of their creditors, as a boon to all who would reside within the limits of his government. The object of those by whom this flagrant violation of the law of nations was concerted, appears to have been fully answered. From all the neighbouring European settlements, crowds of insolvent debtors poured into this asylum, and there received grants of lands which could not, by any judicial process, be brought to sale for the satisfaction of the demands of their prior creditors. He must have been sanguine indeed, who could have expected the social virtues to flourish in a population so constituted. Even the West Indians (who have not the reputation of being more fastidious than the rest of mankind in the selection

of their society) were alarmed. The Legislature of Grenada passed an Act, on the 5th of July, 1784, which contains the following curious recital and enactment: 'Whereas the persons guilty 'of such robberies and frauds have found, and continue to find, a 'refuge and asylum in the Island of Trinidad for the slaves so 'taken away, and all applications for redress made to the Go-'vernor of that Island, &c. have hitherto continued fruitless;'---therefore the Act proceeds to authorize the arrest, upon suspicion, 'of all persons coming from the said Island.' In the year 1797, General Abercrombie commanding a large body of his Majesty's forces, reduced this colony to capitulate, and at the peace of Amiens it was ceded, in perpetuity, to the British crown. What we have gained by this acquisition, of which we should not be better contented to be destitute, we profess ourselves unable to explain. That rage of speculation which, during a short time, exhausted the resources of our merchants and planters, in stocking with negroes the estates which were granted with a profuse liberality by the Crown, has long since ceased to operate. Commercial bankruptcies and political dissension have for the last ten years filled the newspapers, and exercised all the intellect and energies of this restless community. During a long period, they carried on an unceasing persecution against the Governor-General Picton, and more recently have waged a war no less inveterate against Mr. Smith, their principal Magistrate.

The pamphlet before us forms a worthy continuation of these most unworthy squabbles. Its immediate purpose seems to have been, to call the attention of the public to certain disputes, lately depending in the Court of King's Bench, between the author and the Chief Judge of Trinidad; and truly had it contained nothing else, we should not have thought it very just to the latter gentleman, or quite fair towards our readers, to have called it from that obscurity in which, happily for the reputation of Mr. Sanderson, it has hitherto reposed. But it relates to matters of much more extensive interest than *nisi prius* disputes and insular controversy. It is a formal and laboured defence of the system of legislation adopted by this country in her West Indian settlements, and may be presumed to contain the whole argument which can be adduced in support of that anomalous form of colonial government. Upon this subject we have formerly intimated an opinion irreconcileably at variance with that of our author, and we shall endeavour, as briefly as the nature of the question will admit, to state the grounds and reasons of our dissent.

It will perhaps, however, relieve us from some difficulties in the prosecution of this task, to discharge, in the first place, the duty we have undertaken of passing sentence on the merits of

Mr. Sanderson's publication. His work then is partly legal, partly political, and in part rhetorical. His law, however, is we think materially injured by his politics, his politics are not much improved by his law---and his eloquence is equally detrimental to both. The learning exhibited in this pamphlet is at once minute and inaccurate; its speculative or theoretical parts alike bold and feeble. Mr. Sanderson announces himself as a barrister; and had we been left to guess at the nature of his professional pursuits, we think we should probably have had but little difficulty in discovering them from his usual tone and manner. He is a great quoter of authorities, and relies with the utmost confidence on the *responda prudentum.* With him the opinion of Mr. Serjeant Marshall is conclusive---the dicta of a Chief Justice oracular. But then, like too many of his brethren, he is somewhat fickle in his respect for cases and decisions. So long as they support his own views, they possess an authority which it would be at once useless and presumptuous to question: but let them oppose themselves to his peculiar notions, and they become mere hallucinations---the day dreams of erroneous and fanciful beings, by whose reveries no wise man would suffer the natural independence of his understanding to be controlled. All this in its place may be well enough. But we would submit to our author, that it is only in an argument *at bar* that men are privileged to be inconsistent.

The faults of this work do not, however, wholly arise from the professional habits of its author. It is the production of an angry partisan, who overrates the importance of the subject by which his own feelings are agitated, and expresses his indignation against his opponents, by a liberal use of every mode of invective, and of all those mute expressive symbols of resentment and admiration for which we are indebted to the skill of the compositor. Some passages however may be found which have not been produced without much labour and assiduity: one of the most elaborate of these we extract for the perusal of our readers.

'Because arbitrary government is, of necessity, continued over a class of people, who, from want of education in religion and morality, are incapable of using freedom, with any benefit to themselves or safety to the community; must it be therefore argued, that it is also necessary to deny the civil and political liberties of enlightened society to those superior orders of men, whom Providence has permitted to be elevated, by birth and education, to that rank and authority, which has constituted them the immediate lords of those, *whom the same Providence has ordained to remain still in vassalage?* Upon what principle of political reasoning can it be established that the colonists ought to be disfranchised, because their negroes cannot with safety be made free? Where did the ideas of civil and political liberty ever become so nobly exalted as in ancient Rome, when similar servitude was tolerated there? More than half the inhabitants of

the earth are still in bondage. Though liberty like the ocean gains ground in some parts of the world; yet like the ocean, too, she recedes from others: and though there is no domestic slavery in modern Rome, yet an ancient Roman would have considered himself a very slave, under those privations of civil and political liberty, that are now suffered by his posterity.'

'As well therefore, might it be asserted, that none shall be rich, because some still must be poor; as that the white colonists in Trinidad, may not enjoy civil and political liberties, because they cannot be conceded to the negroes.'

'These are nature's inequalities. Systems of equalization are not found in nature, any more than in politics. All animated nature teaches us subordination: Christianity enjoins obedience to superiors on earth; *and teaches us that even in heaven "there are many mansions"!!!* p. 192.

The taste and the theology of the foregoing passage are of nearly equal excellence, but it is not our present object to enter upon discussions either of *belles-lettres* or divinity: our immediate concern is with Mr. Sanderson's argument.

In the abolition of the slave trade no men rejoiced---none continue to rejoice---more cordially than ourselves. It was the noblest triumph of justice and mercy which the history of the world records---the greatest practical benefit, perhaps, which it has ever been permitted to man to confer on his fellow creatures. On these things, however, it is now happily unnecessary to dwell. The short interval of six years has effected a mighty revolution in the minds of men on this subject. Parliament which once, from year to year, quietly tolerated the continuance of this plague, have recently, without a dissenting voice, declared that trading to be a felony, which, a few short months ago, was confidently extolled as the means of relieving Africa from the horrors of famine, massacre, and infanticide;---a valuable lesson to those who are still struggling against reproach and difficulty for the good of mankind; who are labouring for the promotion of Christian knowledge at home, or the abolition of an inhuman superstition among our subjects in the East!

Nil actum reputans, &c. is a maxim to which the race of conquerors have ever shewn the most resolute adherence. The friends of mankind should not, in the pursuit of their objects, neglect a policy to which the enemies of the world have been indebted for their greatness. If the abolition of the slave trade effected much, no slight exertions must be yet made to secure the full accomplishment of the great work of benevolence, of which the abolition was intended to be the commencement and the foundation. On this subject, as we apprehend it is less considered than its importance deserves, we must be indulged with a few remarks.

When civilized men migrate in large bodies to barbarous and ill-peopled countries, it seems to be in the natural order of events, that the native population should melt away to make room for the support of the new adventurers. The causes of this triumph of civilized over savage society are very obvious, and have been very frequently explained. Thus, the encroachments of the Europeans in North America and in New Holland, were made at the expence of the aboriginal inhabitants of those countries; and whatever may be thought of the justice or injustice of the usurpation, it seems very clear that it has been the means of making large additions to the general stock of intelligence and social happiness throughout the world. Some may question the legitimacy of the means which have been adopted to produce that result; but no wise man, we think, will deny that the result itself has been salutary. It can scarcely be disputed, that the citizens of the United States, alone, far out-number the aggregate population of the whole continent of North America, as it stood immediately before our occupation of that territory;---that they incalculably surpass their predecessors in religious knowledge, in social virtue, and domestic happiness, seems too clear to need to be stated.

This however is not the history of the fluctuation of mankind in the West Indian islands. The Spaniards invaded the New World with no ideas or intention of colonization. Having established their authority in those once happy regions, they compelled the wretched Charibs to the most cruel and unintermitted labours. Toiling in the mines without relaxation and without sufficient subsistence, unknown European distempers, frequent famines, and the slower but not less certain ravages of unusual fatigue swept off, in a time incredibly short, the whole race of native inhabitants. Fifty years had not rolled away after the first approach of the Spaniards to their shores, when, through the whole extent of those fertile islands, scarcely one of their original possessors remained to mourn the extinction of his kindred, or to preserve the memory of the independence of his fathers. Nor was this waste of mankind compensated, as in other countries, by any great augmentation in the number of the invaders. The Spaniards, though powerful to depopulate, were wholly incompetent to occupy or cultivate their new territories; and it is probable that the great chain of the Antilles would have remained to the present day a fruitful desart, had not the project been conceived, in an evil hour, of supplying the want of slaves by importation from the continent of Africa. A resource perfectly inexhaustible being thus opened to the avarice of the colonists, the suspended labours of agriculture and mining were resumed with increased alacrity. The same policy was followed by the other nations of Europe in the several settlements esta-

blished by those powers in the West Indies; and the trade in slaves rapidly increased, till at length the amount of the annual importations almost exceeded belief. It will not be an exaggeration to state, that, in some years, the whole number of negroes carried by Europeans into servitude, was not less than 200,000. This unequalled abomination was at length, in 1807, most materially checked by the Abolition Act, and has, subsequently to that time, been either regulated or abolished in the United States, and the Spanish provinces of Chili, Buenos Ayres, and the Caraccas.

The past is remediless. The evils which we have inflicted on Africa, ages will not repair; but something it may be possible for us to do, towards the amelioration of the state of the oppressed natives of that country. On this subject it is, in the first place, quite obvious that nothing is more necessary for our future guidance, than a careful retrospect of our past conduct; and, secondly, that no part of the African race has so imperious a claim on our exertions for its benefit, as that unhappy class of men who are immediately subject to our controul in the West Indies. With respect to this great body of men, a question immediately occurs to the mind of the most important and interesting nature. What is the probability that the present race of slaves in the West Indies will, like their predecessors the Charibs, be swept away by the oppression of their masters from the face of the earth? Is there in their condition any thing which seems to promise a longer term of existence? The consideration of this question will perhaps be less irrelevant to the subject matter of Mr. Sanderson's pamphlet, than may at once appear.

1. It will be admitted, that the negro race has already existed in a state of West Indian slavery much longer than the original inhabitants of the country; and hence, perhaps, it may be concluded, that in future they will continue to keep up their population under all the pressure to which they are at present, and have been for so many years past, subjected. They who reason thus, however, completely exclude from their calculations one consideration which is quite sufficient to overthrow their whole inference. Most unquestionably it is not the fact that the negro slaves in the West Indies have kept up their population. It has been supported, not by natural increase but by importation. The whole number of slaves in Jamaica, for instance, or any of the old settled islands, was not greater at the period of the abolition than it had been twenty years before that time; and yet in those twenty years not less than from forty to fifty thousand native Africans, of all ages, were, at the lowest estimate, purchased by the planters of that island. Such was the waste of human life that, but for these periodical additions to the existing stock, the diminution in the numbers of the slaves must

have been rapidly apparent, in the abandonment of the plantations, and the stoppage of the annual consignments of rum and sugar to the British merchants. The great controversy which so long agitated this country as to the abolition of the slave trade, is not of such a remote date, but that every man who attended to it must remember, with what frequency and vehemence the West Indians insisted on this point---how incessantly it was repeated, that the negro population was incompetent to maintain its own numbers in the ordinary course of natural increase---and how confidently the ruin of the colonies and a deficiency of labour was predicted from the stoppage of the channel by which the gradual decay was repaired. Horrible to humanity as was the conclusion in favour of the endless continuance of this traffic, attempted to be drawn from this statement, the statement itself led inevitably to one consequence---that both the positive and the preventive checks to population, operated in the West Indies to a degree perfectly unknown in any other part of the world. Now, as this gradual waste of life was not asserted to exist among the *free* coloured inhabitants of these islands, the conclusion was irresistible, that, in the state of slavery only, this incompetency in the negro race to increase and multiply prevailed; and that to some circumstances attendant on that state, the progressive diminution of their numbers was to be attributed.

2. It is insisted that the superior hardihood of constitution will enable the African slaves to exist longer in a state of slavery than was possible to the effeminate Charib, and that the kind of slavery to which they are subject is itself far less rigorous and unfriendly to longevity. The accuracy of the first part of this position we are not disposed to dispute: the accounts transmitted to us of the feebleness, both of body and mind, of the Indian nations may be exaggerated, but, if not very grossly erroneous indeed, certainly seem to establish the general fact, that that people were characterized by the most extreme listlessness and debility. But as to the comparative lightness of the negro's labours, we are very sceptical. The operations of mining were no doubt exceedingly pernicious, but it was not any large number of the people who were so employed. The islands were never very abundant in the precious metals, and were soon abandoned for the richer mines of the southern continent. While engaged in the common drudgery of agriculture, and domestic servitude, the numbers of the Charibs gradually diminished, without any extreme severity having been employed to accelerate their fate. The cultivation of the cane was not introduced till many years after the discovery of America; nor is there any reason to believe that the tasks imposed on the Indians were peculiarly painful or oppressive. What, on the other hand, is the

situation of the negro? He is engaged in a description of agriculture of all others the most laborious---where immense exertion is occasionally requisite---in which the harvest lasts during nearly one half of the year---and where the crop time is uniformly a season of the most incessant toil. We know no better illustration of these facts than may be found in a pamphlet, published several years ago, under the title of "The Crisis of the Sugar Colonies." As this work is now rarely to be met with, we extract from it the following description of the operation of *holeing*.

'When employed in the labour of the field, as for example, 'in *holeing a cane piece, i. e.* in turning up the ground with 'hoes into parallel trenches, for the reception of the cane-plants, 'the slaves of both sexes, from twenty perhaps to fourscore in 'number, are drawn out in a line, like troops on a parade, each 'with a hoe in his hand, and close to them in the rear is stationed 'a driver, or several drivers in number duly proportioned to that 'of the gang. Each of these drivers, who are always the most 'active and vigorous negroes on the estate, has in his hand, or 'coiled round his neck, from which, by extending the handle, it 'can be disengaged in a moment, a long, thick, and strongly 'plaited whip, called a *cart-whip*; the report of which is as loud, 'and the lash as severe, as those of the whips in common use with 'our waggoners, and which he has authority to apply at the 'instant when his eye perceives an occasion, without any previous 'warning.---Thus disposed, their work begins, and continues 'without interruption for a certain number of hours, during which, 'at the peril of the drivers, an adequate portion of land must be 'holed.

'As the trenches are generally rectilinear, and the whole line 'of holers advance together, it is necessary that every hole, or 'section of the trench should be finished in equal time with the rest; 'and if any one or more negroes were allowed to throw in the hoe 'with less rapidity or energy than their companions in other parts 'of the line, it is obvious that the work of the latter must be sus-'pended; or else, such part of the trench as is passed over by the 'former, will be more perfectly formed than the rest. It is, there-'fore, the business of the drivers, not only to urge forward the 'whole gang with sufficient speed, but sedulously to watch that 'all in the line, whether male or female, old or young, strong or 'feeble, work as nearly as possible in equal time, and with equal 'effect. The tardy stroke must be quickened, and the languid 'invigorated; and the whole line made to *dress*, the military 'phrase, as it advances. No breathing time, no resting on the 'hoe, no pause of languor, to be repaid by brisker exertion on 'return to work, can be allowed to individuals: all must work, or 'pause together.'*

* Crisis of the Sugar Colonies. pp. 9, 11.

Such are the toils of a negro slave in the ordinary occupations of West Indian husbandry. The labours of the harvest are however still more fatal to his ease and health. At this period he is, for several months of the year, compelled to labour through a great part of the night, exposed to the unwholesome damps of that pestilential climate. The much boasted Ameliorating Acts of the several colonies---(see the Bahama and Grenada Acts particularly)---not only recognize the existence of this evil, but do not even attempt to correct it. They enact that the slaves shall not be *at other periods of the year* compelled to work before sun rise or after sun set. No doubt the labours of a cotton plantation are less severe, than those which take place on a sugar estate: but it is to be considered, that sugar is the great staple and the chief article of culture in the West Indies, and that the cotton grounds are principally situated in the swamps and marshes of the Spanish Main, where the increased malignity of the climate amply compensates, in its effect on the longevity of the slave, for any diminution of positive exertion and toil. The comparison between the labours of the negro slave and those of the Charib might easily be extended further, but our narrowing limits compel us to contract our statements on this point.

3. It is clear that the want of the means of subsistence formed the great cause of the gradual decline and ultimate extinction of the native population of the West Indies. The negro slave, on the contrary, it may be supposed, does not suffer any privations of this kind; and no doubt if it be true that his mere animal nature has sufficient sustenance, the man may protract life to extreme old age, although his moral and intellectual part is neglected and debased. Now we admit that it is extremely difficult to institute a comparison between the quantity of food usually allotted by his master to a native Indian, and the pittance which the modern planter allows for the subsistence of his slave. We may reasonably presume that very little superfluity has been permitted in either case. If it should be said, in favour of the negro, that the minimum of his daily provision is in most of the colonies ascertained by law, it ought, on the other hand to be recollected, that his greater capacity for exertion, and the actual amount of his labours, render a larger quantity of substantial and nutritive diet necessary for the support of life and health in the African, than was sufficient for the sustenation of the Charib. But whatever might be the result of the supposed comparison, one thing we consider as perfectly clear. We mean that there is, generally, throughout the West Indies, a great deficiency of food among the slave population. No one of those islands produces within itself the means of its own subsistence. In times of peace they are dependent on North America. An

embargo act---a bad season among the farmers of Pensylvania or New Hampshire---or a war between Great Britain and the United States, threatens our West India Colonies with the extremest miseries of famine: into so unnatural state has the rage of speculation, unsupported by any real capital, reduced those fertile islands. Now it needs little reflection to discover what must be the effect, upon the slave population, of the extreme scarcity and consequent dearness of provisions. But further, it must be considered that the cheapness of sugar is as prejudicial to the comforts of the negro, as the dearness of food, nay perhaps still more so. High markets for colonial produce may enable the planter to provide the means of supplying his estate with rice and salted pork, even though the price of those articles may be unnaturally raised: but when, as for many years past has been the case, the outgoings of the plantation have on an average exceeded the returns, the planter can with difficulty purchase the coarsest articles of food in the most abundant seasons. When both these circumstances are combined---when sugar is unusually cheap and flour as unusually dear---it is not hard to conceive how much both the quality and quantity of the daily allowances made to the gang will be deteriorated. It may be said, however, that the law insures to the negro his daily portion; and that it is vain to argue, from probabilities, that a people can be needy and impoverished, for whose support the legislature has made so ample a provision. To this subject we shall shortly advert more at large. In this place it may be sufficient to observe, that it is in contradiction to the whole experience of mankind and the united testimony of all ages, to expect a rigorous execution of laws which oppose themselves to the interests, feelings, and prejudices of all the wealthy and powerful of the community.

4. But we may be told, that the interest of the planter will, even in the absence of all humanity, insure a careful observance of every thing which may be necessary to support the life and health of his slave, and that selfishness will protect the negro even where he has no other protection. Now, in the first place, the operation of the same motives ought, it should seem, to have protected the native Indians; but such certainly was not the fact. Next, we observe, that this argument supposes the West Indian habitually to prefer his remote interests to those which are present---a practice we fear not very usual any where, and to be expected in few societies less than in those of our slave colonies. But we cannot but think that there is a sense in which it is *not* the interest of the planter to endeavour to protract the life of the negro. A cotton spinner knows that there is sometimes so great a demand for his manufacture, that, for the sake of anticipating his rivals in a high market, it may be worth his while to work up, within a certain time, all the raw cotton he can

purchase, even though by the extraordinary exertion he may ruin his machinery. The surplus gains will enable him to replace it, and to retain a large profit---or he may grow so rich by the speculation as to be able to abandon the trade altogether. The postmasters between London and York know that there are times (such as those of a general election) in which it may, with reference to pounds, shillings, and pence, be no bad policy to work their horses to death. The extraordinary demand for carriage, and the raised rate of postage, will amply indemnify them for the loss of the animals themselves. The postmaster, too, is aware that in seasons when corn and hay are dear, it may be more profitable, on the whole, especially if his capital is small, to starve his cattle, even though they are thereby disqualified from earning so much for him as they would have been able to earn, if better fed and more carefully attended. It is in these cases a dry question of arithmetic. Now if it can be supposed that a West Indian planter estimates his negroes much as the postmaster does his horses or the manufacturer his machinery---that is to say by their power of increasing his wealth---need it be questioned, that he will reason respecting them exactly on the same principles, and by the application of the same calculations? If it is cheaper to buy than to rear a stock, why should we doubt that economy will be consulted? We must fairly confess our apprehensions, that something very like this was once the fact to a very great and horrible extent, and that in some degree it still continues to be so. We admit, and we rejoice to admit, that the abolition, by enhancing the value of the slave, has tended to increase his chance of humane treatment. Still, however, that increased value is not so great as to make it quite clear that it is worth while, in a pecuniary view, to encounter great expense in order to protract the life of a slave; and if there is any opportunity left for supplying the gradual waste of life by smuggling, there seems the greatest reason to apprehend that self interest, instead of becoming the ally of humanity, may be made her most powerful antagonist.

But is not this reasoning uncharitable? Does it not suppose the existence of a degree of depravity too monstrous to be credited? Nay, are not the existing laws in the West Indies conclusive evidence of the attention paid by those communities to the comfort and well being of the slaves? And do not these laws furnish a reason for disputing the justice of the apprehensions, as to the fate of the present race of negroes, deduced from a retrospect of the history of the native Indians? They, it may be said, were protected by no laws, but were exposed to all the capricious cruelty of their masters; and in this difference of situation may be found a reason for anticipating a much longer duration to the existence of the African race, than was granted to

the Charibs. But we must again protest against the presumption, that the condition of a people can be ascertained by reading their statute books. *Leges sine moribus* are proverbially inefficacious. But where are the so-much vaunted laws for the benefit of the negroes to be found? Acts called *ameliorating* were, no doubt, passed in many of the colonies when the question of the abolition was first agitated, and it would on a proper occasion be a task at once useful and curious, to enter into a strict and minute examination of those statutes. This labour we must for the present decline, but one or two general observations on these laws we must offer for the consideration of our readers.

Every one remembers the answer given by the Spartan, when asked what was the punishment of adultery at Lacedæmon---the crime was unknown; and the law of course had neither supposed, nor provided for, its occurrence. The silence of the penal code of any country, as to a particular offence, is however no very good proof that the morals of the people are, in that respect, perfectly unimpeachable. Without much hesitation, we may confidently assume that connubial infidelity was not a very rare occurrence among the disciples of Lycurgus, although that legislator had provided no chastisement for the violation of the marriage bed. The absence of penal statutes is more frequently to be attributed to the moral apathy of the law-giver, than to the purity and innocence of the subject.

On the other hand, it is quite plain, that, where the code of any nation frequently prohibits offences of the deepest malignity and turpitude, although we may acquit the legislative authority of a culpable indifference to guilt, we are bound of necessity to convict the people of the frequent commission of the prohibited crimes. If the Spartan laws had abounded with edicts against adultery, frequently renewed and carefully reiterated, every man would have deemed such enactments conclusive evidence of the frequency, among that warlike race, of matrimonial unfaithfulness. Now in applying this observation to the history of penal legislation in the West Indies, two periods are carefully to be distinguished. Anterior to the year 1788, the massy volumes from time to time produced by the labour of the colonial assemblies, may be searched in vain for any law against the infliction of tortures on negro slaves---against the exaction of excessive labour ---against unmerciful whippings---or maiming and cutting the person. Prior to that time, few, if any, provisions will be found, compelling the owner to provide sufficient sustenance for his gang---making the wilful murder of a coloured person a felonious offence---establishing any guardians for the protection of their civil or natural rights and privileges---making it imperative on the master to maintain an aged and disabled slave---giving any respite from labour to pregnant women---or in short any of

those numerous and beneficent regulations, which, since that time, have been adopted by the assemblies of all our islands. What then is the conclusion which we are to draw from the total silence of our colonial legislatures, on these subjects, during the very long period in which, previously to 1788, they exercised, within the precincts of their respective jurisdictions, an authority analogous to that of the British Parliament? Shall we say that till this era justice and mercy had called for no such enactments? that the slave population had been treated with an equity so inflexible, and tenderness so lenient, that laws for their protection would have been superfluous? that, down to the disastrous moment when these laws became necessary, there had been no torture? no severity? no starvation? no rights abused? no worn out slaves left to die in want and sickness? no pregnant women compelled to the drudgery of field labour? no murders committed? All this no doubt has been asserted---nay in the very teeth of the Ameliorating Acts themselves this has been asserted to have been the state of the negroes down to the present moment: but certainly they who make such statements must have a very mean idea of European understandings, if they expect to be believed. Such a representation, it is self evident, *must* be false. Would any man, who should turn over our own statute books, want further proof that housebreaking, forgery, larceny, and taking illegal oaths, were crimes of common occurrence amongst ourselves? Why then refuse to believe that the horrid cruelties, against which it is the professed object of the Ameliorating Acts to relieve the coloured population of the West Indies, are of common occurrence in those colonies?

But then the question recurs; is not the enactment of such laws a sufficient proof of a humane attention on the part of the colonial assemblies to the evils under which the slaves have laboured? We have no pleasure in drawing gloomy pictures of society: and of all communities we least wish to depict in melancholy colours those which have a common parentage with ourselves. But on this subject it would be culpable not to speak plainly. Compliment in right season and in proper place has its use, but this we think is not the time for congratulatory language. We venture then to say, in so many words, that these "ameliorating acts" have, in most cases, been nothing more than palpable frauds on the British public, and that, so far from intitling our colonists to the praise of humanity, they are generally only proofs that in this, as in most other cases, hard-heartedness is usually united to duplicity.

The date of these laws is extremely worthy of remark. In Grenada, the act for protecting the slaves bears date the 9th of December, 1797. In the Bahamas, the consolidated slave act was passed in 1796. In Antigua, a similar law is dated in the

year 1798; and so on through all or nearly all the other colonies. Now, what reason can be assigned for this contemporaneous burst of philanthropy throughout all these independent legislatures? It can scarcely be supposed that such a great revolution in the conduct and character of the planter had taken place, at that particular moment, through all these islands, as to call for this reform; neither have we read in the history of the West Indies any thing to lead us to suppose, that the sensibility of the legislators of that part of the world had, at the period in question, received any great additional warmth. But we do remember, that, just at the time when these laws were passed, debates had been renewed in the Parliament of Great Britain for the abolition of the slave trade; that the promoters of that measure, supported by the voice of the whole people of this kingdom, were triumphing in the hope of immediately subverting that horrible system of murder; that much argument in support of their cause was drawn, and most justly drawn, from the wretched condition of the West Indian negroes; and that a rigid inspection of the abuses which had taken place in these islands, had been very intelligibly threatened. Just at this moment the dormant humanity of the colonists awoke. Crimes which had been passing for ages under their eyes, unnoticed and unchecked, instantly assumed magnitude and importance, when they had attracted the notice of the British Parliament. Then humanity began her work, and cruelties were prohibited by severe laws, the very existence of which, previously to the enactment of those laws, had been most pertinaciously and confidently denied. Beyond controversy it was highly proper that such crimes should be prohibited: we admit with joy that much pretended and some real reformation did take place; and are quite ready to allow to many individuals the praise of having exerted themselves, with great energy and benevolence, in the service of the unfortunate race of men for whose protection the laws in question were intended. This only we wish to insist upon---that this "ameliorating" system was adopted under circumstances of great suspicion; that if it was very humane, it was not less politic, at that particular time, to pass well-sounding acts for the protection of the slaves; that it put an argument of great seeming force into the mouths of Mr. Fuller and the other eminent champions of the colonies in this kingdom; and was, in point of fact, of eminent service in protracting for eight or ten years the so much dreaded abolition.

Is it, then, we would ask, any very unjustifiable strain of suspicion, if we distrust the sincerity of legislators passing statutes of such obvious convenience to themselves, and at the same time so irreconcileably inconsistent with all their previous practice and professions. We frankly confess that we have always doubted

extremely the beneficent intentions of these lawgivers, and have more than once found that edicts so framed and promulgated would, in practice, be habitually despised and evaded. Let us inquire what has been the fact? Have the ameliorating acts been fairly and honestly carried into execution, or have they not? It would be an endless task to travel *seriatim* through all the different statutes of this description, examining, with respect to each colony, into the manner and degree in which they have been put in force. A few instances illustrative of the general habits of the West Indians, will be all that we can now afford to produce.

By the act of Grenada and the Grenadines of the 9th December, 1797, sec. 19, it is enacted, 'that, from and after the publication of this Act, it shall not be lawful for any person or persons to manumit or set free any slave or slaves, &c. without first paying unto the treasurer of these islands, for the time being, the sum of 100*l.* for each and every slave so manumitted.' The preamble of this section deserves particular notice. It runs thus: '*Whereas the manumitting, and setting free, slaves diseased, blind, aged, or otherwise disabled from working, without making provision for their sustenance and comfort, ought to be prevented, as it obliges them to ramble about and beg for subsistence, which frequently compels them to the necessity of robbing and stealing, and leads them to other bad practices to support themselves:* and whereas it is also necessary to discourage the too frequent manumission of slaves *without a sufficient provision being made for their support;* Be it therefore, &c.'

Upon this clause it must be observed, in the first place, that it gives a curious though distressing picture of the manner in which a Creole master contrived to deliver himself from the burden of supporting his "diseased," "blind," "aged," or "disabled" slaves. In the next place, it illustrates the jealousy with which, contrary to the policy of every other people possessing a slave population, the West Indians repress, by taxation, the disposition of the master to liberate his slave. But it is not on these accounts that we have made the quotation. The 20th clause of the same act provides, that every person so manumitted shall be intitled out of the hundred pounds to an annuity of 10*l.*; and by the 21st clause it is provided, that this annuity shall be enjoyed even though the manumitted person should be absent from the island. This provision seems, and certainly was, a beneficent attention to the wants of the manumitted negro; and in 1797, no doubt, produced an impression very favourable to the humanity of the legislature of Grenada. But what will our readers think of these pseudo-philanthropists, when they are informed that in 1806, when the scrutiny of the British Parlia-

ment had become less exact and severe, these men passed a law repealing so much of the preceding act as intitled the slave to his annuity, while the tax on manumission was preserved entire. The alteration was made by striking out that part of the act of 1797, which we have printed in italics. A similar Act, imposing a tax on manumission, is to be found in the Acts of Saint Christopher's; and in the 9th section of an Act passed in the year 1784, for the government of slaves in the Bahamas.

The dreadful tragedy, in which the family of Huggins acted so conspicuous a part in the island of Nevis, is, we believe, well known to all our readers. They may not, however, be aware that the editor of a newspaper in St. Kit's was prosecuted and convicted in heavy damages, for publishing the resolution of the House of Assembly in Nevis, reprobating the execrable cruelties of the elder Huggins, and that the poor man was nearly ruined by the effect of the prosecution, and the public odium which he sustained, for having given publicity to this vote of the legislature. Neither, perhaps, is it generally understood, that the younger Huggins has lately been found guilty of manslaughter, for shooting a negro boy in the open day, in the market-place of Nevis, and sentenced to pay 250*l.* currency, exactly one-half of the tax established by the laws of that island for the manumission of a slave.

The complicated murders committed by Arthur Hodge on fifty of his negroes in Tortola---the shameful delay in bringing this man to justice, though the facts were universally notorious in the colony---the long discussion which was there entertained in open Court, whether the murder of a slave is a punishable offence---the reluctance of the jury to return a verdict of guilty---their recommendation of the culprit to mercy---the rebellion apprehended by Governor Elliott, in consequence of his determination to execute the sentence;---all these things are already familiarly known to those who have read the Reports of the African Institution.

If we look to another part of these islands, we shall find a similar spirit of ferocious cruelty and tardy justice prevailing. Lord Seaforth's letter to his Majesty's government details barbarities practised in Barbadoes on the slaves, not to be equalled but in the West Indies. As that statement however is familiarly known to our readers, we prefer quoting from Dr. Pinckard's travels one or two similar instances, which cannot be too frequently cited or too deeply impressed on the recollection of the public. The first we shall refer to, occurred in the colony of Demerara, on an estate called Lancaster, the property of an English gentleman.

'Two unhappy negroes, a man and a woman, having been driven 'by cruel treatment to abscond from the plantation Lancaster, were

'taken a few days since, and brought back to the estate, when the 'manager, whose inhuman severity had caused them to fly from his 'tyrannic government, dealt out to them his avenging despotism with 'more than savage brutality. Taking with him two of the strongest 'drivers, armed with the heaviest whips, he led out these trembling 'and wretched Africans, early in the morning, to a remote part of the 'estate, too distant for the officers to hear their cries; and, there, 'tying down first the man, he stood by, and made the drivers flog him 'with many hundred lashes, until, on releasing him from the ground, 'it was discovered that he was nearly exhausted: and in this state 'the inhuman monster struck him on the head, with the butt end of 'a large whip, and felled him again to the earth; when the poor 'negro, escaping at once from his slavery and his sufferings, 'expired at the murderer's feet: but not satiated with blood, this sa-'vage tyrant next tied down the naked woman, on the spot by the 'dead body of her husband, and with the whips, already deep in gore, 'compelled the drivers to inflict a punishment of several hundred 'lashes, which had nearly released her also from a life of toil and 'torture.

'Hearing of these acts of cruelty, on my return from the hospi-'tal, and scarcely believing it possible that they could have been 'committed, I went immediately to the sick-house to satisfy myself by 'ocular testimony: when, alas! I discovered that all I had heard 'was too fatally true; I found the wretched and almost murdered 'woman lying stark-naked on her belly, upon the dirty boards, with-'out any covering to the horrid wounds which had been cut by the 'whips, and with the still warm and bloody corpse of the man ex-'tended at her side, upon the neck of which was an iron collar, and a 'long heavy chain, which the now murdered negro had been made to 'wear from the time of his return to the estate. The flesh of the wo-'man was so torn, as to exhibit one extensive sore, from the loins al-'most down to her hams; nor had humanity administered even a drop 'of oil to soften her wounds: the only relief she knew, was that of ex-'tending her feeble arm in order to beat off the tormenting flies, with 'a small green bough, which had been put into her hand for that pur-'pose by the sympathizing kindness of a fellow slave. A more shock-'ing and distressful spectacle can scarcely be conceived The dead 'man, and the almost expiring woman had been brought home, from 'the place of punishment, and thrown into the negro hospital, amidst 'the crowd of sick, with cruel unconcern. Lying on the opposite side 'of the corpse was a fellow-sufferer, in a similar condition to the poor 'woman. His buttocks, thighs, and part of his back, had been 'flogged into one large sore, which was still raw, although he had 'been punished a fortnight before.

'A few days after the funeral, the attorney of the estate happened 'to call at Lancaster to visit the officers, and the conversation na-'turally turning upon the late cruelty of the manager, and the con-'sequent injury derived to the proprietor, we asked him what punish-'ment the laws of the colony had provided for such crimes; express-'ing our hope that the manager would suffer the disgrace he so justly 'merited; when, to our great surprize, the attorney smiled and

'treated our remarks only as the dreams of men unpractised in the 'ways of slavery. He spake of the murder with as little feeling as the 'manager had perpetrated it, and seemed to be amused at our vision- 'ary ideas, of *punishing a white man* for his cruel treatment of slaves. 'To the question, whether the manager would not be dismissed from 'the estate, he replied "*certainly not*"—adding that "*if the negro had* '*been treated as he deserved, he would have been flogged to death long* '*before.*" Such was the amount of his sympathy and concern! The 'laws of the colony, he said, were intended to prevent any person from 'punishing a slave with more than thirty-nine lashes, for the same 'offence: but by incurring only a small fine, he could, at any time, 'punish a negro with as many hundred lashes as he might wish, "al- 'though the governor and the fiscal" were standing at his elbow.'*

Although Dr. Pinckard's book does not contain any other case equally atrocious with that which we have transcribed, yet there are some passages in it which we must point out to our readers, as illustrative of the indifference with which even women, in the highest stations of society in the West Indies, contemplate the sufferings of their slaves. We have no room for additional quotations, but must refer our readers to pages 192, 201, and 239, of the second volume of the Doctor's book, for proofs of the accuracy of our representation. These instances, forming only a part of the catalogue of enormities practised against this unprotected race of men, we wish it distinctly to be observed, are all *subsequent to the date of the ameliorating acts.*

Now what answer is given when, from facts like these, it is argued, that the character and feelings of our fellow subjects in the West Indies are unnaturally perverted upon all questions affecting the life or happiness of the negro population of those islands? We know well that an answer has been attempted, and it is this---that the cases we have mentioned are only instances of individual depravity, and that in such monsters as Bellingham, and the wretch who committed the murders at Ratcliffe Highway, we can find in our own country counterparts of the characters of Hodge and others in the West Indies. That such a declaration as this should be seriously made and seriously maintained, we can only consider as a proof of the degree in which some persons, presuming upon our supposed ignorance of colonial affairs, present to the public any statement which may happen to suit a temporary purpose. Bellingham and the other murderer we have mentioned, were the outcasts of society in this country. Hodge, on the other hand (to select only one instance) occupied an exalted station in the community in which he resided: he was the most opulent, and beyond comparison the most powerful, among the planters of Tortola. The difference of rank, however, between the assassin in the West Indies and him in Europe, constitutes the least important

* Pinckard's Notes on the West Indies. Vol. III. pp. 65, 71.

distinction between the two cases. *Here*, at the commission of those enormities, you met no man who did not shudder at the mention of them---no man who would not have thought himself polluted by the touch, and degraded by association with such monsters of guilt. In the West Indies, Mr. Hodge, till the last scene of his existence, was received with courtesy in society, and occupied, without offending the feelings of any one, the honours and dignity of the colonial commonwealth. Till the last moment, his fellow subjects never appear to have manifested any abhorrence of his guilt, or any disgust at association with him. Would an English judge have borne, for an instant, that it should be questioned whether murder was a punishable offence? Would an English jury, in a case where the evidence of guilt was demonstrably clear, and uncontradicted, have lingered two hours in returning a verdict of guilty? Would an English jury have recommended the wretched Williams to mercy? Would popular indignation have been roused to the very verge of rebellion in the prospect of his execution? Would English gentlemen, or English mechanics of the lowest class and station in society, have condescended to live with such a man on terms of familiarity and good fellowship for a single hour? And yet the guilt of this wretched being is scarcely remembered, when compared with that of Hodge---a man with whom, we repeat, the whole society of a West Indian Island lived for years in ease and intimacy, although, as was afterwards apparent, there was not one of them who had not a full knowledge, or the strongest suspicion, of his guilt.

Now we willingly allow, as indeed it is not to be disputed, that, among the white inhabitants of a slave colony, many men are to be found who would be the delight and ornament even of European society---men of active and energetic minds, of high spirit, and boundless gaiety in the intercourse of social life---distinguished beyond most men for their keen and rapid insight into all the varieties of human character---affectionate and hospitable, generous even to the verge of profusion, and gentle and humane to their inferiors and dependants. It is far from our purpose to indulge in indiscriminate censure, and we have made the preceding statement only to establish one conclusion to which we think it inevitably leads. That inference is this---that however qualified West Indian planters may be for the discharge of other legislative duties, they cannot safely be entrusted with the sole authority of making laws for the government of the slave population. Independently of experience, indeed, we might, with no great diffidence, have arrived at this conclusion. It is hardly in human nature that men should consult, with much solicitude, the civil rights and interests of those

whom they hold in domestic bondage. It is not consistent with the history of the world to expect that a class of persons, totally excluded from all participation in the legislative authority of a state---connected with that legislature by no identity of interest, by no tie of consanguinity---at once despised and feared ---destitute of education, and ineligible to the meanest office conferring honour, rank or emolument---that such men should be treated by a legislative assembly, selected exclusively from the higher *caste*, with common fairness, liberality, or attention. This speculation, however, we are loudly told, is proved to be fallacious by an inquiry into the facts of the case. To those facts we have therefore appealed; and, to recur to the view of the whole question already suggested, we confess ourselves unable to discover, either in the constitution or in the proceedings of the colonial assemblies, any reason to anticipate, that the present race of negro slaves will, under their protection, exist for a longer period than that which European cruelty allotted to their predecessors the native Charib Indians.

We will fairly say, however, that we are not confident in the accuracy of this analogy---nor, in truth, are we very solicitous to prove that the particular view of the subject which we have taken, is unassailable by powerful objections. What then is the result which we propose to establish? In reply to this very pertinent inquiry, we say, in the first place, (to return once more to Mr. Sanderson) that it is a question of no light moment, whether we should extend to another colony that system of internal legislation, under which all these abuses have grown up, and by which (to say the least) they have not been controuled---that, therefore, it behoves our author to furnish himself with something more than opinions and decisions, with some better argument than "Mr. Serjeant Marshall" can find in the recesses of his library, if he wishes to prevail in establishing in Trinidad the constitution of our other slave colonies. Let him shew that such an establishment would really promote the happiness, and tend to maintain the numbers, of the present race of negroes. Let him produce some facts to convince us that his brother colonists, if exalted into legislators, would with more good faith than their neighbours exert themselves diligently to "ameliorate" the condition of that class of our fellow-subjects, who form ten-fold the more numerous part of the whole population, and who, as destitute of any civil rights, or of any protection against domestic tyranny, are eminently intitled to the protection of the mother country. Till he does this, he must excuse us if we remain unmoved by his eloquence, and unconvinced by his law.

The only other conclusion to which we would, for the present,

direct the attention of our readers is---that they should not suppose that, because the trade in slaves is abolished, all the evils of slavery have therefore ceased to exist. Never let it be forgotten that we hold at this moment some millions of our fellow-creatures in a state of the most degrading domestic bondage, and that such a state of things imposes on us many duties, among which the obligation to extreme vigilance and jealousy, as to the conduct of the planters, is not the least. We will not now attempt to suggest any practical measures for the remedy of the evils we have pointed out; but we shall not lose sight of the subject; and, as opportunity offers, shall endeavour, to the best of our very humble ability, to explain and support every wise, rational, and prudent measure, which may be proposed for the correction of the existing abuses in the West Indian system, or the amelioration of the state of that unhappy class of mankind who have so long groaned, in those islands, under European oppression.

Art. II. *A Series of Plays:* in which it is attempted to delineate the stronger Passions of the Mind; each Passion being the Subject of a Tragedy and Comedy. By Joanna Baillie. 3 vols. 8vo. Longman and Co. 1798, 1802, 1812.

Art. III. *Miscellaneous Plays.* By Joanna Baillie. 8vo. Longman and Co. 1804.

Art. IV. *The Family Legend*, a Tragedy. By Joanna Baillie. 8vo. Longman and Co. 1810.

MOST of our readers know that, about fifteen years ago, Miss Baillie published the first volume of a series of Plays upon the Passions, in which it was intended to make each stronger passion the subject of both a tragedy and a comedy; and that she has been proceeding in her undertaking with two more volumes, suffering, however, the series to be interrupted, once by a volume of Miscellaneous Plays, and again by a single tragedy, called the Family Legend. It is our intention, in the present article, to speak of all her works together.

Before we enter upon the consideration of the plays themselves, however, we must detain our readers a little upon an old question, which Miss Baillie has brought forward anew in the preface to her first volume; viz. how it comes to pass that tragedy can be agreeable?---that a composition, the very glory of which it is to draw tears, should be the source of the most exquisite pleasure? Innumerable have been the hypotheses framed by crafty critics for the explication of this phenomenon, each one contending for his own to the exclusion of every other. We are convinced, however, that the pleasure we receive from a well-

written tragedy arises from many sources; and he who endeavours to derive it from one, may establish indeed a very ingenious theory, but brings forward, at best, a part only of the truth. 'The love of simplicity which leads men to reduce things to few 'principles, and to conceive a greater simplicity in nature than 'there really is,' is justly reckoned by Reid among the *idola tribûs*, as Bacon calls them, 'the errors that beset the whole 'human species.'

We shall endeavour to point out the different powers of the mind which a tragedy interests, in the order of *seniority*. A child, we imagine, would only be induced to take up a play, whether tragedy or comedy, by the impulse of *curiosity*: his greatest pleasure, in reading Macbeth, would be to ascertain how the predictions of the witches were accomplished; and, in Hamlet, how the Prince of Denmark ascertained the murderer of his father: yet he would read as eagerly as most grown people. Curiosity, however, is by no means confined to children; it is a feeling as universal and as strong, as it is useful; and there is scarcely any reader upon whom the interest of the fable is lost. Upon the interest of the fable, indeed, it is that dramatic critics are wont to spend their chief force. To what purpose are the Aristotelian *beginning*, *middle*, and *end*, of a piece, but to excite, to keep alive, and at length to gratify, the curiosity of the reader by the artful management and concatenation of the parts? Or why is it that the Prometheus Vinctus and the Sampson Agonistes fail to interest us, but because the parts, having no connection, awaken no curiosity? This is one evil of mythological stories. The end is known to every school-boy from the beginning: and, lest there should remain any doubt, any pleasing suspense, as to the means by which that end is to be brought about, Euripides, in general, takes care to let some deity explain, in the prologue, every incident of the play---an artful expedient for keeping alive the interest of the audience. In this point of view, his rival has a decided superiority; and there is, perhaps, no drama more perfectly constructed, more artful in the gradual developement of the mystery, or more successful in interesting the reader in the result, than the Œdipus Tyrannus of Sophocles.

This, however, it may be said, is not a pleasure, arising out of the tragical nature of the story. This is true. In fact, we believe, it will be found that all children, and perhaps the greater part of readers, would rather that every tragedy should end happily---in the discovery of all wicked plots, the shame and discomfiture of the plotters, and the union of some tender couple. Some of our readers may recollect the numerous petitions which Richardson received, when finishing his Clarissa,

praying him to spare his heroine, and, settling a handsome revenue upon her out of the inexhaustible exchequer of the fabulist, to make her a comfortable provision for life. Still, however, the pleasure we have been insisting upon is, undoubtedly, a pleasure arising from every tragedy in a greater or less degree; and the more delight we can trace to this obvious source, the less there will be to be derived from any more peculiar one.

The next mental faculty that would open in a youth to the enjoyment of tragedy would be the *imagination*. We, who speak the same language that Shakespeare spoke, shall be excused for believing that the finest flowers of poetry are to be looked for in the drama. Is it to be wondered at, that a "high-spirited" youth should throw aside the pastorals of his childhood, and all the odes and epics of this "laggard age," for the inspiring harangues of young Henry on the field of battle, or Vernon's account of the royal army? or that he of tenderer feelings and a more sentimental cast, should find no poetry like the melancholy musings of Jaques, no beauty like the romantic loveliness of Miranda? The finest poetry of the drama, however, is that which is wrought up of pity and terror; and this brings us more immediately into contact with the question which we originally proposed to ourselves. And here we must have recourse to the theory of one, whose metaphysics are almost always to be doubted, and whose principles are almost always to be reprobated---we mean David Hume. In this instance, we think, he is right---though his theory is opened in the loosest and vaguest manner possible. We must explain it in our own way.

There is poetry too powerful for a mind in a listless and acquiescent state, just as there are sports and exercises too vigorous for a relaxed and languid body. To make the one and the other capable of these high gratifications, they must be braced and rouzed, the body by invigorating liquors, the mind in a manner suitable to its nature. There is a preparation necessary before it can effervesce on the application of these lofty fancies. The figures and images and expressions of a man under the dominion of violent passions, seem insanity to him whose mind is calm and unagitated. He must be made to sympathize with the sufferer, must feel in a measure the agonies of grief, and the palpitations of terror, and the madness of rage; and then he may enter into the higher and grander beauties of the tragic strain; the feelings are then suited to the subject.

This theory Hurd appears in no wise to have understood; or he would never have written about it in the following manner.

'But of all the solutions of this famous difficulty, that which we 'have just now received from Mr. Hume is by far the most curious.

'His account in short is, "That the force of imagination, the energy 'of expression, the power of numbers, the charms of imitation, are 'all naturally of themselves delightful to the mind; that these senti-'ments of beauty, being the *predominant* emotions, seize the whole 'mind, and convert the uneasy melancholy passions into themselves. 'In a word, that the sentiments of *beauty*, excited by a good tragedy, 'are the superior prevailing movements, and transform the subordinate 'impressions arising from *grief*, *compassion*, *indignation*, and *terror*, 'into one uniform and strong enjoyment."*

'I have but two objections to this ingenious theory. One is, that 'it supposes the impression of grief or terror, excited by a well written 'tragedy, to be weaker than that which arises from our observation of 'the faculties of the writer, the power of numbers, and imitation; 'which to me is much the same thing as saying, that the sight of a 'precipice hanging over our heads makes a fainter impression on the 'eye, than the shrubs and wild flowers with which it happens to be 'covered. The fact is so far otherwise, that, if the tragedy be well 'written, I will venture to say, the faculties of the writer, the charms 'of poetry, or even the thoughts of imitation, never came into the 'spectator's head.'†

This is undoubtedly true, but then it is no more than is true of all other poetry, which should always so bring it's subject home to the reader, and so interest him therein, that his thoughts should not descend to such a being as the poet. The reader is for a while transported into another world; to give him a glimpse of the labours of verse-making and rhyme-tagging, is to bring him back to this in a moment. Good poetry is a medium like the air; no one recollects, when looking at an object in nature, that he sees it through any thing. The same may be said of painting. The same has been said, indeed, by one who wrote almost as well as he painted.‡ Hurd's reasoning, therefore, (and it is in the true taste of the Warburtonian school,) proves nothing at all to the purpose. The critic, however, goes on:

---

* See four dissertations by D. Hume, Esq. p. 185, &c.

† Hurd's notes on v. 103, of Horace's Art of Poetry.

‡ 'Figures must have a ground whereon to stand; they must be 'clothed; there must be a back ground; there must be light and 'shadow: but none of these ought to appear to have taken up any 'part of the artist's attention. They should be so managed as not 'even to catch that of the spectator. We know well enough, when 'we analyze a piece, the difficulty and the subtlety with which an ar-'tist adjusts the back ground, drapery, and masses of light; we know 'that a considerable part of the grace and effect of his picture depends 'upon them; but this art is so much concealed, even to a judicious 'eye, that no remains of any of these subordinate parts occur to the 'memory when the picture is not present.'—Sir J. Reynolds's Works. Vol. I. pp. 83, 84.

'But he may feel the effect of them, it will be said, for all that. 'True: but unluckily the whole effect of these things is (and that was 'my other objection) to deepen the impressions of grief and terror. 'They are out of place, and altogether impertinent if they contribute 'to any other end. So that to say, the impressions of grief and ter- 'ror from any magic story, strong as it is in itself, and made still 'stronger by the art of the poet, is a weaker impression, than the mere 'pleasure arising from that *art*, is methinks to account for one mys- 'tery by another ten times greater, and to make the poet a verier '*magician* than Horace ever intended to represent him.'*

Let us be judged by any of our readers, whether such passages as Othello's history of his courtship, or the account of Antony's first meeting with Cleopatra be 'out of place and al- 'together impertinent.' Granting, however, what we safely may grant, that the most touching scenes are the most poetical, what does this prove? Simply, we think, this, that poetry is the language of passion---of the feelings unbridled by reason; and that to write this poetry, and to taste this poetry, the bard and his reader must for a while put on the affections and afflictions of those who are supposed to utter it.

We foresee a much simpler objection to all this than the subtleties of Hurd. What is the difference, it may be said, between real misery, and the faithful representation of misery, to make the one so harrowing to the feelings, the other so agreeable? We answer,---that the poet's, the painter's, the sculptor's, the actor's, is not, never can be, never ought to be, a faithful representation of nature. We have spoken of this on another occasion; and shall only observe at present, how much of what is mean and disgusting, which necessarily accompanies real misery, is kept back in poetry, and how much of what is dignified and imposing is there addressed to the imagination. A company of strolling players, wishing upon some occasion to call forth the tears of their audience by the distresses of King Lear, were brought to a complete nonplus by the difficulties attending the representation of the storm. Thunder and lightning might be managed by the help of a large stone or two, and a small quantity of powdered rosin: but what was to be done for rain? Rain was indispensable; for it comes over and over again in Shakespeare; but the storehouse of the company furnished nothing in any degree resembling rain. At length one of the players, more ingenious than the rest, bethought himself of an expedient: an expanded umbrella is a certain indication of rain: and if the old king should be introduced holding one over his head, the rain might be supplied by the imagination of the audience. The expedient, says tradition, was adopted, and the success was unparalleled. Now had umbrellas been in use in the

* Hurd's Notes on Horace.

time of Lear, even his daughters might have granted him that accommodation, or at any rate the kind-hearted Gloucester would have furnished him with one, and the old king might have attempted to parry, in some degree, 'the pelting of the pitiless storm;' yet who does not find how much the imagination is offended with this useful appendage, and how ill it agrees with his thin grey locks, and the poetical effect of his situation.

Let it be added, too, that if, as is sometimes the case, the pathos of the poet should grow too powerful, the reader can always throw off the excess of his grief, by the reflection that the whole story is a fiction.

This account of the matter seems to us to come much nearer the truth, than the hypothesis which Burke has adopted, and which Akenside has so poetically drest in his Pleasures of the Imagination. We confess candidly for ourselves that we have never been able to understand this hypothesis, and have always suspected in secret that, when stript of its poetical and oratorical graces, it would be found, in plain prose, to assert that pain is pleasure. Surely an unbiassed reader must be somewhat startled with opinions like the following:

'To examine this point concerning the effect of tragedy in a proper 'manner, we must previously consider how we are affected by the feel-'ings of our fellow-creatures in circumstances of real distress. *I am* '*convinced we have a degree of delight, and that no small one, in the* '*real misfortunes and pains of others.*'*

'Ask the crowd
'Which flies impatient from the village-walk
'To climb the neighbouring cliffs, when far below
'The cruel winds have hurl'd upon the coast
'Some helpless bark; while sacred pity melts
'The general eye, or terror's icy hand
'Smites their distorted limbs and horrent hair;
'While every mother closer to her breast
'Catches her child, and, pointing where the waves
'Foam through the shatter'd vessel, shrieks aloud
'*As one poor wretch that spreads his piteous arms*
'*For succour, swallow'd by the roaring surge,*
'*As now another, dash'd against the rock,*
'*Drops lifeless down: O! deemest thou indeed*
'No *kind endearment* here by nature given
'To mutual terror and compassion's tears?'†

Let us hear, however, how Burke supports his theory.

'Choose a day on which to represent the most sublime and affecting 'tragedy we have; appoint the most favourite actors; spare no cost 'upon the scenes and decorations; unite the greatest efforts of poetry,

* Burke on the Sublime and Beautiful. Part I. § 14.
† Pleasures of Imagination. Book II.

'painting, and music: and when you have collected your audience, 'just at the moment when their minds are erect with expectation, let it 'be reported that a state criminal of high rank is on the point of being 'executed in the adjoining square; in a moment the emptiness of the 'theatre would demonstrate the comparative weakness of the imitative 'arts, and proclaim the triumph of the real sympathy.'*

Now we think that the fact may be granted, and yet the inference denied. If, of all those who poured from the theatre to the execution, any could give an account why they did so, it would not be, surely, that they took a strange and savage delight in the convulsions and dying agonies of the criminal, but that they wished to see his behaviour, and to conjecture his feelings in those awful moments. '*Homo sum; humani nil a me alienum.*' The actions and the motives and the feelings of our fellow-creatures, in every situation, are ever the objects of our most lively curiosity, and our most industrious scrutiny. Upon this disposition Miss B. founds the pleasure derived from tragedy. She has illustrated her doctrine so ably, that a quotation or two from her shall finish our discussion of this trite, yet not uninteresting, question.

'If man is an object of so much attention to man, engaged in the ordinary occurrences of life, how much more does he excite his curiosity and interest when placed in extraordinary situations of difficulty and distress? It cannot be any pleasure we receive from the sufferings of a fellow-creature which attracts such multitudes of people to a public execution, though it is the horror we conceive for such a spectacle that keeps so many more away. To see a human being bearing himself up under such circumstances, or struggling with the terrible apprehensions which such a situation impresses, must be the powerful incentive, that makes us press forward to behold what we shrink from, and wait with trembling expectation for what we dread. For though few at such a spectacle can get near enough to distinguish the expression of face, or the minuter parts of a criminal's behaviour, yet, from a considerable distance will, they eagerly mark, whether he steps firmly; whether the motions of his body denote agitation or calmness; and if the wind does but ruffle his garment, they will, even from that change upon the outline of his distant figure, read some expression connected with his dreadful situation. Though there is a greater proportion of people in whom this strong curiosity will be overcome by other dispositions and motives; though there are many more who will stay away from such a sight than will go to it; yet there are very few who will not be eager to converse with a person who has beheld it; and to learn, very minutely, every circumstance connected with it, except the very act itself of inflicting death. To lift up the roof of his dungeon like the *diable boiteux*, and look upon a criminal the night before he suffers, in his still hours of privacy, when all that disguise is removed which is imposed by respect for the

* Burke on the Sublime and Beautiful, Part I. § 15.

opinion of others, the strong motive by which even the lowest and wickedest of men still continue to be actuated, would present an object to the mind of every person, not withheld from it by great timidity of character, more powerfully attractive than almost any other.'

'How sensible are we of this strong propensity within us, when we behold any person under the pressure of great and uncommon calamity! Delicacy and respect for the afflicted will, indeed, make us turn ourselves aside from observing him, and cast down our eyes in his presence; but the first glance we direct to him will involuntarily be one of the keenest observation, how hastily soever it may be checked; and often will a returning look of inquiry mix itself by stealth with our sympathy and reserve.'

'What human creature is there, who can behold a being like himself under the violent agitation of those passions which all have, in some degree, experienced, without feeling himself most powerfully excited by the sight? I say, all have experienced: for the bravest man on earth knows what fear is as well as the coward; and will not refuse to be interested for one under the dominion of this passion, provided there be nothing in the circumstances attending it to create contempt. Anger is a passion that attracts less sympathy than any other, yet the unpleasing and distorted features of an angry man will be more eagerly gazed upon, by those who are no wise concerned with his fury or the objects of it, than the most amiable placid countenance in the world. Every eye is directed to him; every voice hushed to silence in his presence: even children will leave off their gambols as he passes, and gaze after him more eagerly than the gaudiest equipage. The wild tossings of despair; the gnashing of hatred and revenge; the yearnings of affection, and the softened mien of love; all the language of the agitated soul, which every age and nation understand, is never addressed to the dull or inattentive.

'It is not merely under the dull agitations of passion, that man so rouses and interests us; even the smallest indications of an unquiet mind, the restless eye, the muttering lip, the half checked exclamation, and the hasty start, will set our attention as anxiously upon the watch, as the first distant flashes of a gathering storm. When some great explosion of passion bursts forth, and some consequent catastrophe happens, if we are at all acquainted with the unhappy perpetrator, how minutely should we endeavour to remember every circumstance of his past behaviour! and with what avidity shall we seize every recollected word or gesture, that is in the smallest degree indicative of the supposed state of his mind, at the time when they took place. If we are not acquainted with him, how eagerly shall we meet with similar recollections from another! Let us understand, from observation or report, that any person harbours in his breast, concealed from the world's eye, some powerful rankling passion, of what kind soever it may be, we shall observe every word, every motion, every look, even the distant gait of such a man, with a constancy and attention bestowed upon no other. Nay, should we meet him unexpectedly on our way, a feeling will pass across our minds as though we found ourselves in the neighbourhood of some secret and fearful thing. If invisible, would we not follow him in to his lonely

haunts, into his closet, into the midnight silence of his chamber? There is, perhaps, no employment which the human mind will with so much avidity pursue, as the discovery of concealed passion, as the tracing the varieties and progress of a perturbed soul.

'It is to this sympathetic curiosity of our nature, exercised upon mankind in great and trying occasions, and under the influence of the stronger passions, when the grand, the generous, and the terrible attract our attention far more than the base and depraved, that the high and powerful tragic, of every composition, is addressed.'

'Formed as we are with these sympathetic propensities in regard to our own species, it is not at all wonderful that theatrical exhibition has become the favourite amusement of every nation into which it has been introduced. Savages will, in the wild contortions of a dance, shape out some rude story expressive of character or passion, and such a dance will give more delight to their companions than the most artful exertions of agility. Children in their gambols will make out a mimick representation of the manners, characters, and passions of grown men and women; and such a pastime will animate and delight them much more than a treat of the daintiest sweetmeats, or the handling of the gaudiest toys. Eagerly as it is enjoyed by the rude and the young, to the polished and the ripe in years, it is still the most interesting amusement. Our taste for it is durable as it is universal. Independently of those circumstances which first introduced it, the world would not have long been without it. The progress of society would soon have brought it forth; and men, in the whimsical decorations of fancy, would have displayed the character and actions of their heroes, the folly and absurdity of their fellow-citizens, had no priests of Bacchus ever existed.'—*Series of Plays*, Introd. Disc. Vol. I. pp. 5—26.

The fair author proceeds, in her introductory discourse, to explain the motives of her undertaking.

'But the last part of the task which I have mentioned as peculiarly belonging to tragedy, unveiling the human mind under the dominion of those strong and fixed passions, which, seemingly unprovoked by outward circumstances, will from small beginnings, brood within the breast, till all the better dispositions, all the fair gifts of nature, are borne down before them, her poets in general have entirely neglected, and even her first and greatest have but imperfectly attempted. They have made use of the passions to mark their several characters, and animate their scenes, rather than to open to our view the nature and portraitures of those great disturbers of the human breast, with whom we are all, more or less, called upon to contend. With their strong and obvious features, therefore, they have been presented to us, stripped almost entirely of those less obtrusive, but less discriminating traits, which mark them in their actual operation. To trace them in their rise and progress in the heart, seems but rarely to have been the object of any dramatist. We commonly find the characters of a tragedy affected by the passions in a transient, loose, unconnected manner; or if they are represented as under the permanent influence of the more powerful ones, they are generally introduced to our notice

in the very height of their fury, when all that timidity, irresolution, distrust, and a thousand delicate traits, which make the infancy of every great passion more interesting, perhaps, than its full-blown strength, are fled.' pp. 37, 38.

Now this, we think, is not altogether fair. Surely the rise and progress of ambition are sufficiently traced in Macbeth; of love, in The Tempest, or As you like it; of jealousy in Othello. Surely in these plays the several passions that are the subjects of them are not 'introduced to our notice in the very height of their fury.' The truth is, however, that the birth and growth of every passion cannot thus be exhibited in the compass of five acts. This Miss B. herself found, when she was obliged to give the rise and progress of De Montfort's hatred 'in retrospect, instead of representing it all along in it's actual operation.' In her own Orra too, is not fear 'introduced in the very height of it's fury?' In the Beacon, are the circumstances traced which formed the buoyant and elastic temper of Aurora? are they even given in retrospect?---We add one more extract, specifying the plan on which her 'series' proceeds.

'From this general view, which I have endeavoured to communicate to my readers of tragedy, and those principles in the human mind upon which the success of its efforts depends, I have been led to believe, that an attempt to write a series of tragedies, of simpler construction, less embellished with poetical decorations, less constrained by that lofty seriousness, which has so generally been considered as necessary for the support of tragic dignity, and in which the chief object should be to delineate the progress of the higher passions in the human breast, each play exhibiting a particular passion, might not be unacceptable to the public.' p. 40.

There were several dangers attending such an undertaking. It was to be apprehended, in the first place, that the author, entirely taken up with the one passion that formed the subject of the play, should forget to give the hero any others, and should entirely neglect the subordinate personages of the piece. This error Miss B. has carefully avoided; she has presented us with monsters neither of wickedness nor perfection; and has managed in general to throw a sufficient quantity of character among her secondary heroes.

A second thing to be feared was the appearance of art. When the delineation of some one passion, it's gradual developement and ultimate effects, were to form the sole matter of a piece, it was natural that the author should be anxious to finish this insulated work highly, that she should be continually on the watch for every indication of this passion, every circumstance connected with it's operation. Having observed many such, she might naturally enough grow proud of her acquisitions, and be tempted to display the industry she had used, and the knowledge she had gained. Upon this rock Miss

Baillie has split: she has not learnt, or, having learnt it, she has not had courage enough to put in practice the maxim, *Ars est celare artem*,---it is the perfection of art to keep your art from appearing. Her puppets play about with admirable adroitness, but you see, every now and then, the wires and the springs, and the hand that guides them. It is here that the mighty powers of Shakspeare conspicuously shew themselves. He always seems, in his many and various characters, to have imagined them distinctly, felt them, and as it were for the time transformed himself into them; and thus without art, or effort, or study, to have done and said and thought just what was appropriate. His art is so great, that even with his supernatural characters, as Ariel, Puck, or Caliban, we become immediately acquainted, imagine them real, and never think of Shakspeare till the cooler moment of reflection and criticism. It is not so with Miss Baillie. She indeed imagines her characters correctly, studies them industriously, and gives them forcibly; but too frequently you see that they are saying what is put into their mouths, and you think of Miss Baillie, instead of Basil or De Montfort. The full and laborious stage-directions add very much to this.

A third danger to be avoided was, the resting too much upon the characters. So much interested herself in bringing out a particular passion, she might naturally enough suppose her reader to follow her with equal interest, and thus be somewhat disposed to neglect the fable and the poetry. This indeed she has in some sort avowed; she speaks of her's as 'a series of tragedies, of simpler construction, and less embellished with poetical decoration.' Why the construction should be simpler we do not very clearly see; it is in a busy plot that characters best develope themselves. And as for poetical decoration, true poetry, we say again, is the language of the passions, and the bursts and ebullitions of the feelings the very inspiration of the poet.

Another thing to be apprehended (and we shall mention no more) was, lest, in looking about for the signs and indications of passion, she should mistake 'accident for generality.' Sir J. Reynolds has censured Bernini for having made David, when representing him as just going to throw the stone from the sling, biting his under lip. The sculptor, he says, undoubtedly designed to give the expression of energy: 'but the expression 'is far from being general; he might have seen it an instance or 'two, and mistook accident for generality.' Whether Miss B. has not done the same, we think, may not unreasonably be questioned.

We have no longer time to follow the introductory discourse through comedy. Miss B. has divided it into the satirical, the

witty, the sentimental, the busy, and the characteristic. The two first might safely have been included under one head; satire without wit is as dull as it is malignant, and wit without satire is not often to be found.---A particular application of the foregoing remarks to Miss Baillie's dramatic compositions, must be reserved to a succeeding number.

Art. V. *The Character of Moses established for veracity*, as an Historian recording events from the Creation to the Deluge. By the Rev. Joseph Townsend, M.A. Rector of Pewsey, Wilts. 4to. pp. 448. 21 plates. Price 3l. 3s. Longman and Co. 1813.

THE Veteran who here steps forward to defend the cause of revelation against the attacks of scepticism, has, on former occasions, attracted the notice of the public, and repaid the curiosity of his readers in such a manner, as to insure him a favourable reception in his present difficult and delicate undertaking. A traveller, scholar, and philosopher of Mr. Townsend's acknowledged reputation, will not be suspected, in the evening of life, of knowingly risking his well-earned credit, by a crude or frivolous performance. Nor do we perceive any such indications of the age of the writer in the work before us, as might induce us to think, that he would now publish what, at a more youthful period, he would have thought it proper to withhold. This volume contains the condensed information acquired by the observation, reading, and conversation of a long and active life, detailed with great conciseness and simplicity. There are no attempts to lengthen out the subject; no endeavour to dazzle without enligtening, or to persuade without convincing; and be the reader's opinion of the argument what it may, we do not doubt, that, on laying down the book, he will acknowledge himself indebted to the author for a considerable supply of instruction and pleasure.

There are two points, however, of considerable importance in reference to the present work, which may admit of question---whether the inspired historian need the defence which is here brought forward, and whether the materials from which Mr. Townsend endeavours to establish his veracity, be capable of furnishing proof either on one side of the argument or the other. Convinced, as our reverend author is, of the affirmative in regard to these queries, he unquestionably deserves praise for undertaking that defence, and for directing the evidence of natural history to confirm the disclosures of revelation. But we must remark, that to be persuaded of the truth of a position, is far from implying the possession of abilities to demonstrate that truth,---nor is it necessary, indeed, that every truth should be demonstrable from a limited number of experiments and observations.

The sources from whence the authenticity of the Mosaic record is attempted to be demonstrated, and from which Mr.

Townsend draws his proofs, are, the records of the human race, as coincident with or contradictory to sacred writ, and those appearances of inert matter which seem, on the one hand to confirm, or on the other to discredit, the account of the creation of the earth, and that catastrophe by which it was afterwards transformed into a state whence its present condition has arisen, by the continued operation of known causes for a determinate number of years. Now with respect to historical records, we have none which bear a comparison with the Mosaic. The disordered dreams of oriental fancy, can neither be admitted as proof when they accord, nor as contradiction when they differ; ---for it would be difficult indeed to find the maniac in whose ravings three or four words might not occasionally form sense, or be formed into sense, particularly when the interpreter is at liberty to choose, out of a multitude of different meanings of each word, that which best suits his purpose. Tradition is evidence not much more admissible. Most nations preserve the tradition of a flood, but most nations have suffered by local inundations, and it is hardly possible to decide, whether their accounts of a general deluge be the exaggerated report of what happened within a few centuries, or the remnant of half obliterated truth. The study of nature might be expected to lead to surer results; but that part of this science which bears upon the formation and modification of this earth, has been so imperfectly studied, and abounds with such numerous and complicated difficulties, that no hypothesis, formed upon its present state, can furnish higher evidence of truth, than probability. The synthetical manner, however, in which most theories of the earth have been framed, renders them wholly useless as historical evidence. Instead of collecting observations on the present state of the earth, and, by tracing in retrograde order the effects produced by the various natural agents which are continually at work, endeavouring to analyse its state when their operation commenced, (a method ably and successfully employed by De Luc,) the generality of our world-makers eagerly appropriate such materials as best suit their humour---dissolve, consolidate, melt, sublime, evaporate, bake, boil and fry, according to such laws as they would have enacted had they been entrusted with the formation of planets ---interpose catastrophes, overwhelming continents, between the pages of recorded history---or, with a "by your leave," assume a few million of years additional, to bring their bantling to maturity: and having at last accounted for something with strata, and petrifications, and whin dykes, and granite, declare that it is no other than the identical globe which we inhabit. 'You will observe'---the philosopher concludes---that 'I have accounted for the deluge'---or, 'I have accounted for the formation

of the world without a deluge, *consequently* the Mosaic account is, &c. &c.' Object that the author's researches, being confined to a kingdom or a county, or a hill, are conducted on a very limited scale: you will be assured that that county or hill is a complete specimen of the whole globe. Complain that, upon examination, the hill does not agree with the description laid down: you will be instructed that this is an exception, and that at John o'Groat's house---at Land's End---at the Cape of Good Hope---or at the south pole, it is precisely as it *ought to be.* The utmost that we expect of geology, at present, in reference to the scripture records, is, to shew that hitherto nothing has been discovered which obliges us to call in question the credibility of the inspired historian; nothing which is not perfectly reconcileable with his expressions, even when those expressions are tried by the severest rules of critical interpretation.

Mr. Townsend appears---for the drift of this part of his argument is not perfectly clear---to have aimed at nothing farther than, by minutely describing a small part of the surface of the globe, to shew that in this portion of our earth no phenomena occur contradictory to the Mosaic history; and, by additional remarks and observations, to guide his reader to the conclusion, that the geology of other countries is so far conformable to the formation of Britain, that no such contradictions are to be apprehended elsewhere.

From the preceding observations it will be seen, that we are disposed to rest the evidence of the truth of the Mosaic record, on much less dubious proof than is afforded, either by profane history or the study of nature; and we do this, not, most certainly, because we impute defect to the record, but because we are sensible of the imperfections of history and geology. The former can only be enriched in one direction, by the addition of events now future, but which will afford no encreased qualification to determine the point in question. The latter can spread and is spreading in every direction; and should the scepticism of a future age require the counterpoise of additional evidence in favour of revelation, it is probable that the weight which providence would cast into the scale of truth, would be derived from the evidence of natural history. As yet it is not required, nor can we apply it;---but every step that advances it towards this important use is valuable, and in this light is great commendation due to Mr. Townsend.

From the concluding paragraph of his introduction we infer, that the present volume contains only the commencement of Mr. Townsend's observations on the character of Moses, which he proposes to consider from the Pentateuch as containing, '1. The history of mankind in the early ages of the world. 2. A code of laws designed for one particular people, chosen and cherished as

worshippers of the great Creator, and guardians of the oracles of truth. 3. Prophecies relating to this chosen race, through the long period of revolving ages, from their first entrance into Egypt, to their final expulsion from the land of promise, and dispersion among all the nations of the earth.' The work before us brings down the subject to the deluge, and divides itself into two very distinct parts; the former containing an accumulation of historical remarks, traditions, &c., more or less referable to the primitive state of the human race; and the latter an admirable account of the geology of the counties of Somersetshire, Wiltshire, and Gloucestershire, with a profusion of extracts from the author's own memoranda, and the narratives of travellers, respecting other parts of Britain and the rest of Europe.

After a chapter on the genuineness of the Pentateuch, and an introductory section to the second chapter, proving the credibility of the Mosaic history from internal evidence, Mr. Townsend enters upon the proof from external evidence; which occupies the remainder of the volume, under six separate heads, viz. the creation---the septenary division of time---the state of innocence and fall---sacrifices---tythes---and the deluge. To the five first of these heads 72 pages, and to the last 242, are allotted. To elucidate the Mosaic account of creation, we are presented with the usual quotations from Sanchoniatho, Hesiod, Homer, Aristophanes, Diodorus Siculus, Thales, Pythagoras, Empedocles, Socrates, Plato, and Zeno; with the Scythian tradition of the battle of the sons of Bor with the giant Ymer, from the Icelandic Voluspa; the Persian fiction, attributing the creation to Mithras or Mihr; the Indian superstitions of Brahma, Vishnu, and Seeva; the story of Bhagavat's damp nap of a thousand years in the primeval waters, previous to the formation of the first man, Swayambhuva Menu, and his consort Satarupa; the doctrines of Confucius; the Iroquois tale of Mr. Wolf's flight into heaven to seek for the first woman, whom he caught, when she came to draw water, with a bait of bear's grease; the Mexican account of Teotl and the heroes who leapt into the bonfire Teotihuacan; Buffon's dreams of blundering comets and bursting suns; and Hutton's scheme of consolidation and crystalization by fire. All these are concisely stated and considered, and the result is summed up in the following conclusions; which will evince the importance attached by our author to their evidence.

'In the first place, from the traditions to which I have referred, we have the strongest reason to believe, that all the nations of the world are descended from one family; a fact which, when we shall have examined their languages, will be abundantly confirmed. In the second place we have clearly seen, that, whilst the pure worship of Jehovah was preserved in one sequestered spot, all the surrounding nations, devoted to polytheism, as declared by Moses, were en-

slaved by the most detestable vices, the most execrable superstition, and the most absurd idolatry.'

'How inestimable then must we consider the authentic records which from generation to generation have been preserved in the sanctuary! Without them the whole human race would have been involved in midnight darkness. Many in this age of reason may pour contempt upon revelation. But what did our ancestors derive from unassisted reason? What the Egyptians, Greeks, and Romans, when this lamp burnt brightest? The first idolatry of rude nations was the worship of the celestial orbs, or rather of the deities who were supposed to take up their residence in them. This soon degenerated, and the luminaries themselves were worshipped as gods. The more civilized and learned nations improved upon this idolatry, and not only raised to the celestial hierarchy their heroes, but erected temples to the vilest passions of the human race. "Professing themselves to be wise, they became fools; and, having lost sight of a Creator, changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."' 'Such was the triumph of reason unassisted by revelation!' pp. 57, 58.

Mr. Townsend proceeds to shew, that the septenary division of time, and the distinction of days by the names of the planets, is very generally prevalent. According to Sir W. Jones, the Gothic days of the week, and those of the Hindoos, are dedicated to the same luminaries, and revolve in the same order. Dion Cassius attributes a similar mode of distinction among the Romans to Egyptian origin; and Homer places the seventh day under the auspices of Saturn. According to Mr. de Gebelin, the same division formerly existed in China; traces of it are said to be found in Persia, Tartary, Japan, Peru and Chili; and Mr. Symes, in his Account of the Embassy to Ava, shews, that it is strictly adhered to in the Burman empire. Now 'since no physical cause can be assigned, why attention should have been paid to one day more than to the rest, or why this preference should have been given to the seventh,' our author infers that it must have originated in the divine institution recorded by Moses, and that it confirms the veracity of his record. The fables of the golden age, also, and the various devices of the Greek philosophers to account for the origin of evil, he refers to the Mosaic account of the fall; and he argues, though with less conclusiveness than might be wished, that the idea of sacrifice, being contrary to the human mind, must have originated in positive injunction.

The traditions of a deluge among different nations are very general. A few are enumerated by our author; but he seems to leave this species of evidence with pleasure, in order to enter upon the far more interesting, the geological part of his work.

The mode of procedure in this division of his subject, is, to give the reader a correct and general idea of geology, and to leave it afterwards pretty much to his own judgement to draw what conclusions respecting Moses he pleases. Indeed the sacred historian is scarcely mentioned in the remainder of the work ; although, from an expression at the commencement of one of the last chapters, in which the author confidently hopes, 'that he has established the existence of an universal deluge, agreeable to the Mosaic history, to the satisfaction of his readers,' we infer that he supposes the materials he has furnished amply sufficient to authorize such a conclusion. As we do not think the credibility of the Pentateuch in want of the feeble support which geology can as yet afford, and have often noticed the bad effects of working young arguments beyond their strength, we willingly pardon Mr. Townsend for not having deduced a greater number of inferences, and drawn more positive conclusions from the valuable facts which he brings forward---and of which we shall now proceed to give our readers a brief abstract.

Mr. Farey, in his Account of Derbyshire*, has given us an interesting description of the strata between the great red marle and the mountain limestone in Derbyshire, Nottinghamshire, and part of Yorkshire. The strata more particularly elucidated by Mr. Townsend, occur between the red ground and the chalk, and are consequently superior in position to those mentioned in the Survey of Derbyshire. Some idea of the geographical situation of these strata may be formed, by tracing a line upon the map of England from Exmouth in Devon, through Yeovil, Warminster, Devizes, Farringdon, Oxford, Aylesbury and Woburn, to Lynn in Norfolk. To the south east of this line the strata alluded to sink beneath the great bed of chalk which forms their boundary on this side, though they still occasionally appear, on the sea-coast, in deep vallies, or where they have been lifted by convulsions of nature. To the north west of this line they basset out n succession, forming a belt of various breadth, in a direction from south west to north east, across the kingdom. In the north west parts of England and Wales, they are entirely wanting, being thrown out by the rising up of inferior strata. The perpendicular thickness of the whole pile, from the bottom of the chalk to the surface of the red ground, can hardly be estimated at less than one thousand feet, subject to some variations, though probably more constant than any other known succession of strata. The bed of chalk which rests upon them, is estimated to be from 300 to 600 feet in thickness.

The first stratum, which emerges from beneath the chalk, at Sidmouth, Honiton, Axminster, Lyme-Regis, Charmouth,

* See Ecl. Rev. Aug. 1812.

Bridport, Farringdon, Woburn, Ampthill, Northampton, Kettering, Rockingham, Peterborough, and Lynn, consists of three varieties of *sand.* The bed immediately under the chalk is of a greenish hue, from minute particles of a dark green substance being intermingled with the grains of quarry of which it is principally composed. This layer of sand, which is found, in some places where it has been perforated to be 14 feet, in thickness, contains a number interesting fossils. Mr. Townsend enumerates 'the porpital madreporites, serpulites, echinites, ammonites (particularly the oval species), nautilites, helicetes, trochites, chama gryphoides, anomia caput serpentis, and other species, claws of lobsters and glossopetræ.' It is deserving of notice, though not mentioned by our author, that the enormous ammonites and nautilites, three feet and upwards in circumference, so frequent in the green sand and in the lias, should be almost entirely wanting in the intermediate strata. The latter however do occur in the inferior oolite, and are called by the workmen lobsters' tails. Alcyonites are numerous. Indeed the nodules of stone interspersed throughout this stratum, almost universally indicate an origin derived from alcyonia or spongiæ, the zoophytic reliquium forming the nucleus.

'The covering of each cup is rounded like a skull, and, till broken, perfectly conceals the coral. The stem is equally concealed, except at the termination, which is universally abrupt, smooth in its surface, and, like the enclosing sandstone, sharp in its edge, so as to prove, that neither any fresh increase by corpuscular attraction, nor diminution by attrition and abrasion, has taken place since it was separated from its base.' p. 261.

The substance of these fossils, as well as of many of the shells found in the green sand, is chalcedonic. The grey sand succeeds beneath the green, and contains beds of calcareo-silecious sandstone or firestone; of which, according to our author, Westminster Abbey and Hall, London Wall, and Woburn Abbey are built. They are wrought at Meersham, at Beer in Dorsetshire, at Totternhoe in Bedfordshire, and near Calne in Wiltshire. The whetstone bed of Blackdown in Devonshire also belongs to the grey sand, and furnishes some of our most beautiful agatized shells. Mr. Townsend enumerates, on the authority of Dr. Menish, five species of arca, one chama, six of Venus, two of tellina, three of cardium, two of pecten, two of buccinum, two of strombus, three of trigonia, &c. The lowest bed of sand is tinged red, by a mixture of calx of iron, and contains the iron ore which supplied the founderies of our ancestors, when smelting was performed by charcoal; but the forests, which formerly occupied the surface of the sand strata, having disappeared, it has been found more convenient to make use of the beds of iron stone accompanying the coal, and the iron stone

of these strata is neglected. The quern stone, (a pudding-stone of silecious pebbles cemented by a ferruginous silecious paste) is also a production of the red sand. Our author mentions no fossils peculiar to this stratum, though he says that 'we find most of the chalk fossils washed down, and imbedded in its upper surface.' This however must be merely accidental, as the sand stratum being inferior to the chalk, and consequently of earlier formation, cannot regularly contain any substance belonging to a stratum of more recent origin. These three beds of silecious sand make together a stratum, according to Mr. Townsend's calculation, at least 300 feet thick.

Beneath the sand we find a bed of *clay*, the thickness of which may be about 200 feet; but Mr. Townsend's account of this stratum is neither so ample nor so precise as it seems to deserve. He mentions that it is made use of for bricks, at Rowd near Devizes.

The *superior oolite* succeeds; being the first of three strata, which are distinguished by a structure resembling the roe of a fish, from whence the name is borrowed. They correspond with the marmor hammites of Linnæus, the roggen and hersenstein of the German mineralogists; and, from the ease with which they yield to the wedge, hatchet, and saw, in any direction, are generally called freestone wherever they are worked. The superior oolite has not been well examined. It occurs at Steeple Ashton, Calne, and Shotover, but its thickness, though scarcely less than 40 feet, is not correctly ascertained. Its characteristic fossils are echinites, particularly the mammellated species, but the attendant sand also contains nerites, strombites, pectinites, and oysters. A bed of clay separates it from another stratum, still less perfectly known, the *calcareous grit*, composed of silecious sand with a calcareous cement, which is followed by the *coral rag*, a blueish grey, hard, ponderous rock, consisting almost wholly of coral and shells, but so full of fissures and interstices as to be serviceable only for repairing the high roads, and for lime, to which purposes it is applied to the west of Calne. A bed of this rock contains fossil-wood charred into a species of coal. The thickness of the coral rag is about 30 feet, and the mytilus cristagalli, mammellated echinites, trigoniæ, pectinites, buccinites, mytilites, and pholades or fistulanas are abundant in every fragment: it beds upon a blue clay, and is sometimes succeeded by a second bed of calcareous grit.

Under these strata we have one 'called the *clunch clay*, with a mixture of marle, sand, shale, and even thin laminæ of coal.' This bed of clay, in which the Wilts and Berks canal runs, is at least 200 feet thick, and contains abundance of large gryphites, generally with a purplish stain, and belemnites, with other fossils, frequent in the alluvial gravel of Bedfordshire. The

thin seams of coal which occur, have given rise to numerous trials by *soi-disant* 'practical colliers,' at the expense of credulous and uninformed adventurers.

The *Kelloway rock* follows, so named from Kelloway Bridge, where it is quarried, for the purpose of mending the road. It is of a dark blue colour, probably stained by the clunch clay, strongly impregnated with iron, and abounds in petrifactions, particularly the gryphite of the clunch clay, numerous arnonites, mytilites, ostreæ, and beautiful ammonites in great variety. It appears to be from three to six feet in thickness, and rests on blue marly clay. Our author has traced its outcrop by Steeple Ashton, Trowbridge, Chippenham, Tytherton, Brinkworth, and Malmesbury, into Oxfordshire and Northamptonshire, and, if we mistake not, it also occurs to the north of Scarborough in Yorkshire.

The *corn-brash* which succeeds, is a pale yellow, shivered stratum, considerably thicker than the former, and applied only to repair the roads. Its fossils are, several species of anomia, particularly terebratula, spinosa, caput serpentis, and a nondescript, round, gibbous species, two or three species of pecten, mytilus modiolus, and some allied species which have not yet been named, echinus spatagus and mamellatus, with fragments of the pentracrinus. It extends from Temple Combe by Woolverton, Hinton, Tilsford, Melksham, Corsham, Grittleton, Malmesbury, Draycot and Sutton, to the northern borders of Oxfordshire, Buckingham, and Bedford. A bed of clay lies immediately beneath it, which frequently holds up the water, so as to render the corn-brash a very wet substratum; this may however generally be effectually remedied by judicious draining.

The *forest marble* is separated from the clay bed of the corn-brash by a bed of silecious sand and sandstone, which appears at the surface at Hinton. The forest marble has derived its name from having been first wrought for slabs and chimney-pieces in the forest of Deane. It consists almost wholly of shells, so perfectly conglutinated as to admit of a perfect polish, while it precludes the possibility of determining to what species they belong; bits of charred wood frequently occur imbedded in this stratum, and bufonites, palates, and glossopetræ are not unfrequent. The stratum is divided into numerous beds, of different thicknesses, by intervening beds of clay; its thickness may amount to 40 or 50 feet, where all the beds are found, of which somewhat more than half is charstone; the substratum is a whiteish clay.

The second, or *great oolite*, better known by the appellation of the Bath freestone, lies beneath the forest marble, and appears by Mr. Townsend's account to be at least 140 feet thick, as is also the clay and fuller's earth on which it rests. The

upper beds however are frequently wanting, so that the depth is considerably diminished. It forms the summit of most of the eminencies around Bath, and to the facilities thus afforded to architecture, that city owes its splendour. The principal quarries which supply materials for building in its neighbourhood, are those of Claverton Down, Combe Down, Anthony Hill, Box, Bathford, Kingsdown, Pickwick, and Farley Down; but the stratum may be traced from Mells to Hampton Common and the Cotswold hills. Mr. Townsend suspects the quarries of Barnack to be in the great oolite, but Mr. Farey assigns them a superior situation. In case the latter should prove correct, it is probable that the Barnack ragstone is a solid bed of the cornbrash, which occasionally partakes of the oviform structure of the oolites; but at any rate the Bath freestone has been distinctly ascertained through Somersetshire, Gloucestershire, Oxfordshire, Northamptonshire, Rutlandshire, Lincolnshire, and Yorkshire. In the body of the rock fossils rarely occur, but on the upper surface they are abundant, particularly anomia reticularis, and sacculus, several ostreæ, and the singular pear *encrinus*. The stems of the latter are found adhering to the rock, so that the consolidation of the stratum must have been completed before any part of the superior bed of clay was deposited upon it. The uppermost beds of the great oolite, which consist almost wholly of fragments of shells, conglutinated by a calcareous cement, contain pieces of wood, bufonites, and palates; and the fuller's earth rock, a stratum which occurs beneath the fuller's earth, has numerous petrified reliquia, by which it is readily detected.

Under the great oolite, the third stratum which is distinguished by this inexplicable structure makes its appearance, and is termed by Mr. Townsend the *inferior oolite*. The provincial name, where the great oolite is worked as freestone, is *the bastard freestone*, being generally soft and full of cavities, occasioned by the removal of shells and coralline substances which had been imbedded in it. This stratum may be traced on the map, from Yeovil, by Castle Cary, Bruton, Doulting, Radstock, Midford, Lansdown Crescent in Bath, Swanswick, Crosshands, and Cheltenham, into Oxfordshire and Northamptonshire. Its thickness is about 40 feet, and it rests upon a bed of sand very discernible at Midford, to the south of Bath, and, in the immediate neighbourhood of that city, of at least equal depth.

'This porous rock abounds with typolites, or casts of marine shells, which have vanished, and left vacuities unoccupied by calcareous spar. It has likewise numerous fossil shells, by some of which it may be distinguished from all other rock strata The first of these, at least as far as my observations extend, is a large oyster, of a

transverse fibrous texture, consequently extremely brittle, and seldom found entire. Its fragments exhibit a striated calcareous substance, brown, and resembling asbestus...This rock is likewise distinguished by its shingle of white quartz, and by the anomia spinosa....It may be identified by the bottom bed, charged abundantly with ribbed and studded trigoniæ, and with their casts, called hippocephaloides, immediately over which is a coral bed, which is compact, extremely hard, and susceptible of high polish... The coral bed contains the madrepora cinerascens, which is found recent in the Indian seas. One of these curious petrifactions was standing upright more than five feet high, and expanding nearly six feet, with a double cap, much fractured, but no fragment scattered to a distance. The remains are to be seen near Midford. In its cavities it contains numerous coated mytili, with their cables covered by a crust, on some of which corals have begun to build..... The covering of our coated mytilus is perfectly smooth, unless when the coral polypus builds his habitation on it,... Over the two beds of this rock which contain the corals and the trigoniæ... in the superior bed we have found nautilites, ammonites, volutes, trochites, turbinites, helix cochlea, helix decollata, arca noæ, madrepora porpita, a variety of the patella ungarica and ostrea diluviana. The sand bed immediately under this rock contains on its surface numerous and perfect specimens of the ostrea gibba, ostrea plica, ostrea edulis, one species of Venus, &c.' pp. 271—274.

With respect to the coated mytili, or fistulanæ, as Parkinson has called them, Mr. Townsend appears to us to be under a mistake, in supposing that the envelope which now surrounds them, formed part of the animal. The fact seems to be this. The mytili, like the recent pholades, bored holes into corals, thick shells, and stones. The first part of the petrifactive process, which took place at the time the stratum was formed, consisted in filling up the space between the shell and the inside of the cavity which it had bored. This furnished the coating now adhering to the shell, and, where the cavity had been formed in a madrepore, obtained an impression from the section of the madreporean structure, as exhibited in Parkinson's Organic Remains, Vol. II. Pl. XII. fig. 1. That this is the origin of what Mr. Townsend takes to be incipient habitations of the madreporean polypus, is confirmed by the circumstance that the striæ of the supposed coral are not perpendicular to the surface of the mytilus, but parallel to one another, and also by numerous similar casts in the surface of madrepores, the substance of which has been removed. The next process was the infiltration which furnished the calcareous spar of the shell itself; and the third removed the substance of the coral, shell, or rock, in which the cavities had been originally bored. Beneath the sand upon which the inferior oolite beds, we have a thin calcareous stratum called the *Yeovil marble*, and not far from it another, termed the *marle stone*, from having a fertile blue marle both above and

beneath it. The total thickness of these beds is from 60 to 90 feet, and in some places probably much more.

Most of the strata hitherto enumerated, exhibit a somewhat granular texture, seldom admitting of a polish, or possessing any extraordinary degree of hardness. The succeeding strata of *lias limestone* are of an even close texture, susceptible of a high polish, and equally esteemed in their recent state for repairing the roads, and, when burnt, for architectural purposes, particularly for water-works. Mr. Townsend mentions that 'the white lias may be readily engraved, and is now in request for the calico-printers, for maps, and for some kinds of drawings, in which service it is a valuable substitute for copper-plates.' The total depth of all the beds of lias cannot be much less than 100 feet, but individually few of them are above a foot in thickness, and most considerably less; they are separated by soft beds of clay, but the surface of the hard beds is far from even, being generally embossed with numerous protuberances; some of them are blue, others of a pale fawn colour. This stratum has been noticed on the south coast at Charmouth and Lyme Regis. From thence it may be traced by Chard, Castle Cary, Glastonbury, where it forms the base of the Tor, Chewton Mendip, Radstock, Farnborough, Stanton Prior, Keynsham, Cottham near Bristol, in the low country from Swansea bay to Cardiff and Newport, by Aberddaw, Gloucester, and Tewkesbury, around the Malvern hills by Dudley and Coalbrook Dale, south of Nottinghamshire, and through Yorkshire to the eastern coast at Tynemouth. The fossils of the lias are numerous and characteristic. Ostrêa gryphus, ammonites of an enormous size, and some small oysters are very abundant, but the most remarkable are vertebræ, jaws, bones, and teeth of huge animals, probably species of the aligator. Mr. Townsend mentions one, in the possession of the Rev. P. Hawker, which was found near Bath, and with great industry extracted from its surrounding matrix.

'The head is three feet long, and from the eye to the extremity of the jaw is two feet nine inches. It is furnished with one hundred and twenty teeth, which are an inch and an half long, sharp pointed and well preserved. At different times Mr. Hawker procured from the workmen fifty joints of the spine, measuring together six feet, and six joints of the tail, with many vertebræ, and some other bones not well defined.' pp. 275, 276.

Similar jaws are found at Charmouth, but Mr. Townsend gives the figure of one of a different structure, specimens of which are met with occasionally in the lias. The anterior part is polished, and neatly ribbed in a longitudinal direction. As far as we are acquainted with the skeletons of animals in general, we know of no instance of a bone or mandible with a similar surface being concealed beneath muscles and skin, while, on the other

hand, we are equally at a loss to find an analogue for a quadruped or aligator with a naked toothed bill in place of jaws. Cuvier has rendered it more than probable that the Maestricht animal was an inhabitant of the sea; we are inclined to suspect that the originals of our aligators frequented the same element, as their remains are accompanied with the briarean pentacrinite, shells, and even sometimes fish. The lowest bed of the lias contains a vast assemblage of palates and joints of the pentacrinus, with teeth and fragments of bone, and is visible at Westbury cliffs, near the Severn. Beneath the beds of lias are twenty-four feet of a fertile blue marle.

From the above abstract of this part of Mr. Townsend's work, our readers will be enabled, in some degree, to judge of the value and precision of his information concerning these strata; and we do not hesitate to assert, that not only no account has hitherto been published which bears a comparison with his description of them, but that no district of equal extent with that surrounding Bath, which our author has illustrated, has yet been examined with such patient industry and philosophic impartiality. Mr. Townsend candidly refers part of his information to Mr. William Smith, of Midford, who appears to have led the way in exploring this stratified portion of our island. Mr. Farey had previously acknowledged him as his tutor, and the unqualified praise bestowed by all geologists who have occasion to mention his discoveries, cannot but excite an eager wish that he would soon present the public with the results of his long and laborious exertions. These observations of Mr. Townsend's are alone sufficient to render the work before us of no ordinary importance to the geologist, and he deserves additional praise for having explained the subject in a manner perfectly intelligible even to those who are not initiated into the phraseology of modern systems. That this perspicuity is the result of an experimental acquaintance with his subject, the writer of this article is convinced, from having had an opportunity of verifying Mr. Townsend's observations on the spot, in a very considerable number of instances.

Our author's remarks on the *red ground*, *coal strata*, and *mountain limestone*, are interesting and valuable, but either too widely dispersed, or too partial, to afford those general results which may be derived from his observations on the oolite stratification. The red ground in the vicinity of Bristol appears to differ considerably from that of Shropshire, Cheshire, &c. Indeed we are not convinced that Mr. Townsend is correct in accounting them the same stratum. The Somersetshire red ground appears immediately below the lias, and upon the top of the coal strata it does not generally exceed 100 or 180 feet, and contains marle beds, grit rocks, mill-stone, and pennant flag-stone; its

fossils are the remains of aquatic plants, which Mr. Townsend has, probably by a slip of the pen, termed *marine* plants, and which are precisely the same as those found in the coal and grey sandstone strata of Yorkshire and Derbyshire. Among the productions of the red ground in the neighbourhood of Bristol, the sulphat of Strontian deserves notice; according to Mr. Townsend it occurs at Wickwar, ' both stratified and in veins.'

Our author gives a comprehensive sketch of the coal geography of England, and indicates the principal coal fields in different parts. The Gloucestershire and Somersetshire coal district has been very imperfectly investigated, but appears to contain several distinct coal-fields. The best defined of these is in the vicinity of Puckle-Church.

' It consists of two elipses, external and internal, which are nearly concentric. In the external range the coal is not so considerable as in the internal. The beds are numerous but small. Yet even in the external range at Siston, one out of ten beds of coal discovered in sinking fourscore fathom, is three feet in thickness. All these are separated by either argillaceous or silecious strata, and all dip towards one common centre, but flatten as they descend, so as to assume not a conical form, but that of a wide bowl dish. In Somersetshire, the coal district is distinctly bounded to the south by the limestone of Mendip hills, near to which the general dip of the coal beds is to the north, whilst the surface of the country dips south and south-east. On the northern limits of this coal field, the beds dip south. Forty-six beds appear on Stratton Common, all workable, besides many others of inconsiderable value .....

' Between the wide extremes of these Gloucestershire collieries and those of Mendip, we have others whose limits are not well defined at Radstock, Camerton, Newton, Hanham, Bedminster, and Kingswood, in which the beds dip in every possible direction. These last are separated by deep vallies, and covered by the red ground, but although in the deepest of these mines they have sunk 120 fathom, they have not penetrated to the mountain limestone.

' To the west of these collieries we have another coal field at Nailsea and Kenn .... They have here already discovered ten seams.' pp. 159—161.

Our author has collected much information respecting the coal fields of the forest of Dean, of South Wales, of Shropshire, Leicestershire, Nottinghamshire, Derbyshire, Flintshire, Lancashire, Westmoreland, Cumberland, Durham, and Northumberland, which all contribute to prove the great diversity existing in different places, and to shew how much is yet required to afford us a distinct idea of the actual state of these curious formations. At Puckle Church they sunk sixty feet through lias, one hundred and fifty-three through red ground, six feet in duns when they found coal, and beneath the coal one hundred and eight feet of red ground, without either coal or limestone. At Clydash, in Monmouthshire, argillaceous and silecious strata have

been found beneath the coal to the depth of 360 feet, and in the forest of Dean these strata measure from 12 to 1800 yards in thickness. In the present state of the geology of this island our knowledge of the succession of strata between the lias and the mountain limestone, is extremely confused and uncertain. The mountain limestone, however, is a stratum which may be readily ascertained by its fossils. It appears in Somersetshire and Gloucestershire, to the north of Bristol, forming St. Vincent's rocks, but is devoid of the intermediate beds of toadstone, basalt, or amygdaloid, which occur in Derbyshire, nor does it appear to be equally productive of metals; yet the stratum may be perfectly identified from Torbay, through the Mendip hills, by the side of the Malvern hills to the Peak in Derbyshire, to Ingleborough, Whernside, and Pennigent, in Yorkshire, and into Durham and Northumberland. Our author remarks that this stratum is not by any means regular, but seems to form basins of vast extent, in which the coal formations are deposited, and in proof of it adduces numerous observations. The dip of the beds appears to be towards the centre of these basins, and the dip of the coal conforms to the limestone beneath; on the contrary, the dip of the whole succession of lias and oolite strata, together with the incumbent chalk, is uniformly to the south east, and so rapid that they would be lost in a much shorter space than is actually the case, were it not for a succession of faults which throw them continually up again. The total dip of the chalk, from Devizes to London Bridge, is about one thousand feet; while the mountain limestone at Wick, near Bath, makes an angle of 45^0 to the horizon, dipping N. W. and at Caerphilly, in Wales, the same angle to the south.

Our author has a very interesting section, marked by great accuracy of observation, on the crop and dislocation of the strata, a proper knowledge of which is the foundation of geological science. Our limits do not permit us to enter into an investigation of the subject; but the following passage may serve to shew such as have studied systems of nature what difficulties occasionally occur.

'In the quarries at the summit of Anthony Hill, near Bath, we meet with a very interesting dislocation. Here are seen only the bottom beds of the great oolite rock, which are...1. A bed of rubble six feet; 2. Beds of ragstone, nearly horizontal, 21 feet in thickness, lying perfectly flat on a smooth face of the subjacent beds; 3. Pure oolite, with its beds dipping S. W. in an angle of 45^0. Its beds are all truncated at the upper surface, in one straight feather edge, and the whole lies with a smooth truncated face on a bed of ragstone, which like the upper ragstone, is nearly horizontal. The same dipping beds, enclosed between two horizontal beds, are to be seen at Burnthouse-gate, and on the Gloucester road. But what is still more remarkable, is to find...in the parish of Mells, rhom-

boidal beds of the ragstone truncated, . . . and confined between two horizontal beds of clay, of which the uppermost is yellow and the undermost is blue. We can scarcely conceive that such dipping beds were ever horizontal, as the laminæ make it probable that they were. If they were once horizontal, in what state or condition were they when this dislocation, producing their angular position, took place? Were they soft? Why then did they not subside, and again assume an horizontal position? Were they indurated? By what agent then were the horizontal sections made, so as to leave a flat, rhomboidal, and perfectly smooth surface, incumbent on and covered by soft beds of clay?' p. 200.

Intimately connected with the crop and dislocation of the strata is the rising of springs, which often convey information to the experienced eye, by a line of rushes, where distance or the cover of vegetable earth render an examination of the substratum impossible This subject seems to be a favourite with Mr. Townsend, and he renders it instructive and amusing. It deserves remark, and may be placed among the numerous proofs of the wisdom of Providence in accommodating inert matter to specific purposes, that every porous stratum of rock has its corresponding bed of tenacious clay or marle beneath it, which holds up the water filtrating through the rock above; dislocations of the strata occasion these beds of clay to deliver the water in the form of springs, which would otherwise be conducted along their regular declivity into the abyss.

Mr. Townsend's remarks on the geology of foreign countries are unavoidably of a more desultory nature, but they form a very interesting collection. Many are original; and his readers are under great obligations to him for having extracted the rest from the mass of matter, often unimportant and perplexing, with which they were blended in the descriptions of travellers. In examining the systems of the moderns, he does ample justice to the accuracy and industry of the venerable De Luc, and adds several new facts to those produced in contradiction to Hutton and Playfair; but we must defer any observations which we had intended to make on this part of his work, to an opportunity which we shall shortly take of noticing, though later than we wished, the travels of the former gentleman.

In a section entitled 'Geological Conjectures,' Mr. Townsend seems to be desirous of giving credit to Plato's story of the immersion of the island of Atlantis, and attributing to this cause the depression of the sea which produced the flat ground of Egypt and China. We are however at a loss how to explain a *depression* of the sea by an event which appears calculated to have directly the contrary effect; nor do the arguments brought forward in support of the eruption of the Black Sea, seem sufficiently conclusive. Our author then mentions the hypothesis, that the earth has shifted her axis, and adduces in proof the cir-

cumstance, that shells peculiar to warm countries are discovered petrified in the colder regions of the north; but we apprehend that he has taken the identity of recent and petrified species upon the authority of others, rather than from his own observation; at least in referring the reliquia of elephants found in Britain to the Asiatic species, he forgets that Cuvier has indicated a most decided difference between them. Mr. Townsend's third 'conjecture' intimates the probability that the term *days* in the Mosaic account of the creation, simply implies *periods*. In the fourth, relating to the formation of the nodules of flint, which occur in the chalk stratum, we think he unnecessarily multiplies causes, by admitting that some may have been produced by fusion. Infiltration appears to us quite sufficient to produce all the appearances under which they are found.

The concluding section discusses the 'importance of geology,' to gentlemen of landed property---to civil engineers---to builders---to commissioners of the highways---to brickmakers, statuaries and marble masons---to cloth manufacturers---to coal adventurers and mineral adventurers of all kinds---and lastly to all who are interested in establishing the credibility of a divine revelation. The first series of points he proves by numerous apposite anecdotes of the needless expence incurred, and useless precautions taken, for want of a little geological information. Thus coal pits, or pits intended to reach coal, have been sunk from the foot of the chalk stratum, and even in the chalk stratum, some of which have reached the top of the great oolite, while others have never even got into the sand; circumstances which a slender acquaintance with this science would have enabled the adventurers to foresee. Drains have been dug and wells sunk, in an equally preposterous manner. Materials have been fetched ten miles to mend sandy roads, though excellent stone for the purpose might have been got within a few feet of the surface over which it passed. Gypsum was procured from Paris, and the exportation of fuller's earth made felony; though we have abundance of the former, and the latter regularly attends the great oolite. The last consideration, that the evidence of geology tends to confirm our belief in the truth of scripture, brings us safely back again, after an excursion of somewhat more than 300 pages, to the place where we left Moses. We must however confess, that, notwithstanding an attentive perusal of Dr. Townsend's work, we are not quite certain whether he attributes the stratification of the superior part of the earth's surface to the flood, to the successive periods indicated by the expression *days* in the Mosaic record, or to a time antecedent to the chaos mentioned by the inspired historian; or whether he thinks the flood the cause of the change of situation of the strata from an horizontal position, in which they must have been formed, to their

present inclined situation; or, lastly, whether he limits its operation to the excavation of vallies, the production and deposition of alluvial gravel evidently composed of the detritus of pre-existing strata, and the formation of those beds containing the reliquia of mammalia.

The plates contain figures of fossils arranged according to the different strata; but we must express our regret that they are not all original, nor as well executed as the work deserves: they however form a very useful and valuable addition, which will enable the beginner to distinguish the respective beds with tolerable certainty. Errors in orthography, particularly of proper names, are very numerous.

Art. VI. *Sermons, for Parochial and Domestic Use;* designed to illustrate and enforce, in a connected view, the most important articles of Christian faith and practice. By Richard Mant, M.A. Vicar of Great Coggeshall, Essex, and late Fellow of Oriel College. 2 vols. 8vo. pp. xvii. 767. Rivingtons. 1813.

SOME months ago it fell in our way to examine the labours of Mr. Mant as a theological controvertist. The ignorance and inaccuracy, together with the lamentable want of judgement, of penetration, consistency, and fair dealing, all aggravated by lofty pretensions, which he betrayed on that occasion, excited a hearty wish that it might not be our lot again to encounter him in any shape. We will fairly confess, however, that, in reading these volumes, we have been much less offended than, from his former work, we had reason to expect. In these sermons, composed when his mind was calm and collected, the author has frequently surprised us, by his agreement with the 'evangelical, or methodistical, or calvinistical' clergy, on those points which they hold in common, and which distinguish them from other teachers. It is somewhat curious to observe how Mr. Mant, compiler of "Sermons for parochial and domistic use," harmonises with those persons whom Mr. Mant, the Bampton lecturer, so vehemently impugned. For the purpose of illustrating this singular fact, it may be worth while to make a few extracts.

On the subject of man's corruption and consequent inability to please God by thoughts or deeds, Mr Mant thus expresses himself.

'Together with a loss of original righteousness, a want of the power to recover the righteousness we had lost, entered into our nature by the disobedience of Adam. The Christian revelation differs materially from the Jewish; in that it represents in a clearer and stronger light the inability of weak and sinful man to keep God's commandments. Perfect obedience to God's commandments is what we cannot pay. How could we, who are naturally "dead in tres-

passes and sins" be "quickened" of ourselves with fresh life, breathe into ourselves a new spirit, and from the seeds of corruption bring forth the fruits of holiness?' Vol. I. pp. 36, 256. Vol. II. 32, 80.

While Mr. Mant thus accords with the "evangelical" teachers on the subject of human depravity, he is equally particular and explicit with them in ascribing all that is devout and virtuous in the faithful, to the influence of the Holy Spirit.

'As we have our faith by illumination, so by inspiration we have our holiness: they are given to us, both from without. It is Jesus Christ who sendeth us the Holy Spirit, by whom we are regenerated, and renewed, and sanctified, and strengthened, and enlightened, and comforted; by whom we are enabled to "repent and believe the Gospel." It was not more necessary that Christ should die for our salvation, than that he should afterwards supply us with his grace to lead us into the paths of righteousness, and to enable us to persevere therein unto the end.' Vol. I. pp. 37, 328. Vol. II. 80.

On the utter insufficiency of works or virtues to merit the favour of God, on the efficacy of Christ's obedience and death for the pardon of sin and restoration to the divine favour, and on obedience to the precepts of the Gospel, not as a condition of justification, but as the fruit and evidence of true faith, not as the cause but the measure of future reward, it would be difficult to find in the writings of the "evangelical" teachers any thing stronger or more distinct than the following passages.

"The wages of sin is death," as St. Paul says, meaning evidently to point out the great relation between the thing done, and the recompense received for doing it: not such is that "eternal life," which he contrasts with the death of the sinner: "but the gift of God," he adds, "is eternal life, through Jesus Christ our Lord." Here is no debt, no obligation, no wages; nothing which man can claim; nothing more than it pleases God of his infinite mercy freely to bestow. He is indeed graciously pleased (so infinite is his mercy) to promise us "eternal life," as a recompense and a reward of our diligence in serving him: and even to declare, that that recompense shall be conferred upon us in different degrees, and shall be greater or less in proportion to the diligence with which we serve him. But whilst this most gracious promise should have the effect, as it was doubtless intended to have, of stimulating our exertions, and making us more ardent in our love, and more active in our service of God; we should beware of so considering it, as if it was intended to make us regard any thing in ourselves, as the meritorious cause of that recompense. If we reject that name (of Jesus Christ) whither shall we turn? on what foundation shall we rest our hopes? what powerful plea have we prepared to present at the judgment seat of God? what offering to conciliate his affection? what atonement to propitiate his anger? Christian morality assumes to itself no merit: it sets up no arrogant claim to God's favour; it pretends not to "open the gates of heaven:" it is only the handmaid in conducting the Christian believer in his road towards them. We insist continually upon the utter in-

competency of mankind to purchase salvation by their own merits or deservings; and preach unto you salvation through the alone merits of Jesus Christ.' Vol. I. pp. 53, 63, 54, 66, 92.

These extracts, taken from many passages of similar import, may suffice to show the resemblance of Mr. Mant's doctrine to that which is held by those who are stigmatized as the 'Calvinistic, self-called Gospel preachers.' But without pursuing this subject farther, it is time to give a more particular account of these Sermons.

Few of the modern writings of the national clergy, in the opinion of Mr. Mant, were adapted to parochial and domestic instruction. He resolved, therefore, to supply this deficiency, and publish a collection of plain discourses on some of the most important articles of faith and practice, in which 'the truths of the Christian faith are so proposed as to be made the foundation of Christian practice; and the duties inculcated are of such a character, and are inforced by such motives, as become the followers of Christ.' In prosecuting this undertaking, he has availed himself largely of 'the works of some of our most valuable divines'---Andrews, Beveridge, Barrow, Mede, and Jones. The sermons, in all thirty-one, are on the following subjects:

Comparative value of the world and of the soul: The gospel, the only foundation of religion and moral duty: Eternal life, the gift of God in his Son: On the divinity of the Word: The son of man, the saviour of that which was lost: The love of God, the motive to man's salvation: The sufferings of our Saviour unexampled: The humility and patience of our Saviour: Christ crucified, a motive to holiness, and a pattern for imitation: Insufficiency of works of righteousness to purchase salvation: Obedience to Christ necessary to the salvation of Christians: Effects of disobedience exemplified in the punishment of Saul: Deceitfulness of sin and efficacy of repentance, exemplified in David's fall and restoration: On the existence and divinity of the Holy Ghost: Necessity, evidences, and means of receiving the Holy Ghost: The fruits of the spirit exemplified in the character of Joseph: The spirit of God manifested by his fruits: Pride a worldly quality, irreligious, and irrational: Uncleanness inconsistent with a profession of the Gospel: The danger and sinfulness of covetousness exemplified in Ahab: Malice incompatible with the Christian character: The doctrine of grace a motive with St. Paul for humility and diligence: Efficacy and requisites of prayer: Self-deceit of those who are hearers, but not doers of the word; Necessity and benefits of baptism: Necessity and benefits of the Lord's supper: The duty and advantage of church communion: Spiritual blessings no privilege for sin, exemplified in the punishment of the *Jews* [?] *in the wilderness:* The uses of affliction: The death of the righteous: The glory which shall be revealed.

Without stopping to remark on the phraseology of these ti-

tles, some of which, it must be confessed, are sufficiently strange, we would observe that the general denomination of the sermons given in the title page is somewhat deceptive. The discourses, for the most part, have no connexion with each other. Of 'the most important articles of Christian faith and practice,' it must be a very imperfect 'view,' in which no distinct space is allotted to the atonement of Christ, faith, repentance, conversion, justification, the love of our neighbours, progress in purity and virtue, the general judgement, and the future punishment. But though it is evident that Mr. Mant has failed in filling up his professed plan, yet we readily allow that the topics on which he treats, are of great moment, and his matter is sufficiently plain. In doctrine his errors are by no means numerous, and he evinces a laudable anxiety to place morality on its proper basis---every where insisting on its inseparable connexion with piety. His manner is rather earnest. The subjoined extract will show how he illustrates scripture doctrine.

'This leads me to remark, in the fourth place, that Jesus Christ is the only foundation on which we can build, inasmuch as it is he who renders our services acceptable to Almighty God. Notwithstanding the weakness of our nature be strengthened and supported by the divine grace, no service, that we can offer, is of itself worthy of being received by infinite perfection. The sacrifice which ought to be offered to him, if it would claim acceptance with him, is a sacrifice without blemish. But what is the human offering, that can aspire to this distinction? What is the offering that we can make, which is not debased by much unworthy mixture, whether of thought, word, or deed? Whose heart, if diligently communed with, will venture to reply, that no mixture is blended with the motives, which prompt him to the service of God; or with the manner, in which that service is performed? Whose heart will not tell him, that there is much in it, which renders it unfit to appear before an infinitely holy God? To render the offering of such a heart an acceptable sacrifice, there is needed mediation of one, who knows not and never knew sin. In Christ Jesus was that mediation. He made a propitiation for us, by dying for us upon earth: he maketh intercession for us in heaven, where he ever sitteth for that purpose on the right hand of God. He formerly submitted to be our victim, the sacrifice for our sins, when he shed his most precious blood upon the altar, the altar of the cross, to redeem us from the penalty, which our disobedience deserved: he now ever liveth above as our high priest; receives our worship and other offerings to Almighty God; clothes them, imperfect as they are, with perfect righteousness; pleads for them, undeserving as they are, his own all-suffering merits, and so makes them acceptable unto his father. "If any man sin, we have an advocate with the father, Jesus Christ the righteous; and he is the propitiation for our sins." He is the foundation on which we must build our hopes, that our sins will be forgiven, our

services accepted, and ourselves admitted into favour by God.' Vol. I. pp. 38, 40.

In the ensuing passage may be observed the purity of his moral code. Having remarked that it is needless to be surprized at the opposition of the maxims of the world to those of the Gospel, he proceeds as follows :

'The mind of the child is soon impressed with the necessity of entertaining, what is called by the strange inconsistency and perversion of language, "a proper pride." As young persons make their entrance into life, they are instructed to "take pride" in distinguishing themselves, and surpassing their fellows. The force of early instruction and of general example co-operates with the propensities of a vicious nature, prone to weakness and vanity; till, as we grow up, we make no scruple of professing that we "pride ourselves" on a variety of things which we speak, think, or do. Nations are only aggregates of individuals: and it is natural that the feelings of the several members should be transferred to the body at large. If a bountiful Providence exempts us from miseries, to which our less favoured neighbours are exposed, and showers on us peculiar blessings, we represent ourselves as placed on a "proud eminence:"—if Almighty God crowns our army with victory, it is celebrated as a "proud day" for England:—if we are reminded of our national demerits and offences, we do not perhaps deny the charge; but adverting to some more pleasing trait in the national character, or to some splendid act of national benevolence, we thank God, with the same pharisaical humility, that we have something to be "proud of."

'Now whatever may be intended by this quality of "pride," which we inculcate and adopt as a principle of action, and a ground of self-congratulation, our language at least is certainly not in harmony with the language of Christianity; but it has, I apprehend, an obvious tendency to confound in our minds the distinction between right and wrong; and to diminish our abhorrence of a quality, which is totally inconsistent with the temper recommended by the Gospel, and which the Gospel explicitly condemns. Look to the constituent parts of that character which our Saviour proposes as the model for a Christian's imitation, and on which he promises especial blessings, in the beginning of his sermon on the mount; and you will find that it consists of dispositions, in which pride has no portion. The first three blessings are pronounced on the "poor in spirit;" on "them that mourn;" and on "the meek:" and the qualities which follow, are all of a kindred temper. Look to the example of our blessed Lord, whose life is especially proposed as a pattern of humility, patience, and meekness. Look to the conduct of his apostles, who in imitation of their master, were made (in the forcible language of St. Paul) "as the filth of the world, and the off-scowring of all things." Look to the character which our Saviour gives of pride, where he enumerates the moral defilements of the heart of man, and classes it with adulteries, thefts, and murders. Look to the portraits which St. Paul exhibits of the reprobate condition of the heathen world, and of those "perilous times, which should come in the last

day:' and you will find pride introduced among their characteristic features. Look to the contrast, which the scriptures repeatedly mark between the respective rewards, as well as the natures of the Christian and the opposite temper, where it is said, that "God resisteth the proud, but giveth grace to the humble." Look finally to the reason of all this in the assertion of the text, where St. John coupling "the pride of life" with "the lust of the flesh, and the lust of the eyes," in other words with sensuality and covetousness, affirms, that "it is not of the Father, but is of the world:" that it is not of heavenly origin, the valuable and fruitful gift of the Holy Spirit of God; but is, on the contrary, derived from "the god of this world," sinful as a principle, and mischievous in its tendency.' Vol. II. pp. 46, 50.

We add one more passage, as a further illustration of Mr. Mant's pointedness and fervour.

'Now, what is your behaviour with regard to these things? Do you join in the service when you are directed? For instance, do you repeat those parts of the Liturgy which you are required to repeat with the minister, especially the general Confession and the Lord's Prayer? Do you read with him aloud the alternative verses of the Psalms, thus expressing your adoration, petitions, and thanksgiving to God, in the language of inspiration? Do you utter the responses after the minister, especially those addresses to the throne of grace, wherein you are instructed to pray for God's mercy and deliverance from evil in the Litany, and for grace to keep his commandments in the Communion Service? and do you give the sanction of your assent to every prayer which the minister offers in your behalf by pronouncing earnestly *Amen*, at the conclusion of it? If you thus join in the public worship of the congregation, do you join in such a manner as to shew that you know and feel and pay regard to what you say? Are you never sitting at your ease, when you should be kneeling? Are you never whispering and laughing with your neighbour, when you should be listening with reverence to hear the word of God, or offering him your thanks and prayers? Are you never gazing about you, and suffering any trifling occurrence to withdraw your attention from your devotions, or perhaps not endeavouring to fix it upon them at all?' Vol. II. pp. 177, 179.

This is undoubtedly good. The value of the discourses, however, as an addition to the common stock of parochial and domestic instruction, we cannot estimate very highly. Mr. Mant's sermons are plain, not because he simplifies what is difficult or illucidates what is obscure to ordinary minds, but because he deals so largely in truisms---introducing them not for the purpose of useful inference or application, but as if he was really saying something new and striking. He is often, too, very injudicious. For instance, in the sermon on 'the insufficiency of works of righteousness to purchase salvation,' after showing, in the first part, that we cannot procure salvation by obedience to the revealed will of God, he goes on very gravely

and very earnestly to convince his readers that the morality of modern philosophers, such as Hume, is equally insufficient for that purpose. Mr. Mant by no means makes the most of his principles. The love of God and of Christ he applies but sparingly as stimulants to duty. He brings forward but little that is at all adapted to rouse the mind, to touch the conscience, to make the guilty tremble. But the great defect of these sermons, which they share in common with a large mass of oral as well as religious instruction, consists in being inappropriate. They have nothing in them peculiar to those who read them Refutations of errors of which the persons to whom they are addressed never heard, argumentations in favour of what is plain or what they firmly believe, cold general descriptions of vice, bear the same relation to useful efficacious sermons that the declamations of the rhetorician bear to the "sound speech" of the orator. "Rightly to divide the word of truth," is a service requiring no ordinary skill. Much observation on human nature, much reflection on the workings of the mind, much aptitude in laying hold on the peculiarities of character, are necessary to enable a man so to discourse as that each of those who listen, shall hear his conscience pronounce---"thou art the man." In all these respects Mr. Mant has much to learn. He draws nothing from the heart, nothing from existing nature. While addressing a crowd, he cannot analyse it: he never seems to consider an audience as composed of individuals: and discourses so generally on the most important subjects, that what he says comes home to no man's "business or bosom."

Art. VII. *The Beauties of Christianity;* by F. A. De Chateaubriand, Author of Travels in Greece and Palestine, Atala, &c. Translated from the French by Frederic Shoberl. With a Preface and Notes, by the Rev. Henry Kett, B. D. &c. 8vo. 3 vols. pp. 970. Price 1l. 11s. 6d. Colburn. 1813.

WHATEVER may be the number of evils in the mundane system, we suppose no man will account it one of them, that in each class of beings that have many general principles of constitution in common, there should be found individuals strikingly contrasted with one another; that there should be laburnums and woodbines as well as oaks---peacocks as well as eagles---antelopes as well as camels and elephants---and Chateaubriand as well as Paley. There is yet room in the system for them all; and there are offices and occupations for them all to fill, and which can be filled by each respectively in a far better manner than by the opposite entities. Let them only

avoid mixing and exchanging their vocations, and the economy will go on commodiously.

We think M. Chateaubriand has fully made good his claims to a place in this our fine portion of the creation; that he has fallen into the right district of it; that his activity in it has been most laudably, indeed almost heroically, zealous; and that he has transgressed his proper limits only about as much as is commonly incident to the self-deception and ambition of mortals, even when their intentions are the best.

He is a singular and interesting man; so sincere, so tender, so impassioned, so enthusiastic, so imaginative, that we admit him among our friends, with less of the cold inquiry and calculation what good he is likely to do us, and among men of genius, with less disposition to put his judgement to any severe proof, than we should entertain in almost any other instance. It is gratifying, too, and excites a strong partiality, that a French infidel of genius should become a Christian almost of any kind, and on any terms. And, provided the simplicity and sincerity of his principles be not injuriously affected by his success, we are pleased that one reward of his honesty and courage has been such a popularity, in France, of his services to a good cause, as to outrival and mortify the base fraternity that he has deserted. His own account, however, of this happy separation, will serve to apprize his pupils that they are not to attend him for the acquisition of logic, and his admirers that they must beware of proclaiming him for a philosopher.

'My religious opinions have not always been the same they are at present. Offended by the abuses of some institutions, and the vices of some men, I was formerly betrayed into declamation and sophistical arguments against Christianity. I might throw the blame upon my youth, upon the madness of the revolutionary times, and upon the company I kept: but I wish rather to condemn myself, for I do not know how to defend what is indefensible. I will only relate simply the manner in which Divine Providence was pleased to call me back to my duty.

'My mother, after having been thrown at seventy-two years of age into a dungeon, where she was an eye witness of the destruction of some of her children, expired at last upon a pallet, to which her misfortunes had reduced her. The remembrance of my errors diffused great bitterness over her last days. In her dying moments, she charged one of my sisters to call me back to that religion in which I had been brought up. My sister, faithful to her solemn trust, communicated to me the last request of my mother. When her letter reached me beyond the seas, far distant from my native country, my sister was no more; she had died in consequence of the rigours of her imprisonment. These two voices issuing from the tomb, this death which served as the interpreter of death, struck me with irresistible force. I became a Christian. I did not yield, I allow, to

great supernatural illuminations, but my conviction of the truth of Christianity sprung from the heart. I wept, and I believed.' p. xv.

This work was an earlier performance than either his Itinerary, or The Martyrs, though it comes later (excepting a detached portion of it) into the English language. The author had contemplated with grief the great practical victory gained over Christianity, in his native country, by the philosophic, the lettered, and the unlettered wits, with Voltaire at their head. He had observed the inefficacy of the vindications of the Christian religion on the ground of historical evidence; vindications so numerous and so conclusive that the argument appeared to him incapable, on that side, of any material addition. But the infidels had rendered these defences in a great measure unavailing, by withdrawing their attacks from that impregnable side, and occupying and seducing the popular mind with a misrepresented, degraded character of the religion. They laboriously defamed it as something mean and barbarous, destructively opposed to all the graces, repressive of genius, estranged from magnificence and sublimity, and congenial with all the harsher principles of the human nature. Here then was the ground for its advocate. He considered all this as the direct reverse of truth, and planned a work to prove that Christianity must be of divine origin, because it is allied and auspicious to every thing that even the wits and geniuses themselves must acknowledge to be graceful, and liberal, and dignified, and grand.---But we shall do right to transcribe his own account.

'They (the disciples of the sophists) had been seduced by being told that Christianity was the offspring of barbarism, an enemy to the arts and sciences, to reason and elegance; a religion whose only tendency was to encourage bloodshed, to enslave mankind, to diminish their happiness, and to retard the progress of the human understanding. It was therefore necessary to prove that, on the contrary, the Christian religion is the most humane, the most favourable to liberty and the arts and sciences, of all the religions that ever existed; that the modern world is indebted to it for every improvement, from agriculture to the abstract sciences; from the hospitals for the reception of the unfortunate, to the temples reared by the Michael Angelos and embellished by the Raphaels. It was necessary to prove that nothing is more divine than its morality, that nothing is more lovely and more sublime than its tenets, its doctrines, and its worship; that it encourages genius, corrects the taste, developes the virtuous passions, imparts energy to the ideas, presents noble images to the writer, and perfect models to the artist; that there is no disgrace in being believers with Newton and Bossuet, with Pascal and Racine. In a word, it was necessary to summon all the charms of the imagination, and all the interests of the heart, to the assistance of that religion against which they had been set in array. The reader may now have a clear view of the object of our work. All other

kinds of apologies are exhausted, and perhaps even they would be of no use in the present times. Who would now sit down to read a work professedly theological? Possibly a few sincere Christians who are already convinced.

'It is high time that the public should know to what all those charges of absurdity and meanness, that are daily alledged against Christianity, may be reduced. It is high time to demonstrate, that instead of debasing the ideas, it encourages the soul to take the most daring flights, and is capable of enchanting the imagination as divinely as all the deities of Homer and Virgil. Our arguments will at least have this advantage, that they will be intelligible to the world at large, and that nothing but common sense is requisite to determine their weight and strength. In works of this kind, authors neglect, perhaps rather too much, to speak the language of their readers: it is right to be a scholar with a scholar, and a poet with a poet; the Almighty does not forbid us to tread the flowery path in order to lead the wanderer once more to him; and it is not always by the steep and rugged mountain that the lost sheep again finds its way to the fold.

'We have the vanity to think that this mode of considering Christianity, displays associations of ideas which are but imperfectly known. Sublime in the antiquity of its recollections, which go back to the creation of the world; ineffable in its mysteries; adorable in its sacraments; interesting in its history; celestial in its morality; attractive in its ceremonies, it is fraught with every species of beauty. Would you follow it in poetry? Tasso, Milton, Corneille, Racine, Voltaire (!) revive the images of its miracles. In the belles lettres, in eloquence, history, and philosophy, what have not Bossuet, Fenelon, Massillon, Bourdaloue, Bacon, Pascal, Euler, Newton, Leibnitz, produced by its divine inspiration? In the arts, what master-pieces! If you examine it in its worship, what ideas are suggested by its antique Gothic churches, its admirable prayers, and its impressive ceremonies! Among its clergy behold all those scholars who have handed down to you the languages and the works of Greece and Rome; all those anchorets of Thebais; all those asylums for the unfortunate; all those missionaries to China, to Canada, to Paraguay; not forgetting the military orders whence chivalry derived its origin. Every thing has been engaged in our cause—the manners of our ancestors, pictures of days of yore, even poetry, romances themselves. We have called smiles from the cradle, and tears from the tomb. Sometimes with the Maronite monk we have dwelt on the summits of Carmel and Lebanon; at others we have watched with the nun, the Sister of Charity, beside the bed of the sick. Here two American lovers have summoned us into the recesses of their deserts; there we have listened to the sighs of the virgin in the solitude of the cloister. Homer has taken his place by Milton, and Virgil beside Tasso; the ruins of Athens and of Memphis have formed contrasts with the ruins of Christian monuments, and the tombs of Ossian with our rural church-yards.'—In short, we have endeavoured to strike the heart of the infidel in every possible way; but we dare not flatter ourselves that we possess the miraculous rod of religion which caused living streams to burst from the flinty rock.

'Four parts, each divided into six books, compose the whole of our work. The *first* treats of the tenets and doctrine: the *second* and *third* comprehend the poetic of Christianity, or the connexion of Christianity with literature and the arts: the *fourth* contains the worship, that is to say, whatever relates to the ceremonies of the church, and to the clergy both secular and regular.' p. 11, &c.

From a prospectus indicating such width in the compass of the subject, the reader must indeed begin to apprehend that the Christian religion has many associations not commonly taken into account by its disciples. If the work were coming among us with some authoritative prescription, appointing it (as might be done in the author's country, if the master so pleased) to be the text-book of divinity in the colleges and academies, enjoining it to be read in schools, and placed on the table of every vestry, and exacting some pledge of coinciding with it from the teachers of religion, there would be an inconceivable alarm throughout the religious portion of our community. That our sober theological course through catechisms, compendiums, a few standard volumes of sermons, with a few treatises on the church, on ordinances, and severally on the few leading topics of religion---crowned possibly with a quarto, or even a folio body of divinity,---that this plain quiet progress should be suddenly turned into a vast adventure of what may be denominated intellectual foreign travel, into a rhapsodical, poetical, romantic, excursion through all science, history, polite literature, and arts---and that among the temporary residences for study in so many regions, a rather protracted one should be in the schools of the distinguished painters and statuaries;---this would awaken us with a vengeance; this would be as capital a rousing almost as that given to the Christian world by Luther. The more aged, austere, and jealously orthodox of our instructed believers, who have long settled their system of opinions, would be moved with an indignation which we hope no sanction of civil or ecclesiastical power would be able to intimidate into silence. And we should suppose that the youngest, the most inquisitive, the most lax, or the most liberal among us, would feel no small degree of hesitation and apprehension at the view of such an innovation.

We cannot pretend to give any thing like a methodical account of a work so multifarious, and itself so destitute of any real method, though it is cast into books and sections. All we shall attempt will be some very slight notices with a considerable number of extracts.

The title of the first part, which fills the first volume, 'Tenets and Doctrine,' seems of very indistinct import. And if this part could really have been intended for any thing like a display, in

order, of the most essential doctrines of Christianity, no attempt in all literature was ever more incompetent to its purpose.

It begins with some observations on the subject of mysteries, strongly expressive of poetical, and in a certain degree of philosophical feelings; but not at all adapted to instruct us how much of our religion we ought to be reverently satisfied to leave under the shade of awful mystery.

'No circumstance of life is pleasing, beautiful, or grand, except mysterious things. The most wonderful sentiments are those which produce impressions difficult to be explained.'—'Is not innocence, which is no other than holy ignorance, the most ineffable of mysteries? If infancy is so happy, it is because it knows nothing, and if old age is so wretched, it is because it has nothing to learn; but fortunately for the latter, when the mysteries of life are at an end, those of death commence. If this be the case with sentiments, it is the same with regard to virtues: the most angelic are those which, emanating immediately from God, such as charity, studiously conceal themselves, like their source, from mortal view. If we proceed to the qualities of the mind, we shall find that the pleasures of the understanding are in like manner secrets. Mystery is of a nature so divine, that the early inhabitants of Asia conversed only by symbols. To what science do we continually recur, unless to that which always leaves something to be divined, and which sets before our eyes an unbounded prospect? If we wander in the desert, a kind of instinct impels us to avoid the plains, where we can embrace every object at a single glance; we repair to those forests, the cradles of religion; those forests whose shades, whose sounds, and whose silence, are full of wonders; those solitudes to which the first fathers of the church retired, and where those holy men tasted inexpressible delight. We do not pause at the foot of a modern monument; but if in a desert island, in the midst of the wide ocean, we come all at once to a statue of bronze, whose extended arm points to the region to where the sun retires, and whose base, covered with hieroglyphics, attests the united ravages of the billows and of time—what a fertile source of meditation is here opened to the traveller! There is nothing in the universe but what is hidden, but what is unknown. Is not man himself an inexplicable mystery? Whence proceeds that flash of lightning which we call existence, and in what night is it about to be extinguished? The Almighty has placed birth and death, under the form of veiled phantoms, at the two extremities of our career; the one produces the incomprehensible moment of life, which the other uses every exertion to destroy. Considering, then, the natural partiality of mankind to mysteries, it cannot appear surprizing that the religions of all nations should have had their impenetrable secrets, &c.'

This is one of several hundreds of passages that prove our author has perceptions and reflections of a much deeper kind than ordinary men, and that shew with how little precision he is

content, often, to make them bear illustratively on his subject. They are meant as introductory to two chapters on the Trinity and Redemption, which, we think, are singularly crude, fanciful, and ineffective. It is wonderful that a man so learned, and so zealous to reclaim unbelievers, could persuade himself to demand the submission of their understandings to such reasonings.

'The Trinity,' he says, 'opens an immense field for philosophic studies, whether we consider it in the attributes of God, or collect the vestiges of this dogma diffused throughout the ancient East: for so far from being the invention of a modern age, it bears that antique stamp which imparts exquisite beauty to every thing upon which it is impressed.'

He follows the traces of the doctrine, or an analogous doctrine, among various ancient and modern heathens, and quotes from Bossuet and Tertullian some obscure and unavailing attempts at *explaining* the mystery; or at least to shew why it may rationally be believed *independently of evidence from divine revelation.* This, though most honestly intended on the part of our author, is an injudicious, and, in effect, treacherous way of defending the doctrine. When the appeal to the reason and to the taste of unbelievers, in favour of a Christian doctrine, is rested on dogmas and dreams of the Grecian, Persian, or Indian schools of philosophy, it will soon be seen how light they will make of the wisdom of those schools, though they might have been talking of it with affected reverence or rapture a moment before. He had better have entirely let the subject alone, if, while he was bringing so many unexceptionable corroboratives and illustrations of other Christian doctrines from the scenes of nature and the structure and sentiments of the human mind, he could not venture to demand for one doctrine a submissive unspeculating faith, on the pure exclusive authority of that revelation which he was doing so much to establish as a communication from the Deity. We repeat, however, that there is evidently nothing insidious in his vindication of the doctrine. He adverts to it in other parts of the work with the unquestionable signs of sincere belief. But his belief is accompanied by the fantastic adjunct which has injured its sobriety and simplicity in the writings of some of our own divines, the notion of a certain trinity to be descried also in the system of nature, and in the constitution of man.

The chapter on Redemption asserts, in plain language, the fall and depravity of man; but this is almost all that is plain in it, excepting a just and very pointed reproach of the unreasonable and disengenuous conduct of the infidels, who, if you offer them animated images and sentiments, hear them with scorn, and are all for arguments; and then, if you accordingly begin

to argue, are just as loud for something animated, interesting, eloquent. There is the strange assertion that 'redemption is a natural consequence of the state into which human nature has fallen;' there are the strange expressions, affirmatively used, of 'God dying,' 'God expiring for sinners;' and there is such an unaccountably careless sentence as this, 'Without pretending to decide in this place *whether God is right or wrong* in making us sureties for each other, all that we know is, &c.' That it is the language of Massillon is taken as a sufficient warrant for saying, that there were 'accumulated upon the head of Christ all the *physical torments* that might be supposed to attend the punishment of all the sins committed since the beginning of time, and all the moral anguish, all the *remorse*, which sinners must have experienced for crimes committed.' It is said that 'Christ was born of a virgin that he might not partake of original sin.' In the most monstrous style of French rhetoric, man, as originally created, is actually called the 'sovereign of the universe.' Death is pronounced to have been a penal 'invention' of God *after* the fall of man. The gospel is asserted, in the most unqualified expression, to be the 'plainest book that exists;' and yet the following is a statement of some of its contents!

'For our parts, setting aside whatever is direct and sacred in our mysteries, we think we can discover under their veils the most exquisite truths in nature. We are persuaded that these three secrets of heaven,' (trinity, redemption, incarnation) 'exclusively of their inexplicable and mystic parts, contain all created things, and are the prototype of the moral and physical laws of the world: this is highly worthy of the glory of God, for hence we discern the reason why he has been pleased to manifest himself in these mysteries rather than in any other mode. Jesus Christ, who may be compared to the moral world, taking our nature upon him, teaches us the prodigy of the physical creation, and represents the universe framed in the bosom of celestial love. The parables and the figures of this mystery are then engraved upon every object around us. Strength universally proceeds from grace; the river issues from the spring: the lion is first nourished by milk like that which is sucked by the lamb; and lastly, among mankind, the Almighty has promised ineffable glory to those who practise the humblest virtues.' Vol. I. p. 39.

The general title, 'Tenets and Doctrine,' is of such comprehensive import as to include the sacraments, baptism, the communion, and marriage; and, with some dexterous management, to bring it in as a *circumstance*, merely, in a representation of a Christian dying, the other sacrament of extreme unction. Poetry had been waiting and accumulating for the introduction of the two former of these subjects:

'Behold the new convert standing amidst the waves of Jordan; the hermit of the rock pours the consecrated water on his head;

while the reeds of the river, the camels on its banks, the cedars of Lebanon, seem to pay attention. Or rather,* behold the babe before the sacred font! A joyous family surrounds him, in his behalf renounces sin, and gives him the name of his grandfather, thus renewed by love from generation to generation. Already the father, whose heart throbs with delight, eagerly receives back his child, to carry him home to an impatient wife. The relatives assemble; tears of tenderness and of religion bedew every eye; the new name of the pretty infant, the ancient appellation of his ancestor, passes from mouth to mouth, and every one, mingling the recollections of the past with present joys, discovers the fancied resemblance of the good old man in the child by which his memory is revived. But religion, ever moral, ever serious, even when the most chearful smile irradiates her countenance, also shews us the son of kings, in his purple mantle, renouncing the works of Satan, at the same font to which the infant of the cottage is equally brought to abjure the pomps and vanities of the world.'

He reverts with great delight to the primitive administration of baptism, as described by St. Ambrose, and to the sacred retirements of Anchorites in the wilderness of the Holy Land; and he exclaims,

'Days too soon passed away! No longer is there a St. John in the desert, and on the happy convert will not again be poured those waters of Jordan which removed all his stains, and conveyed the polluted stream to the bosom of the ocean.'

This appearing to be expressed with the gravity of a literal description of a physical fact, and there *having* been a vast number of converts baptized in the Jordan, though not in recent times, might we start the suggestion whether any aggravation of the known qualities of the Dead Sea may have accrued from this cause?

He becomes much more lavishly poetical in his celebration, popish, historical, philosophical, and mystical, of the Eucharist. In what we call the philosophical part there is the proposition that 'the Holy Communion constitutes a complete system of legislation.' And on such a subject he consents, and surely is the only pious man alive that would do so, to accept the polluted assistance of Voltaire, who condescends, in his sneering hypocrisy, to pervert to the subject a few French opera phrases.

"Here then are people," says he, "who partake of the communion, amid an august ceremony, by the light of a hundred tapers, after solemn music has enchanted their senses, at the foot of an altar resplendent with gold. The imagination is subdued and the soul powerfully affected. We scarce breathe; we forget all earthly considerations; we are united with God. Who durst, who could, after this, be guilty of a single crime, or only conceive the idea of one!

* Here is a trial for the poet and painter!

It would indeed be impossible to devise a mystery capable of keeping men more effectually within the bounds of virtue."

In the chapter on Faith, there is a good paragraph of practical illustrations:

'There is no power but in conviction.'—'What wonders a small band of troops, persuaded of the abilities of their leader, is capable of achieving! Thirty-five thousand Greeks follow Alexander to the conquest of the world; Lacedæmon commits her destiny to the hands of Lycurgus, and Lacedæmon becomes the wisest of cities; Babylon believes that she is formed for greatness, and greatness crowns her confidence; an oracle gives the empire of the *universe* to the Romans, and the Romans obtain the empire of the *universe;* Columbus alone, among all his contemporaries, persists in believing the existence of a new world, and a new world rises from the bosom of the deep. Friendship, patriotism, love, all the generous sentiments, are likewise a species of faith. It was because they had faith that a Codrus, a Pylades, a Regulus, an Arria, performed prodigies. For the same reason those who have faith in nothing, who treat all the attachments of the soul as illusions, who consider every noble action as insanity, and look with pity upon the warm imagination and tender sensibility of genius—for the same reason such hearts will never achieve any thing great or generous: their only belief is in matter and in death, and they are already insensible as the one, and cold and icy as the other.'

After some pleasing and animated sentiments, bordering, however, on extravagance, on Hope and Charity, he proceeds to the 'moral laws' of Christianity, or rather of revealed religion.---He seems to make a merit of saying things, not exactly paradoxical, but rash, sweeping, exaggerating, and affectedly false. This chapter, for instance, begins thus: 'It is a reflection not a little mortifying to our pride, that all the maxims of human wisdom may be comprehended in a few pages: and even in these pages how numerous are the errors!' Now if this were not nonsense, how poor would be that triumph which he is designing to gain for the wisdom of the divinely inspired legislation, by proclaiming its superiority over the wisdom of the pagans. But when we go forward to see what can be meant by, or what is to follow, this strange assertion, we find that what he had the whim to denominate 'all the maxims of human wisdom,' are the few dozens of sentences which were put into the form of legislative appointments, by Zoroaster, Minos, Solon, Pythagoras, and a small selection of poor and pompous dictates from Indian, Egyptian, Roman, and Druidical law-making. The recital of them, however, really seems to improve his thinking or writing faculty, for nothing can be more just than the reflections with which he dismisses them;

'How many vague, incoherent, common place expressions are there in most of these sentences! Such are, in general, the philo-

sophic works of antiquity. The sages of the portico and the academy alternately published maxims so contradictory, that you may prove from the same book that its author believed and did not believe in God; that he acknowledged and did not acknowledge a positive virtue; that liberty is the greatest of blessings, and despotism the best of governments.'

The third book begins with a slight review, or rather enumeration, of the dreams of the barbarous, and of the more civilized and philosophical heathens, concerning the origin of the world; which incur, by being brought into comparison with the Genesis of Moses, a similar fate to that of the Magicians' serpents, when they appeared in the presence of his.

The author reverts to the subject of the fall of man, but not so much in the manner of a simple and submissive believer in a matter of fact, as declared on divine authority, as in that of a philosophical poet and a Hierophant. It is not enough for him that the Sovereign Creator had a right to choose the test of obedience, and that the one which was selected by infinite wisdom was therefore necessarily the best; he must assume to understand the principle on which the selection was made, the principle on which it was necessary it should be made in order to be right. And his illuminations must be most original and extensive, (whatever may be thought of their clearness) if he is prepared to draw out into a full theory the import of the following ambitious and obscure proposition:

'The secret of the political and moral existence of nations, the profoundest mysteries of the human heart, are comprized in the tradition of this wonderful and pernicious tree.'

It is not a little mortifying that so much doubt and ignorance can remain in the world after so many of our fellow-mortals have set up for oracles among us, and boldly asserted whatever it was most impossible for them to know. A few sentences after this that we have quoted, Bossuet is introduced asserting, with the most unceremonious confidence, and with M. Chateaubriand's perfect faith in his knowledge of the fact, that before the fall 'angels conversed with man under the figure of animals: Eve therefore was not surprized to hear the serpent speak.' Between these two illuminati, had they been both alive, we should have been in a very hopeful way; for really, of men authorized to make assertions like these it could not but have been within the competence, and indeed could hardly have been less than the duty, to terminate our questions, whether of fact or doctrine, in theology.

Here, however, our author gets on ground where even the least confiding of his readers will acknowledge that he is quite at home. The reference to the first fatal temptation leads him into a description of the characteristics of the serpent tribe;

and his descriptions are always something greatly beyond those of a mere natural historian, though the materials are substantially the same. His graphical delineations are animated with a spirit of poetry. Perhaps indeed there is an excess of it in his celebration of this most odious of the earth's inhabitants.

'The serpent has frequently been the subject of our observations, and if we may venture to speak out, we have often imagined that we could discover in him that pernicious sagacity and that subtlety which are ascribed to him by scripture. Every thing is mysterious, secret, astonishing in this incomprehensible reptile. His movements differ from those of all other animals; it is impossible to say where his locomotive principle lies, for he has neither fins, nor feet, nor wings; and yet he flits like a shadow, he vanishes as by magic, he re-appears and is gone again, like a light azure vapour, or the gleams of a sabre in the dark. Now he curls himself into a circle, and projects a tongue of fire; now standing erect on the extremity of his tail, he moves along in a perpendicular attitude as by enchantment. He rolls himself into a ball, rises and falls in a spiral line, gives to his rings the undulations of waves, twines round the branches of a tree, glides under the grass of the meadows, or skims along the surface of the water. His colours are not more determinate than his activity; they change with each new point of view, and like his motions they possess false splendour and deceitful variety. Still more astonishing in the rest of his manners, he knows, like a man polluted with murder, how to throw aside his garment distained with blood, lest it should lead to his detection, &c.'

The description is still further amplified, with that combination of knowledge and fancy which the writer always displays when any striking object or fact in nature seduces him into rhetorical painting; and it is followed by a much more curious specific description of the behaviour of a serpent, with which he and his companions, travelling in company with several families of savages, had an adventure in Upper Canada, in 1791.

'One day a rattle-snake entered our encampment. Among us was a Canadian who could play on the flute, and who, to divert us, advanced against the serpent with his new species of weapon. On the approach of his enemy, the haughty reptile curls himself into a spiral line, flattens his head, inflates his cheeks, contracts his lips, displays his envenomed fangs and his bloody throat; his double tongue glows like two flames of fire; his eyes are burning coals; his body, swollen with rage, rises and falls like the bellows of a forge; his dilated skin assumes a dull and scaly appearance; and his tail, whence proceeds the death denouncing sound, vibrates with such rapidity as to resemble a light vapour. The Canadian now begins to play upon his flute; the serpent starts with surprize and draws back his head. In proportion as he is struck with the magic effect, his eyes lose their fierceness, the oscillations of his tail become slower, and the sound which it emits becomes weaker and gradually dies away. Less perpendicular upon their spiral line, the rings of the

charmed serpent are by degrees expanded and sink one after another upon the ground in concentric circles. The shades of azure, green, white, and gold, recover their brilliancy on his quivering skin; and slightly turning his head he remains motionless in the attitude of attention and pleasure. At this moment the Canadian advanced a few steps, producing with his flute sweet and simple notes The reptile inclining his variegated neck, opens a passage with his head through the high grass and begins to creep after the musician, stopping when he stops, and beginning to follow him again as soon as he moves forward. In this manner he was led out of our camp attended by a great number of spectators, both savages and Europeans, who could scarcely believe their eyes when they witnessed this wonderful effect of harmony. The assembly unanimously decreed that the serpent which had so highly entertained them should be permitted to escape.'

(To be concluded in our next Number.)

Art. VIII. *Evening Amusements;* or, the Beauty of the Heavens displayed. In which several striking Appearances, to be observed on various Evenings in the Heavens, during the Year 1813, are described. To be continued annually By William Frend, Esq. M. A. &c. 12mo. pp. 192. Price 3s. Mawman. 1813.

ALL who have read our observations upon Mr. Frend's "Amusements" for the years 1810 and 1811,* must be aware that we have peculiar pleasure in examining his productions, although, from some cause or other, his publication for the last year escaped our notice. His efforts would, we confess, give us no small concern, if the power which puts them forth were at all commensurate with the intention; but, exerted as they are, with great feebleness and greater want of judgement, we are as much "amused" by them as we should be to witness the awkward attempts of a dwarf to wield the weapons of a giant. The history of the various theological and scientific labours of this gentleman is calculated to furnish instruction to all thoughtless sciolists, who expect and promise to innovate much, with the power of effecting nothing. More than twenty years ago, he endeavoured to convert the *idolators* of Cambridge, by addressing to them some *threepenny* exhortations to turn "From the false worship "of three Gods to the worship of the one true God." But alas! his advices were thrown away upon that stiff-necked people; and what with the success of Dr. Milner, Dr. Jowett, Professor Farish, Mr. Simeon, and a few other such "Pagan priests," this false and idolatrous worship is now more prevalent at Cambridge than ever. Much about the same time our author, in addition to his labours in improving the morals of the town, endeavoured to reform and purge the University. He therefore

---

* See Ecl. Rev. Vol. VI. p. 335. Vol. VII. p. 416.

published "A Plea for Peace and Union," and ridiculed many of the laws and practices of that learned body. But here again, instead of adopting the notions of this restless personage, and suffering him to innovate and renovate as he could wish, they expelled him from the University altogether, and obliged him to exert his skill at reformation in the metropolis. There he soon heard of an ingenious and good-natured old gentleman, who had for many years been riding a hobby which went backwards, as an emblem of a *negative sign*, and constantly invited men and boys of science to travel with him; but in vain, till Mr. Frend kindly leaped up behind. They have jogged on together ever since; but here also unfortunately they ride *alone;* and as we conjecture, converse but little on their journey: for 'whilst 'my ever-to-be-respected friend, Baron Maseres, and myself,' agree in their notions of the negative sign; on most other points their sentiments are understood to be diametrically opposite.

Failing in this second attempt, our never-to-be-nonplused reformer (we hope he will pardon us for taking the liberty to coin a word after his own fashion), next laboured earnestly, and most pathetically, to effect a reformation in the treatment of celestial and terrestrial globes. Who would believe, that, in a civilized country, and in an age when the slave trade has been abolished, and the struggle for "catholic emancipation" is manfully repeated about every three months, globes, aye of both kinds, without any distinction, should 'repose under a dirty cover*lid*,' while not 'nine-tenths of the bystanders' probably know, whether they are 'representations of the earth and heavens, or globular stewpans?' Yet, Mr. Frend vouches for the truth of the melancholy and alarming fact. Nay, farther, though every one must perceive that the burning of widows in Hindustan is mere child's play to this; and though our learned author has laboured incessantly, day and night, for two years, to abolish the inhuman practice; still it prevails. So that here again he is thwarted by his malignant stars.

His next attempt, if we are rightly informed, has been to check the "false worship of three Gods" in Sunday schools, by endeavouring to get Socinian watch-papers, of a very curious construction, circulated among the scholars. How far he has been successful in this way, we have not yet heard: but, such is the blindness of most Sunday school children, and such the proneness of the majority of their teachers to the "false worship" Mr. Frend is so anxious to explode, that we do not augur that much would be effected, even if the *guineas* promised in these watch-papers were circulated with them.

Lastly, our learned author labours hard in the volume before us, to correct the erroneous notions which prevail respecting the

Newtonian doctrine of the universal attraction of matter to matter. At the beginning of the present century it was thought impossible, by the disciples of the British philosopher, that any man, capable of either writing or reading his own name, would oppose any of the grand principles of their master's system. But this was a vain fancy: for, very shortly after, a lively Frenchman, M. Mercier, stept forward as an active reformer of that celebrated school, and in a treatise of 318 pages, ***De l'Impossibilité du Systéme Astronomique de Copernic et de Newton***, endeavoured to demonstrate irrefragably that this system is utterly impossible. His logic was worthy of an opposer of Newton, and ran thus: "We know nothing of matter; but the universe is constituted of matter; therefore the Copernican and Newtonian system is impossible." "A point is that which has neither parts nor dimensions; but geometrical figures are made up of points; and mathematicians, one of whom was *le grand mistificateur Newton*, deduce their conclusions from reasonings upon geometrical figures; therefore the astronomical system of Copernicus and Newton is impossible." "Locke was the worst of metaphysicians, and corrupted the source of morals; therefore, &c." "A French astrologer endeavoured to illustrate the nature of parallax by pointing to a lady's bonnet; therefore, &c." "Voltaire sometimes ridiculed Descartes, sometimes Maupertuis, and sometimes Newton; therefore, &c." And after syllogizing in this way through 37 chapters, he settles the point beyond all controversy, thus---"Mathematical demonstration is not applicable to moral subjects, whence it follows indubitably that the astronomical system of Copernicus and Newton is impossible." Such forcible reasoning as this, must, of necessity, carry all the world before it; and probably M. Mercier would have been deputed to frame a new system for astronomers, had not some prying wight discovered that he had long been under the influence of

> 'The queen of night, whose vast command
> 'Rules o'er the sea, and half the land,
> 'And over moist and crazy brains,
> 'In high spring-tides at midnight reigns.'

Whether it be that our present author, in imitation of so splendid an example, prepare his monthly lucubrations as M. Mercier is said to have done, always within a day or two of the full-moon; or whether his reasoning be the genuine result of his own powers, independently of all influence *ab extra;* certain it is, that there is a great similarity in the mode of argumentation adopted by the French and the English reformer.

Mr. Frend 'ventures to call in question the existence of attraction, the great cause, as it has been supposed, of the hea-

venly bodies being retained in their orbits;' and, that our readers may know with what skill and force he opposes this prevailing notion, we shall select a few specimens of his reasons.

1. ' How far the system of attraction has a claim to our belief, either from the authority of a name, or from the thing itself, it may not be useless to inquire; but *it is certain that if we cannot* CONCEIVE *it to exist* [just as the Siamese could not conceive *ice* to exist,---since existences, notoriously depend altogether upon our ignorance], *however plausible* the theory may be which is formed upon it, the doctrine itself *must* share the fate of the crystalline orbs, and serve to warn us against too rash a decision on subjects beyond the reach of our ken [query, *ken* of our *reach?*] Though we should banish attraction from the regions of astronomy, the science will not suffer.' (p. 25.) Therefore, ' the motions of the planets are produced by a cause of an opposite nature.' p. iv.

2. Newton ' lays down, from demonstration, the laws to which horses, or any other bodies, would be subject in revolving round a centre. These bodies, in their motions, he conceives to be acted upon by a force, which he calls the centre-seeking force; and it is in this term that many mistakes originate.' (p. 39.) Therefore the astronomical doctrine of attraction ought to be exploded.

3. When ' regimental horses, with their riders, go round and round in the same ring, for a great length of time, the space within the ring is void; and though the horses may be said to be acted upon by a centre-seeking force, the men who direct their motions would be very much puzzled to understand the nature of its operation.' (p. 41.) Therefore, the astronomical doctrine of attraction ought to be exploded.

4. ' When we see a cork in a mill-pond moved round and round by the force of the water, we have an instance of a curvilinear motion, in which the body moved is perfectly passive.' (p. 41.) Therefore, the astronomical doctrine of attraction, &c.

5. ' We must attribute the motion of a body in a curve to some cause, which it will be our business to discover; it may be with ease, or with difficulty, or, perhaps, it may be beyond the reach of our powers [that is, as before remarked, ' the reach of our *ken*,' or the ken of our reach.] In all cases, we should be careful of affirming positively without due investigation. But the business of the month now calls us to another employment.' (p. 42.) Therefore the astronomical doctrine, &c. as before.

6. ' When a body revolves in a curve, it is said to be acted upon by a force, which is called centripetal, or centre-seeking but we are not at a loss for instances in which bodies do revolve in a curve, and yet there is nothing within the curve to act upon those bodies.' (p. 55.) Therefore, &c.

7. ' A newspaper brought in wet from the press, is held to the fire to dry, and not unfrequently it is soiled by the bars, and sometimes burnt. The person who holds it hears this language: " Take care, the fire is drawing the paper; if you don't mind it will be burnt." Now here is apparently an attraction' (p. 56); but there is none in reality Therefore, &c. as before.

8. ' A boy amuses himself by taking a piece of round leather, through which he passes a string, and having soaked it for some time in water, he places it on a stone, treading it firmly on; and from this time the stone and leather adhere together; and he carries *it* [query, which?] about, hanging at the bottom of his string. Whilst the leather is dry, he may tread it down as long as he pleases on the stone, but no such effect will be produced, no adhesion will take place. On pulling the string the leather *feels* the impulse [Indeed?] but the stone is left behind.' (p. 59.) This cannot be accounted for by attraction alone, though the vulgar perhaps, as in the former example, think it may:' therefore, &c. as before.

9. ' A very *able* writer (Boscovich) not being *able* to get over a certain objection, has formed his system by allowing to matter both attractive and repulsive powers.' ' He carried the system of Newton to its farthest extent.' (p. 75.) Therefore the notion of universal attraction must be exploded.

10. ' A living writer (Bonnycastle) talks of heresy, and worst of heretics, in a question of philosophy:' (pp. 98, 99) ---which, to be sure, is somewhat ridiculous: therefore, &c.

11. Mr. Bridge, in his Elements of Algebra, says that ' the traveller arrives at his journey's end at the conclusion of the ninth day; but by going on for six days longer, resting on the sixteenth day, and travelling back again for the last six days, he will, algebraically speaking, arrive at his journey's end again at the conclusion of the twenty-second day.' (p. 102.) Therefore the Newtonian doctrine of attraction is utterly untenable.

12. The doctrine of ultimate ratios is so abstruse, that Mr. Frend cannot comprehend it. (p. 118:) therefore, &c. as before.

13. Mr. Frend explains the phenomenon of ' the melting of a piece of sugar in water,' by inventing a new word, ' *hydatic*,' and by employing very ambiguously two common words, *connection* and *combination* (p. 149.): therefore, &c.

14. ' I do not *allow* the approach of the moon to the earth to be owing to any attractive force existing in either *orb* [how poetical, as well as philosophical!]; but *I* may be as wrong as those who have gone before me in assigning the cause.' (p. 165.) Therefore, &c.

15. 'No one admires the genius of Newton more than myself; yet I cannot be blind to his *faults*, nor will the superiority of his talents compel me to assent to a doctrine, which so far from being founded on demonstration, is mere conjecture and hypothesis.' (p. 99.) Therefore the Newtonian doctrine of attraction '*is* mere conjecture and hypothesis.'

Such of our readers as are prone, to use Dean Milner's expression, to look "for the *nucleus* of an argument, which they would gladly separate from all the extraneous materials with which it is involved," will be delighted to see with what logical dexterity Mr. Frend contrives to make *his* reasonings strike home to every understanding. Such simplicity, such cogency, such elegance of illustration! Had Newton met with such an opponent in his days, he would surely have died, broken-hearted, long before he attained the age of 85. But the most notable specimen of our author's skill as a reasoner (or we might say, as "a wrangler," for Mr. Frend was "second wrangler" in his year) is yet to be produced. As he seems to think it very decisive, we shall present it entire, notwithstanding its length.

'Newton took up the question that Kepler had left unsolved, and he laid down a law, by which every thing, at first sight, seems easy of explanation. But, on examining it more closely, we are brought into a dilemma, from which it will not be easy to extricate ourselves. The law of Newton is certain, provided bodies revolve in orbits of the form he lays down; but if they do not revolve in orbits of such a form, then the law is different, and the conclusions, of course, will vary.

'For example, if the planetary bodies are *actuated upon* [such is the technology of the Frendean philosophy] by one law of force, then their periodical times and distances will bear a certain proportion to each other, and the curves they describe will be ascertained; in short they will be what Kepler has asserted them to be; and if the curves are supposed to be what Kepler has described, then the law of the force will be that which Newton has laid down. We come, then, to the enquiry, whether the assertions of the two great philosophers are compatible with each other. Kepler asserts, that the planets move in orbits, which are elliptical, with a certain proportion between their periodical times and mean distances: and Newton asserts, that they are actuated by a force, varying inversely as the square of the distance; as no other force could produce such motions.

'Now let us take Newton's opinion first, and suppose, that his force exists in nature; then, how can the planets move in elliptical orbits? For let the Sun, Earth, and Moon, be in any position you please, when the Earth is one point of its orbit, then they will not be in the same position, when the Earth returns to that point. Consequently, they will be acted upon in a different manner from what they were, when the Earth was first in this point; and the curve described by the Earth in the second case, must, therefore, vary from what it

was in the first case. This will be true of every point in the Earth's orbit, which, therefore, cannot be elliptical; and no two orbits of the Earth will be for many hundred years, if they ever are, the same. Hence, if Newton's law is true, that of Kepler is false.

'Now, let us suppose, with Kepler, who knew nothing of the forces of which we are talking, that the planets move in elliptical orbits, then each of them would be acted upon necessarily by the force laid down by Newton, provided there was no action of the one upon the other. If they do act each upon the other, then there will be a force at one time added to, and at another subtracted from that of the Sun; and, consequently, since the whole force must follow one law, that of the Sun and the planet cannot follow this law, but their forces must be such as, by combination, to form this law. Hence, if Kepler's law is true, that of Newton is false.

'We are brought, then, to this conclusion, that the laws laid down by these great men, are neither of them true. The attempt to describe the path of the heavenly bodies is one of noble daring; nor was it less to assign the cause of their motions; but can we imagine, that the unerring hand of Omnipotence is to be thus guided by our arithmetic, by laws of human calculation!

'The moon is on the meridian on the 1st, at 48 minutes past six in the evening, being under the four stars in square, the two western being to the west, and the two eastern to the east of the meridian; the former being nearest to it.' p. 180.

That the preceding argument may lose nothing of its force by being terminated abruptly, we have introduced the passage relative to the moon's southing, to which we apprehend our author attaches great importance; as we observe that he always seems eager to slip from the dryer parts of his discussions, and introduce a word or two respecting his favourite luminary. 'On the 2d of this month the moon's crescent is seen, for a short time, above Aldebaron.' 'At night, on the 12th, the moon rises to the east of the small stars in the tail of the Goat.' 'Am I endeavouring to overthrow the mathematics and the philosophy of Newton? By no means.' 'On the 26th, the crescent of the moon will be seen, soon after sunset, near the horizon, in the west-south-west:' and so on.

But we must if possible, become serious before we close the present article, and approach this formidable 'dilemma' upon which our acute author has thrown the poor Newtonians. The truth is (and so Mr. Frend must know, unless he have forgotten all he learnt at Cambridge), that Kepler found, from observation, that the planets in their revolutions about the sun moved *nearly* in ellipses: the truth is also, that Newton demonstrated that, if a central body be in the focus of a conic section, and another body move in the curve of that section, the centripetal force will be inversely as the square of the distance from the focal or central body: the truth is, farther, that when the Newtonian law

of *universal* attraction is applied to the actually existing case of the sun and planets in our system, the perturbations occasioned by the action of all upon each, cause the planets to move in trajectories that are not exactly ellipses, but coincide more nearly with them than with any other known curve. Where, then, is the contradiction between Newton and Kepler? And how can even Mr. Frend jump 'to the conclusion, that the laws laid down by these great men are neither of them true?'

So much for our author's attack upon the doctrine of attraction. As for the rest of these "Evening Amusements," they are, we believe, much of the same kind as they have always been; and they are manufactured most, probably, after the method described at p. 417 of our seventh volume.

Art. IX. *Poems on several Occasions.* By Edward, Lord Thurlow. cr. 8vo. pp. 128. Price 8s. White and Cochrane. 1813.

WE believe that, both among critics and general readers, the presumption is almost always in favour of an author of high rank. At least it is so with us; not from any remains of the notion of a certain innate inexplicable superiority transmitted in aristocratic descent, (a notion for the practical refutation of which, laudable pains have been taken by the class in whose favour it existed,) but from the rational and obvious considerations, that a man of noble birth may be confidently assumed to have had a liberal education, in an extensive sense of the phrase; that it is probable---especially when we see that he is a man of literary taste---he has associated a good deal with some men of distinguished abilities and accomplishments; that he has had opportunities of surveying nature and art on a wider scale than men of humbler fortune; that he must be sensible he has more to hazard, in the way of reputation, than obscurer men, in challenging the public criticism; and that it is certain his writing is not task-work to which he is driven by necessity.

If all these considerations may not be enough to warrant a highly sanguine anticipation of the quality of a peer's performance, they were at least sufficient to make us confident of something very superior to the quite ordinary results of the prevailing juvenile ambition to appear in elegant little volumes of poetry.

At the first opening of the book, the reader perceives one conspicuous indication of such an extension of studies as implies a decidedly literary taste and habit, in the imitation of the diction and the rhythm of Spenser, to which the author has trained his verses with a degree of success. But almost at the same moment there will be a perception of certain affectations and extravagancies, of extremely unfavourable omen. Indeed, we think the few short

pieces at the beginning of the volume will force on the cultivated reader an opinion, which he will in vain make his utmost efforts to dismiss and leave behind him, in order to proceed through the book with unallayed pleasure. They are copies of verses addressed to contemporary individuals, with a song to Sir Philip Sidney, and lines on beholding his 'portraiture.' All these verses having been written in order to be prefixed to a late edition of the 'Defence of Poesy,' an allusion to Sir Philip naturally occurs in several of the addresses; and some of these allusions are in a strain of enthusiasm so impetuously dashing through the clouds and meteors and at the stars, that not even *his* character, with all the splendour and the sort of poetic sanctity fixed and beaming around it, can preserve the reader's complacency, or even gravity.

'The man that looks, sweet Sidney, in thy face, (the picture)
Beholding there love's truest majesty,
And the soft image of departed grace,
Shall fill his mind with magnanimity.'

'—— the pale moon, and the pure stars above
Shall stay their spheres with music of thy praise.'

'Then I believe, that at thy birth was set
Some purer planet in the lofty sky,
Which a sweet influence did on earth beget;
That all the shepherds that on ground did lie
Beholding there that unexampled light,
That made like day the night,
Were fill'd with hope, and great expectancy,
That Pan himself would on the earth appear,
To bless th' unbounded year.'

'O, with what pure and never-ending song,
Song, that uplift upon the wings of love,
May gain access to that celestial throng,
Shall I now soar above,
And in the silver flood of morning play,
And view thy face, and brighten into day?'

'Let thy sweet deeds become my argument;
That all the wide hereafter may behold
Thy mind, *more perfect than refined gold.*'

'So shall my thoughts aspire
To that eternal seat, where thou art laid
In brightness without shade;
Thy golden locks that in wide splendour flow,
Crowned with lilies and with violets,
And amaranth which that good angel sets
With joy upon thy radiant head to blow,
The whilst full quires around
With *silver* hymns and dulcet harmony,
Make laud unto the glorious throne of grace, &c

'On the divine and never-ending memory of Sir Philip Sidney,' is the inscription of one of the copies of verses.---To say nothing of an approach toward profaneness in some of the lines we have transcribed, how is it possible, we would ask, that any man can feel pleasure in thus laboriously throwing his mind out of all correct order in its estimates of things; in thus putting himself in an artificial delirium, that he may not be sensible of the folly of attempting to inflate a particular name, however distinguished, into co-extension with the universe and eternity?

But if there be no tolerating the excesses of high flown enthusiasm when Sir P. Sidney is the subject, a man who has been removed from this part of the creation for ages, whose name has acquired the venerable and pensive associations of the remote past, and has long been contemplated as presented through the medium of romance and poetry; what can be said of an extravagance that bears, directly and personally, towards contemporary individuals, and rains an overwhelming shower of hyperboles on the heads of Earl Moira, Earl Spencer, Lord Holland, or the Prince Regent?---Lord Spencer escapes before the very thickest of the storm; the address ends thus:

'But thou, that like the sun, with heavenly beams
Shining on all, dost cheer abundantly
The learned heads, that drink Castalian streams;
Transcendant Lord, accept this verse from me,
Made for all time, but yet unfit for thee.'

By this last line it will be perceived that there is *one* object which all the noble writer's enthusiasm for other objects cannot make him forget. Now for Lord Holland:

'Most favoured Lord, in whose pure intellect,
The temple of divine humanity,
Th' eternal muses triumph, with affect
Of all that lives above the lamping sky;
With what enlarged pinion shall I fly
T'attain the glory of this argument,
That in thy rising wisdom can descry
The star, that shall enlight our firmament?
And there shall reign, amidst the sweet consent
Of all, that honour magnanimity
And in the rule of virtue find content, &c.'

Lord Moira has it thus:

'To thee, that art the glory of our days,' &c.
'The virtues that exempt thee from the throng
And make thy life divinest poësy!'

And in addressing India, on the subject of his Lordship's appointment there, she is told that,

'——— now the world's fair light is gone,
To rule thee and to make thy bliss his own.'

But, the brightest stars are robbed of their beams, the sweetest flowers of their odours, the most melodious birds of their tones, for an offering to one still greater, worthier, sublimer object, than whom no other could be so justly figured out in the following lines :

> ' As when the burning majesty of day
> The golden-hoofed steeds doth speed away
> To reach the summit of the eastern hill;
> (And sweet expectance all the world doth fill;)
>
> With all his gorgeous canopy of clouds
> (Wherein sometimes his awful face he shrouds,)
> Of amber, and of gold he marcheth on,
> And the pure angels sing before his throne;
>
> Beneath his feet the beams of morning play;
> Before him the immortal seasons stray;
> And, looking down from that thrice-sacred height,
> He fills the boundless kingdoms with his light:
>
> So you, great Sir, if fitly we design
> The kingly glory by a type divine,
> Like that exalted shepherd, on his way,
> Disperse our darkness, and restore our day:
>
> The tears which we have shed, no more shall flow,
> Your beauteous rising in our hearts shall glow;
> And *hymns of praise*, as we behold your light,
> Shall warble from the bosom of the night!' p. 112.

We think we have produced quite enough to excuse us from saying any thing of ' Hermilda,' a tale of ' Ladies, and knights, and arms, and glorious love, and courtesy, and brave exploit,' in the Holy Land, though it is the principal poem in the volume, and abounds with things demanding the epithets ' sweet,' ' golden,' and especially ' divine.'---Unless poetry has recently obtained a legal divorce from sound correct sense, (of which we have seen no record in the proceedings of any authorized court of criticism,) we think the noble writer should be dissuaded from too much freedom in courting her acquaintance.

Art. X. *Sketch of the Sikhs;* a singular Nation, who inhabit the Provinces of Penjab, situated between the Rivers Jumna and Indus. By Lieutenant-Colonel Malcolm: Author of the Political Sketch of India. 8vo. pp. 199. Price 9*s*. Murray. 1812.

THE origin, character, and religious institutions of the *Sikhs*, as Colonel Malcolm spells their name, or *Sic's*, *Seecks*, *Seecs*, &c. as it is spelt by others, form a curious, and not uninstructive chapter in the history and statistics of India. It is pretty generally known, that the Hindu race not only originally occupied the whole extent of territory, as far as the range

of lofty mountains which border upon Persia and Tartary, but that in the provinces which most nearly approach to these mountains they are supposed to have principally flourished, and to have most highly cultivated the peculiarities which distinguish them so strongly from all other nations. In these provinces it was that they are reported to have received their origin, or rather in Cashmere, the most northern province of all; and here too they are said to have accumulated the greatest wealth, and to have left the most numerous monuments of their religion. It is true, indeed, that the Hindus in these provinces had been subject to Mahomedan conquerors since the year 1000 of the Christian era, and a considerable mixture of Mahomedans was diffused through the country. But the texture of Hindu society and manners could not, on this account, be regarded as broken, or even impaired. The Mahomedans introduced themselves only as warriors; and if they supplanted the military caste, they left all the others in their ancient situation. The same hands cultivated the ground, the same exercised the labours of the loom; and the arts and commerce of the country continued to flow, without interruption, in their accustomed channel.

About five hundred years after the establishment of the empire of the Ghaynivides over the northern provinces of India, Nanac Shah was born in the province of Lahore. He appears to have been of the Cshabriya, or military caste; although his family were engaged in the business of grain factors, to which he himself was destined. It is of little use here to trace the history or character of this man. It is sufficient to say, that he conceived the design of promulgating a new religion, alike subversive of the superstitions of the Mahomedans, and, what might appear a more difficult task, of the Hindus;---and that in this design he succeeded.

Of all the attempts which have been made to give currency to prejudice, we recollect none in which the faculty of withdrawing the attention from facts, has been exercised in greater perfection than on the subject of the Hindus. In the zealous and bigotted opposition which has been made to the propagation of Christi nity in India, (which, regarding it only in a temporary point of view, would clear Hindu society of so many cruel obstructions to civilization and happiness, and be itself so unspeakable an improvement,) it has been customary to accumulate reproaches of ignorance, and folly, and enthusiasm, and we know not how many hard imputations, on every one who should venture even to hint that the change of Hindu belief was not altogether impossible. Did you feel disposed, by way of answer, to pronounce together the two terms *human* and *unchangeable*?---and to ask where the experience of human nature taught us to look upon them as necessarily or possibly conjoined?---Oh; this

was mere theory, the idle speculation of the closet-philosopher. It was to the last degree ridiculous to talk of experience of human nature, when it was so notorious that the Hindus were perfectly unlike the rest of mankind. Yet these acute reasoners *might* have known, as well as their opponents, the history of the Skhs. Whether or not Colonel Malcolm has published the volume before us with a view to the termination of this important controversy, we will not pretend to determine: but it certainly comes at a very seasonable moment; and we shall avail ourselves of the opportunity of reviewing it, to bring forward, in as strong a light as we can, those portions of the history in question which most bear upon the inquiry.

The following is the Colonel's description of the character and mode of Nanac's instruction:

'Born in a province on the extreme verge of India, at the very point where the religion of Muhammed and the idolatrous worship of the Hindus appeared to touch, and at a moment when both these tribes cherished the most violent rancour and animosity towards each other, his great aim was to blend those jarring elements in peaceful union, and he only endeavoured to effect this purpose through the means of mild persuasion. His wish was to recal both Muhammedans and Hindus to an exclusive attention to *that* sublimest of all principles, [quere *what?*] which inculcates devotion to God, and peace towards man. He had to combat the furious bigotry of the one, and the deep-rooted superstition of the other; but he attempted to overcome all obstacles by the force of reason and humanity. And we cannot have a more convincing proof of the general character of that doctrine which he taught, and the inoffensive light in which it was viewed, than the knowledge that its success did not rouse the bigotry of the intolerant and tyrannical Muhammedan government under which he lived.'

Of the progress of proselytism to this sect we have no satisfactory memorials. It is evident that in a short time it became so numerous, that the armies of the great Aurengzebe himself were required to give efficiency to that war of persecution which the zeal of that bigoted Mussulman prompted him to undertake against it. In the course of this persecution, the religion itself assumed new features.

'Though the Sikhs had already, under Har Govind, been initiated in arms, yet they appear to have used these only in self defence: and as every tribe of Hindus, from the Brahmen to the lowest of the Sudra, may, in cases of necessity, use them without any infringement of the original institutions of their tribe, no violation of these institutions were caused by the rules of Nanac; which, framed with a view to conciliation, carefully abstained from all interference with the civil institutes of the Hindus. But his more daring successor, Guru Govind, saw that such observances were at variance with the plans of his lofty ambition; and he wisely judged, that the only means by which he could hope to oppose the Muhammedan

government with success, were not only to admit converts from all tribes, but to break, at once, those rules by which the Hindus had been so long chained.—The extent to which Govind succeeded in this design, will be more fully noticed in another place. It is here only necessary to state the leading features of those changes by which he subverted, in so short a time, the hoary institutions of Brahma, and excited terror and astonishment in the minds of the Muhammedan conquerors of India, who saw the religious prejudices of the Hindus, which they had calculated upon as one of the pillars of their safety, because they limited the great majority of the population to peaceable occupations, fall before the touch of a bold and enthusiastic innovator.'

Is it not marvellous, with these facts before their eyes, to find men who boast of their "knowledge of India," loading us with contumely, because we say that the Hindus may change their religion? Why every thing is unchangeable so long as nothing occurs which is calculated to produce a change. The Hindu religion, in the higher provinces, had, during a few centuries, been a little shaken by the intercourse with Mahomedans; and in that situation 'a bold and enthusiastic innovator' had only to appear, when lo! 'the hoary institutions of Brahma fell before his touch!' What has happened once may happen again. We may rest assured that an intercourse with Europeans is not likely to produce effects less considerable, than intercourse with a people so nearly on the same level of civilization with themselves, as the Mahomedans. Whenever changes, to the proper extent, are again matured, another 'bold innovator,' notwithstanding all that can be said by these deep-read persons, who assure us of the contrary, has only to appear, and a new sect of warlike Hindus will most unquestionably spring forth. Now, are we very unreasonable in concluding from the circumstances of the case, illustrated by its striking results, that one of the greatest securities against future evil which we can devise, is to teach the people of India our own religion, to diffuse among them the inestimable blessings of Christianity. We are now speaking merely to the political expediency of the thing: for to argue with the persons we are alluding to, on the infinite importance of a cordial reception of the sublime truths of revelation, as affecting the eternal interests of men, or to insist on the sacred duty of conveying them to every nation, would be as hopeless a task as to talk with the blind of colours. What we mean to urge at present is simply this---that if we do not watch the moment, and take the change of religion, by anticipation, into our own hands, it will (humanly speaking) to our sorrow and everlasting infamy be seized by others.

It is observable that the allurements of military enterprize and military glory constituted the grand instrument by which the

founders of the Sikh religion so easily subverted the old habits and prejudices of the Hindus.

'They armed, in short,' says Colonel Malcolm, 'the whole population of the country; making worldly wealth and rank an object to which Hindus, of every class, might aspire;—opening at once, to men of the lowest tribe, the dazzling prospect of earthly glory. All who subscribed to the tenets of Govind were upon a level, and the Brahmen who entered his sect had no higher claims to eminence than the lowest Sadra who swept his house. It was the object of Govind to make all Sikhs equal, and that their advancement should solely depend upon their exertions: and well aware how necessary it was to inspire men of a low race, and of grovelling minds, with pride in themselves, he changed the name of his followers from Sikh to Singh, or Lion; thus giving to all his followers that honourable title which had been before exclusively assumed by the Rajaputs, the first military class of Hindus; and every Sikh felt himself at once elevated to rank with the highest by this proud appellation.—The disciples of Govind were required to devote themselves to arms, always to have steel about them in some shape or other.' &c.

The example of the Sikhs, the example indeed of Mahomed himself, are remarkable instances, to shew how naturally, in a stage of society like that of the Hindus, a change of religion assumes a military character; and when religious and military enthusiasm are combined together, the world is full of proofs how dangerous and irresistible an impulse is produced. We should be glad to know whether those who proclaim so loudly their excessive fears of Hindu resistance, from the preaching of Christianity, consider this a danger from which we are altogether exempt; and whether if such a danger exists, they know any better security against it, than, while the religious sentiments of the Hindus are just ready to quit their ancient channels, to do what in us lies, to transform idolatry into religion.

'In the character,' says our author, 'of this reformer of the Sikhs, it is impossible not to recognize many of those features which have distinguished the most celebrated founders of political communities. *The object which he attempted was great and laudable.* It was *the emancipation of his tribe* from oppression and persecution; and the means which he adopted were such as a comprehensive mind could alone have suggested. The Muhammedan conquerors of India, as they added to their territories, added to their strength, *by making proselytes*, through the double means of persuasion and force; and these, the moment they had adopted their faith, *became the supporters of their power*, against the efforts of the Hindus: who, bound in the chains of their civil and religious institutions, would neither add to their number by admitting converts, nor allow more than a small proportion of the population of the country to arm against the enemy. Govind saw, that he could only hope for success by a bold departure from usages which were calculated to keep those, by whom they were observed, in a degraded subjection to an insulting and

intolerant race. 'You make Hindus Muhammedans, and are justified by your laws,' he is said to have written to Aurengzebe: 'Now I, on a principle of self-preservation, which is superior to all laws, will make Muhammedans Hindus. You may rest,' he added, 'in fancied security: but beware! for I will teach the sparrow to strike the eagle to the ground.' A fine allusion to his design of inspiring the lowest races among the Hindus with that valour and ambition which would lead them to perform the greatest actions.'

In this passage there are some things worthy of particular attention. In the first place, Sir John Malcolm represents an attempt to rescue a man's tribe, or the community to which he belongs, from oppression under a bad government, as 'great and laudable.' This, from a person who has formed his opinions in the East Indies, and amidst the base and servile doctrines which are too frequently embraced, favoured, and protected by the rich and powerful in Great Britain itself, is a declaration of some importance. We hope it did not on this occasion slip from Sir John unawares. Yet, if we may trust to a passage in the minutes of the evidence which has been recently taken in the House of Commons, and in which he is made pretty plainly to declare that no increase of knowledge, even in the useful arts, should be tendered to the Hindus, we should greatly fear that universal benevolence is not a very strong ingredient in his composition. We shall transcribe the passage.

'Do not you think that it would be good policy in the British 'government to increase the means of information to the natives of 'India; information such as you have described, (viz. in the useful 'arts)?—I consider that in a state of so extraordinary a nature as 'British India, the first consideration of the government must always 'be its own safety; and that the political question of governing that 'country must always be paramount to all other considerations.— 'Might not an increase in the knowledge of useful arts in the na- 'tives, conveyed by British subjects resident in India, tend to 'strengthen the British government in India?—I conceive that such 'knowledge might tend in a considerable degree to increase their 'own comforts and their enjoyments of life; but I cannot see how it 'would tend in any shape to strengthen the political security of the 'English government, which appears to me to rest *peculiarly* upon 'their *present* condition.'

By resting *peculiarly* upon their present condition, that is, (as knowledge was the point in question) their *ignorance*, Sir John appears to say that this security would be endangered by knowledge; and by asserting that to this security every other consideration should be sacrificed, he seems to imply, that for this object, such as it is, we ought to do what we can to prevent the benefits of knowledge from penetrating among the Hindus. This doctrine is, unhappily, no singularity among us, who call ourselves κἀγὼ ἔξοχην the enlightened and philanthropic nation; but

a doctrine more cruel and pernicious was never propagated by the worst foes of mankind. It is Machiavelism, in its most pestilential shape.*

* Since the above was written, a succeeding part of the evidence has been published, in which Sir John Malcolm has thought proper to explain and retract a part of the opinion which he seemed to have delivered as above. We are much gratified to find that he has done so: and has thus distinguished himself from too many, whom we are forced to call countrymen, and to whom such a sentiment would present nothing of a nature to shock them. After repeating his opinion that the communication of a knowledge, even of the useful arts, would have a tendency to weaken, rather than strengthen the security of our dominion in India, he adds, 'I am far, however, from stating 'an opinion, that the contemplation of its even lessening that 'strength, which is to be viewed as a distant, and many may conceive 'a speculative danger, should operate as a motive with the English 'government to check the progress of improvement in such useful 'arts among its native subjects; but it appears to me one among 'many other causes, that should keep the English government very 'awake to the growing difficulty of governing the Indian empire.' This passage seems to imply (and if it does not imply this it signifies nothing) that to favour the progress of improvement among its subjects is the moral duty and obligation of *every* government, whether that improvement be calculated to strengthen or weaken its own security;—in short that to favour the good (and that in all its shapes) of the *governed* is the duty of the *governors*. In the preceding part of his evidence Sir John declared, that the paramount concern of rulers was their own good, to which they ought to sacrifice every species of good, even the greatest, even the progress of knowledge itself, when it only regarded their subjects. Before Sir John Malcolm had retracted this doctrine, we hesitated to expose its whole atrocity, for fear of consequences. But now, that is distinctly disavowed we may, with safety, call upon our countrymen to observe, that there is not an enormity of the most wicked government upon earth, if it is only serves the purpose of that government, which is not completely justified by it. The bow-string, with all the massacres of the Turkish despotism, provided that despotism could not be so well supported without them, are perfectly laudable. The burnings in Smithfield by Mary, and the Inquisition in Spain and Portugal, if well calculated for upholding the religion which the rulers preferred, are not liable to condemnation. Even the butcheries of Robespierre himself must meet, in this school, with moral approbation, because they were calculated to deliver him from those enemies who had sworn his downfall. In all those cases, and in all possible cases, of the same description, all the error which can be committed by rulers is an error of judgement. They may mistake in judging which of the atrocious actions are for their advantage, which not: but that all are equally lawful, upon the doctrine apparently taught by Colonel Mal-

The other point in the preceding passage which we are anxious to point out as worthy of peculiar regard, is the avowal that the Mahomedan conquerors *did* make proselytes to their religion among the Hindus, and that by so doing they *strengthened* their power---contrary to the pertinacious assertions of those confident persons, who inform us that by attempting to gain proselytes, we should only get "kicked out" of the country. Yet the Mahomedans, we are told, made their proselytes by *force*, as well as persuasion; and those who recommend the propagation of Christianity, are so far from thinking of force, that they advise every possible means to be employed, for setting the minds of the people at rest, and convincing them that their religion shall be as effectually protected from force, as that of the persons who propose to them the adoption of another. Persuasion, we are told, will alarm them. What then might not be expected from persuasion and force together? Yet Sir John Malcolm expressly declares that 'the Mahomedan conquerors added to their strength by making proselytes through the double means of persuasion and force.' Those on whom reason and experience are calculated to have any effect, will not fail to give these proofs the attention they deserve.

The vast extent of territory and population over which the arms and tenets of the Sikhs have spread themselves, Colonel Malcolm informs us, reaches from latitude 28° 40′ to beyond latitude 32° N., and includes all the Penjab, a small part of Multan, and most of that tract of country which lies between the Jumna and the Sutledge, 'the finest portion of the once great empire of the house of Taimur.' 'A general estimate,' he says, 'of the value of the country possessed by the Sikhs may be formed, when it is stated, that it contains, besides other countries, the whole of the province of Lahore; which, agreeable to Mr. Bernier, produced in the reign of Aurengzebe, two hundred and forty-six lacs and ninety-five thousand rupees; or two millions four hundred and sixty-nine thousand five hundred pounds sterling.' Theirs was, then, no slight revolt from the faith of Brahma. To all the persevering asseverations that the religion of the Hindus is unchangeable, it is enough to answer ---*the Sikhs!*

'Guru Govind,' says our author, 'gave a new character to the religion of his followers—not by making any material alteration in the tenets of Nanac, but by establishing institutions and usages, which not only separated them from other Hindus, but which, by the complete abolition of all distinction of casts, destroyed at one blow a system of civil polity, that, from being interwoven with the religion of

---

colm, and avowed by thousands among the rich and powerful of our countrymen, is altogether out of the reach of dispute.

a weak and bigotted race, fixed the rule of its priests upon a basis that had withstood the shock of ages. Though the code of the Hindus was calculated to preserve a vast community in tranquillity and obedience to its rulers, it had the natural effect of making the country, in which it was established, an easy conquest to every powerful foreign invader; and it appears to have been the contemplation of this effect that made Guru Govind resolve on the abolition of cast, as a necessary and indispensable prelude to any attempt to arm the original native population of India against their foreign tyrants.'

Are no lessons to British statesmen taught by a passage like this? Is there no danger lest the example of Guru Govind should teach another reformer the necessity of breaking down the distinctions of caste for a similar attempt. Is any security against this danger, we again ask, equal to the propagation of Christianity?--- the only chance we possess of retaining any power over the minds of the people at that important juncture, which sooner or later will arrive, and which the example of the Sikhs assures us *may* be at no great distance, when the distinction of castes, and with it the fabric of Hindu superstition, is ripe for dissolution. We may shut our eyes, if we please, and anticipate danger from every quarter but the real one: We may see the mountain rolling towards us with careless vacant expectation: but shall we gain any thing by this wilful delusion?

We cannot enlarge this article so far as to give any thing like a detailed account of the institutions and situation of the Sikhs. The information indeed as yet afforded us respecting their dodomestic habits or political rules and institutions is rather scanty: nor is it easy, from the imperfect accounts which we have as yet received, to form a very true conception of their polity. At first they were pretty well combined under a religious chief or leader. But after a few successions of such leaders, they ceased to acknowledge any person in that capacity; and the country over which they extended, then became divided into a great number of little independencies. Almost every head man of a village became a species of sovereign; and governed his people by his own authority. There remained, however, a sort of federal union, though poorly organized, and badly observed. The different chiefs meet in great emergencies in a sort of national congress, and regulate the affairs in which they are jointly interested, and there is a species of nominal chief; but he acts only as the servant of this *khalsa* or congress.

Under this system, the lower orders of the Sikhs are represented as happy. 'They are protected,' says our author, 'from the tyranny and violence of the chiefs, under whom they live, by the precepts of their common religion [not much we should fear, by that], and by the condition of their country, which enables them to abandon, whenever they choose, a leader

whom they dislike; and the distance of a few miles generally places them under the protection of his rival and enemy?' This last is a very important circumstance, and often, in a state of comparative rudeness bestows a far greater share of happiness upon the subject portion of mankind, that is, the majority, than in times of greater civilization. 'It is from this cause,' says Colonel Malcolm, 'that the lowest Sikh horseman (all soldiers are horsemen) usually assumes a very independent style, and the highest chief treats his military followers with attention and conciliation;'---a fact well worthy of being studied by those governing persons, who, in a civilized country, say that men can be tained in military obedience, only when treated worse than slaves!

In the collection of the revenue in the Penjab,

'it is stated to be a general rule, that the chiefs to whom the territories belong, should receive one half of the produce, and the farmer the other: but the chief never levies the whole of his share: and in no country, perhaps, is the cultivator treated with more indulgence.'

Their mode of administering justice is thus described. Trifling disputes about property are settled by the heads of the village, by arbitration, or by the chiefs. The former mode is called penchayat, a court of five; the general number of arbitrators chosen to adjust differences and disputes It is usual to assemble some such court of arbitration, in every part of India under a native government; and, as it is always chosen from men of the best reputation in the place where they meet, the court has a high character for justice. The decision in either of the above modes, is final; and the parties must agree to one or other. If a theft occurs, the property is recovered, and the party punished by the person from whom it was stolen, who is aided on such occasions by the inhabitants of his village or his chief. The punishment, however, is never *capital.* Amidst numerous absurdities, an enlightened people may sometimes gather instruction from the institutions of the rudest.

'This outline of the administration of justice among his countrymen was given,' says Colonel Malcolm, 'by a Sikh priest, who had been several years in Calcutta. He spoke of it with rapture; and insisted on its great superiority over the vexatious system of the English; which was, he said, tedious, vexatious, and expensive, and advantageous only to clever rogues.'

We shall conclude with the following character which Sir John Malcolm draws of the Sikhs.

'The character of the Sikhs, or rather Singhs, which is the name by which the followers of Guru Govind, who are all devoted to arms, are distinguished, is very marked. They have, in general, the Hindu cast of countenance, somewhat altered by their long beards, and are

to the full as active as the Mahrattas, and much more robust, from their living farther, and enjoying a better and colder climate. Their courage is equal at all times to that of any natives of India: and when wrought upon by prejudice or religion, is quite desperate. They are all horsemen, and have no infantry in their own country, except for the defence of their forts and villages, though they generally serve as infantry in foreign armies. They are bold, and rather rough in their address; which appears more to a stranger from their invariably speaking in a loud tone of voice.—The Sikhs have been reputed deceitful and cruel; but I know no grounds upon which they can be considered more so than than the other tribes of India. They seemed to me, from all the intercourse I had with them, to be more open and sincere than the Mahrattas, and less rude and savage than the Affghans. They have indeed become, from national success, too proud of their own strength, and too irritable in their tempers to have patience for the wiles of the former; and they retain, in spite of their change of manners and religion, too much of the character of their Hindu ancestors to have the constitutional ferocity of the latter. The Sikh soldier is, generally speaking, brave, active, and cheerful, without polish, but neither destitute of sincerity nor attachment; and if he often appears wanting in humanity, it is not so much to be attributed to his national character, as to the habits of a life, which, from the condition of the society in which he is born, is generally passed in scenes of violence and rapine.'

Upon the whole, we express our obligations to Sir John Malcolm, for this sensible performance, which, though his stay in the country was but short, and his means of information far from complete, makes an important addition to the imperfect hints we formerly possessed relative to the origin and character of this remarkable people.

Art. XI. *Strictures on some of the Publications of the Rev Herbert Marsh, D. D.;* intended as a Reply to his Objections against the British and Foreign Bible Society. By the Rev. Isaac Milner, D. D. F. R. S. Dean of Carlisle, and President of Queen's College, Cambridge. 8vo. pp. viii. 419. Price 9s. Cadell and Davies, Hatchard, &c. 1813.

IN the earlier ages of the Church, when, as Jerome finely observes, 'the blood of Christ was yet warm in the breasts 'of Christians, and the faith and spirit of religion were active 'and vigorous,' the grand efforts of those who had embraced the new religion were employed in delivering others from mental, moral, and bodily slavery, and bringing them to enjoy "the liberty of the sons of God." Of this the history of those times furnishes many striking instances. Thus, says Minutius Felix, when describing the circumstance which led to the celebrated conference between his two friends;---'we were walking 'upon the sea shore, a kindly breeze fanning and refreshing our

'limbs, the yielding sand gently submitting to our feet, render-
'ing the exercise still more delicious, when Cecilius on a sudden
'espied the statue of Serapis, and, according to the manner of
'the vulgar superstition, raised his hand to his mouth, and paid
'his adoration in kisses; on which Octavius, addressing him-
'self to me, said, "Is it well done, brother Marcus, thus to
'leave your inseparable companion in the depth of vulgar dark-
'ness, and to suffer him, in so clear a day, to stumble upon
'stones? stones, it is true, of figure, anointed with oil and
'crowned; yet stones they are, notwithstanding. Can you be
'insensible that your permitting so gross an error in your friend,
'redounds no less to your disgrace than his?"' Animated by a like noble feeling to this of Octavius, there were many, as we are assured by Clement Romanus in his epistle to the Corinthians, 'who delivered themselves into bonds and slavery that 'they might restore others to liberty; many who let themselves 'as servants to others, that by their wages they might feed and 'sustain those who wanted, and instruct those who were igno-'rant.' St. Ambrose caused the communion plate of his church to be broken to pieces, for the redemption of Christians who had been taken captive. Serapion sold himself to a Gentile player, lived with him, and discharged the meanest offices, till he had converted him, his wife, and whole family, to Christianity. Nay, such was the importance attached to the conversion from error, and the saving of the soul, and so especially was zeal of this kind required of those who wished to enter upon the clerical functions, that, in canon 18 of the third Council of Carthage, it is ordained, that 'no man who has either heretics 'or infidels in his family, shall be admitted to the order of either 'bishop, presbyter, or deacon, till he has first converted those 'persons to the true Christian faith.'

To give the greater effect to the labours of the primitive teachers of Christianity, most astonishing exertions were made very early in the second century, and continued through the third and fourth, to translate and circulate the Scriptures (by manuscript, for there was then no other mode) in all known languages. Chrysostom assures us (Hom. 1. in Joan.) that, long before his time, the Syrians, the Egyptians, the Indians, the Persians, the Ethiopians, and a multitude of other nations, had the Scriptures translated into their own languages, 'by which 'means barbarians learned to be philosophers, and women and 'children with the greatest ease imbibed the doctrine of the 'Gospel.' Theodoret also affirms (Theod. de Curand. Græcor. Affect. Serm. 5. T. 4.) that every nation under heaven had the Scripture in its own tongue; and that even the Hebrew books were not only translated into Greek, but into the Roman, Egyptian, Persian, Indian, Armenian, Scythian, Sauromatic,

and numerous other languages. Austin, Jerome, and still earlier writers, might be cited to the same effect.

And for what purpose were the Scriptures thus promulgated in every known language? Not that they might be placed in the libraries of princes and philosophers, or lodged in the cabinets of collectors; but that a copy of the sacred roll might find its way into every family: so that the poorest and meanest might, through reading it at home, "by patience and comfort of God's 'holy word, embrace and ever hold fast the blessed hope of 'everlasting life." None, says the learned and indefatigable Bingham (*Origines Ecclesiasticæ*, lib. xiii. cap. 4.) 'ever de-'nied them this privilege, but those persecuting tyrants, who '*intended* to destroy the name and faith of Christians, toge-'ther with their Bibles, out of the world.' 'Private Chris-'tians, both men and women, then enjoyed the Scriptures as 'their *birthright*; and none pretended to ravish them from 'them but the persecuting *heathens*. The Fathers of the Church 'were so far from doing this, that on the contrary they used all 'manner of arguments to induce men to read and study them; 'exhorting them not only to hear them with attention in the 'Church, but to read them privately at home with their wives 'and families; commending those that studied them, and re-'proving those that neglected them; making large encomiums 'upon the use and excellency of them, and *requiring* men to 'peruse them privately, as the best preparation for the public 'service and instruction.'

If we wish to seek a parallel to the spirit and the exertions of which we have been speaking, we must pass through the gloomy night of the dark ages, and even look beyond the dawnings of the Reformation onward to the present times, when it has been the privilege and the glory of Britons to originate a Society, which has for its simple but magnificent objects, the translation of the Holy Scriptures into all languages, and their circulation among "all nations, tongues, and people;" a society which thus aims, under the blessing of God, to pour the light of divine truth into every understanding, and gladden every heart with the consolations of the Gospel; a society, the limits of whose operations 'are the limits of the globe, and which, like 'the globe, every where directs its face towards heaven.'

The present age has frequently been denominated the age of wonders; and if we were inclined to adopt the term, we should most unquestionably in the series of wonders adduced to justify the use of it, specify this;---that, in the nineteenth century, there should be found a man of learning, a Christian minister, a Professor of Divinity in a Protestant University, directing all his powers for the purpose of impeding, *per fas et nefas*, the operations, and misrepresenting the objects of such a society

as this; who, with great earnestness and apparent sincerity should set himself to prove, that it is a very dangerous thing to give away *bibles*, unless they are invariably attended by a companion that should prevent their doing mischief. So, however, it has happened; and none of our readers will be at a loss to recognize just such an opposer of the Bible Society, in the person of Dr. Herbert Marsh, Rector of Terrington St. Clement, and Terrington St. John's in Norfolk, and Lady Margaret Professor of Divinity in the University of Cambridge. This learned gentlemen, we believe, had for some years moved on quietly, (except when he might be occasionally called forth to write an "electioneering squib," or to lecture bishops who presumed to write against him anonymously,) discharging what he doubtless supposed the duties of his Professorship and of his Rectory; viz. prosecuting his researches into manuscripts and editions, carefully translating passages from dull German theologians, inquiring whether the rents of Lady Margaret's lands might not be raised, and sending his distant parishioners a printed letter, to inform them that 'he thinks it his *duty* as 'rector of the parish to give them an opportunity of *purchasing* '*their tythes* before he lets them be taken in kind,' to propose to them 'the terms of composition, medium price for grain, 'marshes, &c.' and to warn them, that though they may 're-'ject' his 'fair proposals,' he 'shall have done his *duty* to his 'parishoners, and shall have *the satisfaction of remaining free* '*from reproach*, if, after all, he shall be compelled to transfer 'his right to a lessee!' Thus laudably and *irreproachably* did our Rector and Professor pursue "the ——— tenor of his way," when the establishment of an Auxiliary Bible Society at Cambridge disturbed his repose, and filled him with the most direful apprehensions of the mischief that would inevitably ensue, if bishops and deans, vicars and curates, heads of colleges and fellows, graduates and under-graduates, should, in their eagerness to prove that they were Protestants, and to evince their belief that the Bible alone is able to make men "wise unto salvation," "forget that they were---Churchmen.

Under these apprehensions Dr. Marsh commenced, and has continued, the most decided and systematic attack upon the principles and conduct of those Churchmen who, in their zeal to save souls, and otherwise to meliorate the moral state of mankind, distribute Bibles *alone*, that ever was attempted, out of the Romish communion, by either clergyman or layman, infidel or heretic. This attack has been met, and his weapons broken, by several combatants who had taken the field against him;* but, as whatever may be advanced by a man of eminence

* See Ecl. Rev. Vol. viii. Dec. 1812.

in the Church will, from the most natural of all prejudices, be more readily received and believed, than what is offered by a clergyman who sustains a lower office, it was still to be wished that our Professor should be encountered by at least his equal in nominal dignity. The friends of the Bible Society have now, therefore, to rejoice, that their cause is defended, and the puerilities and fallacies of Professor Marsh exposed, by such a man as Dr. Milner; not merely eminent as a Professor of Mathematics, as a President of a College, and as the Dean of Carlisle,---but eminent for his talents and attainments, for the acuteness of his intellect, and the profoundness of his philosophy; for the quietness and peaceableness of his habits, for the soundness of his faith, and the purity of his conduct.

Dr. Milner's work is at once satisfactory in the discussion of the great question between him and Dr. Marsh, instructive in the matter, and amusing in the manner. He writes like one who feels, though almost without knowing it, that he is master of his subject, and master of his opponent. 'My object (says he) is rather to shew that he is *weak*, even where he conceives himself most *strong*.' And this object he effectually attains. He attains it, too, by such a naïveté and prevailing playfulness of procedure, that though his book is somewhat prolix and tautologous, a person will find it very difficult after he has commenced its perusal to lay it down till he has proceeded regularly to the last page. Let the reader picture to himself Lemuel Gulliver stretching out his hand to a Lilliputian with a tantalizing ambiguity of manner, as though he had scarcely determined whether he should tickle him or strike him, and he will have a tolerably correct notion of the method in which the Dean of Carlisle deals with the Lady Margaret Professor.

'In my heart (says he) I love a good argument: let Dr. Marsh produce one, and I will be among the first to shew my sensibility to its *weight*. I also love to see a man warm and zealous in a cause which he believes to be important; but we are never to forget, that zeal and warmth, however intense, afford no proof of soundness and solidity.

'It is not many years since a class of eminent philosophers entertained a notion that warmth and heat, when combined with natural bodies from any heating cause, increased their weight. To settle this point, the most exquisite balances were constructed by the artists; and it was soon found, that *only* the addition of *real matter*, and not the mere communication of heat, was capable of increasing the actual weight of a body.

'But, alas! in the science of ethics we are possessed of no instrument whereby we may, with certainty, distinguish the substantial production of a sound intellect, from the plausible fancies and conjectures of a busy and misguided imagination.' p. 6.

The great question respecting the Bible Society, as it is to

be regarded, it seems, by the members of the Established Church, is, whether it have a tendency to alienate them from the Church, and especially whether it tend to produce a neglect of the Prayer-book? It is now, we believe, notorious, that Dr. Marsh, in the consideration of this question, has so managed matters as almost always to divert the attention of his readers from its real nature, to mislead their judgement, and to terrify them with chimeras. Yet, though Dr. Marsh writes for the consideration of Churchmen, and of bigoted Churchmen too (for he is a man of too enlarged an understanding to fancy that half his arguments will have the least weight with any except bigots); still it should not be forgotten that the concerns and the tendency of the Bible Society are thought of the utmost moment by many persons who fall under neither of the classes to which he has addressed himself. Men of the character to which we now allude, approve of every upright and honourable means of diminishing the existence of vice and wretchedness, and promoting the cause of virtue and holiness. They look upon all Christian and Protestant churches, whether established or tolerated, as calculated, each in its respective sort and manner, to effect these desirable purposes: established churches as immense machines, and, if pure, very efficacious ones, for the production of moral and religious good; tolerated separate ch rches, if pure also, as moral machines of a minuter structure, whose lesser wheels can be brought to play on materials which the larger mechanism never touches; and thus, the whole being duly harmonized and suitably actuated, they contemplate them like the mysterious wheels in Ezekiel's vision, as all "working together for good:" "Whithersoever the Spirit is to go, there is their spirit to go, and the wheels are lifted up over against them; the Spirit of the living" God "being in the wheels." Can men holding such sentiments view with jealousy and alarm the origin and rapid growth of an Institution whose sole object is the diffusion of the pure and unadulterated Word of God,---that Word which is read and taught in every Protestant church, that which contains the glorious truths that constitute "the joy and rejoicing" of the Church universal, that without which no Church would ever have been formed, and without which no Church can continue in existence? No. This is left to men who lose sight of the grand objects of the Christian dispensation, in their zeal to promote what *they* fancy the interests of a particular community. Whether the Lady Margaret Professor has or has not so done, our readers shall judge; and to assist them in coming to a decision, we will proceed with our account of Dr. Milner's book.

The following is his brief history of the "grand question," as it is supposed to affect "Churchmen."

'First, Dr. Marsh, in his Address to the Senate of the University, chose to represent the constitution of the Bible Society as being unfavourable to the distribution of the Prayer-book.—It was not a Church-of-England Society: it distributed Bibles only, and not the Liturgy: churchmen, indeed, might so far correct the evil, that they might associate Prayer-books with their Bibles.—He added, that churchmen were increasing the importance of dissenters by joining with them, and so might be contributing even to the dissolution of the Established Church.

'The churchmen of the Bible Society, as might well be expected, repelled this invidious representation with an honest fervour. They resented the insinuation of want of attachment to the church, or of indisposition to its Book of Common Prayer. The Bible, they said, was the source of Protestant doctrine; and the extensive dispersion of it by the Bible Society was a blessing to this country, and to the world; adding, that the Scriptures, without the aid of human productions, were able to make men wise unto salvation. They further denied, that, under any circumstances, the Bible could prove hurtful; and to suppose this to be possible, they maintained, savoured of Popish tenets.

'Dr Marsh, instead of understanding this language as it was really intended, affects, in his Inquiry, to congratulate himself on a discovery to which his Address, he supposes, had led; namely, that churchmen justified the *practice* of neglecting to give the Prayer-book with the Bible.

'But here, instead of laying his short Address to the Senate of the university before the public, along with his Inquiry, which would have enabled them to judge who was the aggressor, and who the just complainant, Dr. Marsh prints an extract from his sermon at St Paul's, and informs us, that his Address "contains precisely the same sentiments." The fact is, that the sermon, as far as it goes, contains the very same words; but it is not at all calculated to make the impression on the public mind, which the whole Address, taken in its connection, is likely to do. The very offensive part of it is almost entirely suppressed; and although, for the temporary purpose of stifling the growing zeal for an auxiliary Bible Society at Cambridge, many copies of this Address may have been circulated some weeks before the publication of the Inquiry, it was by no means an easy matter to procure it at the time when the Inquiry made its appearance.

'Our Inquirer, instead of attempting to prove by fair argumentation (what was indeed impossible to be proved), that the distribution of the Bible alone would most probably make bad Churchmen, proceeds to crowd many pages of his book, in the first place, with diffuse eulogies on the excellence and importance of the liturgy, which no Churchman denies; and in the next place, with charges or insinuations, more or less direct, against the Churchmen of the Bible Society, of being disaffected to their Prayer-book; and with surmises and conjectures of the political dangers, which, he thinks, may probably ensue from this assumed disaffection.

'Never, in his whole life, Dr. Marsh tells us, did he undertake to write on a subject which he found so "intricate and perplexed" as

the present. I verily believe he found it so: he had the hardest task in the world to execute. He had to make out, that the liberal distribution of the genuine Bible alone, by a society of Christians of various denominations, was mischievous in the extreme; and might ultimately tend even to the dissolution of the Established Church. "Difficile est satyram non scribere."

'When a man has selected his own road, through by-ways, among fens and swamps and brambles, or has himself planted it with briers and thorns and thickets, he should not be the first to complain that he finds his way "intricate and perplexed," that he is goaded and punctured in his march, and that his progress is impeded, in spite of all his care and circumspection. Never did Dr. Marsh meddle with a subject so "intricate and perplexed!!"' pp. 15—19.

The Dean of Carlisle after this summary exposition, proceeds to lift the Lady Margaret Professor out of the intricacy and perplexity in which he found him immersed: and then accompanies him step by step through the whole of his enquiries. The Dean indeed goes with him into every nook, and corner, and lurking hole, and labyrinth, of the 'intricate' argument and does not leave him in possession of a single crevice. He exposes his quibbling, his insidious insinuations, his censoriousness, his want of logical acumen: whether he runs or creeps, soars or burrows, he is always at his side: he strips him, not merely of the cobweb covering, of his fallacious and flimsy reasoning, but of all the assumed plumes in which he had decked himself as a critic, a mathematician, and a theologian; and leaves him as denuded and pitiable an animal as ever was exhibited in the cock-pit of controversy.

There is one way in which the labours of the Dean of Carlisle, on the present occasion, cannot but be peculiarly serviceable to the Bible Society; we mean by his lowering the *authority* of Dr. Marsh, and thus limiting the mischief which his publications might have otherwise occasioned. He effects this, not only by refuting his reasoning, and controverting his pretended "FACTS"; but by shewing that it has usually been his fortune to be on the wrong side in the several controversies in which he has been so forward to engage, and that he has always conducted them indecorously.

The grand *fact* brought forward by Dr. Marsh, as our readers may easily recollect, is that there has been a considerable *diminution* in the printing and sale of Prayer-books, since the establishment of the Bible Society. Dr. Marsh adduced this with great show of accuracy and parade of documents: but when his evidence comes to be examined, it appears, that he has *omitted* some very essential data, which, when brought into the account, cause the balance to lie on the *opposite* side to that in which Dr. Marsh had thrown it. It is proved, upon unquestionable evidence, that upwards of 14,000 more Prayer-books have

been printed annually in England, *since* the formation of this society, than were printed *before;* and that without taking into the estimate the great increase occasioned by the establishment of the Prayer-book and Homily Society, a society, by the way, which doubtless arose out of the Bible Society.

Again:

'Dr. Marsh appears to triumph not a little in what he calls the discovery of another FACT; and he desires his reader to keep the fact in remembrance, "that churchmen justify the omission of the Liturgy in their distribution of the Bible."'

'The request was certainly unnecessary. The pretended FACT, and the unwarranted censure founded upon it, will not easily be forgotten. And although I have expressed a hope that our Inquirer may, on reflection, be sorry for the part he has acted, I am constrained to acknowledge the existence of a fear, at least equivalent to any hope that I can entertain. A loaded die thrown ever so often, and even without art or subtilty, is sure to present the same side upwards,—because it is loaded.

'If the representations contained in the Inquiry, can possibly have availed to make any impression on the public mind, it must be chiefly owing to those clouds of obscurity and confusion with which the Inquirer has enveloped the subject, through the ambiguous use of the expressions so often mentioned, namely, distribution of the Bible alone, omission of the Liturgy, neglect of the Liturgy, &c. &c.

'Page after page I look in vain for positions that are clear, for argumentation that proceeds straight forward, and for inferences that are well connected.

'One of the ablest controversialists that ever existed always advised his friends, in their difficulties to raise but dust enough, and they might find a way to get off in the clouds.

'That grand depredator of heathen antiquity, Cacus, is said to have concealed himself a long time in his secret fastnesses, by dragging backward, and in twisted directions, his stolen cattle; and it is further reported, that when he was on the point of being discovered, he had the art of defending himself by throwing out immense vollies of hot smoke and fume, till at length he was laid hold of and squeezed to death in the arms of Hercules.

'I know not that I should have ventured to amuse the reader with the recollection of such an odd story as this, if Dr. Marsh had not set the example of relieving a tiresome controversy, by imagining a sort of comparison between some friends of the Bible Society, and Anacharsis Cloots and Peter the Hermit.' pp. 46—48.

Once more, the Professor of Divinity having informed his readers, at p. 48, of his Inquiry, that a Calvinist may in many respects, have a great regard for the English Liturgy, but that he cannot have much pain in parting with it (as though such men as Beveridge, and Hooker, and Scott, could not prize the Liturgy equally with Professor Marsh,) proceeds thus: 'Indeed we *know* that the English Liturgy was so offensive 'to the Calvinists in Scotland, that the very attempt to intro-

'duce it into that country, produced an insurrection, which 'ended with the solemn league and covenant, to which the Eng-'lish Calvinists acceded. And this very assembly of Divines 'declared in the preface to the Directory, that the Liturgy used 'in the Church of England, ... had proved an offence ....'

On this, Dr. Milner remarks. 'How treacherous are the human passions! Let Dr. Marsh, if he can, and be so disposed, grind the Calvinists to powder; but let not this be done by the operation of such engines, as are prohibited by the immutable laws of equity:' and he goes on to prove most decisively, that it was *not* the English Liturgy which then gave so much dissatisfaction, and that Dr. Marsh has, in reference to this point of history, exhibited an obscure jumble of materials in such delusive colouring, as could not fail to give a very unjust impression as to the matter of fact. He then sets the interesting circumstances of the times, to which, Dr. Marsh, so invidiously directed the attention of his readers, in the light of day and of truth; and draws from the whole, the following conclusions:

'1. The downfall of our constitution, both civil and ecclesiastical, was not owing to any single cause, but to a remarkable concurrence of causes. The conduct of Charles I. and of both the Houses of Parliament, and the decay of Christian practice and principles, both among churchmen and dissenters, notwithstanding some splendid exceptions, greatly contributed to the mischief.

'2. One of the first and chief firebrands was the king's rash attempt to impose upon the Scotch, by his own authority, not the English Liturgy, but the English Liturgy mutilated, and very much modified in favour of Popery.

'3. The profaneness and immoralities of the clergy injured their credit, and almost ruined their influence, and gave great advantage to sectarian enthusiasm and hypocrisy.

'4. Due respect for the Liturgy, and a reverent attention to forms and ceremonies, must infallibly decay when these are no longer supported by a suitable Christian practice of piety and virtue.

'5. The Church of Rome brought destruction on itself more by the vices and corruptions of its clergy, than even by either its numerous theoretical errors, or the folly and impiety which contaminate its Missal, amidst the excellent prayers contained in it, many of which have been very properly retained in the Service of the Church of England.

'6. It is not true that the episcopalian party neglected and disparaged our Liturgy, in any other way than that which I have stated. They did not disparage it as a formulary essential to the ecclesiastical constitution of the country: nevertheless, it is a lamentable truth that their lives did not correspond with the principles they professed. *Here* was a *neglect* and a *disparagement* of the spiritual use of the Liturgy, which proved big with infinite mischief. Indeed too many of the clergy of those times appear to have had their minds intent only on the political advantages of the ecclesiastical establishment.

Dr. Marsh, whose penetrating eye sees political interests, and the supply of temporal wants, even in the constitution of a society which has no other object except that of making Bibles plentiful and cheap, will not be at a loss to understand this observation.

'I much deceive myself if the preceding reflections are not fully supported by the history of the events of the great Rebellion.

'Dr. Marsh would have us believe that there is a striking resemblance between the events of that period and the proceedings of the present Bible Society; and one of the circumstances on which he appears to lay much stress is, that a Professor of Divinity at Cambridge is accused of Popery because he pleads for the Liturgy. Here again, "Difficile est satyram non scribere;" and certainly it would be difficult to forbear being satyrical, if the extreme gravity and solemnity with which the parallel is supported did not rather awaken opposite sentiments, and repress every disposition to severity. Alas! what must become of the church? Dr. Marsh, the defender, not only of Protestantism, but of Protestantism under the right form, the champion of the church, is ungratefully treated as a Papist! I hope, however, that when Dr. Marsh shall actually be accused of Popery, he will be able to defend himself better than Archbishop Laud did, when a similar accusation was made against him, for altering and new-modelling the English Prayer-book, so as to make it come nearer to the Popish Mass-book*.' pp. 121—123.

The Dean of Carlisle, after describing the mischiefs which Professor Marsh's recent publications are calculated to produce, such as, the disunion of churchmen, the irritation of dissenters, scattering the seeds of jealousy between the Bible Society and that at Bartlett's Buildings, exciting the suspicion that many clergymen have not a due esteem for the Bible, the unnecessary introduction of the question concerning Calvinism, &c. proceeds to answer such inquiries as these: 'Who *is* Dr. Marsh? Is Dr. Marsh an eminent divine? Has Dr. Marsh defended the leading doctrines of Christianity with peculiar ability? Has he succeeded in illustrating them with any considerable acuteness? Has he enforced the practice of them with extraordinary exertions?' His reply to these queries, occupying nearly 100 pages, contains a history of some of Dr. Marsh's publications, their tendency, their spirit, and their success; the whole furnishing a chaplet of such unwithering flowers, as we think was never bound to the brow of any preceding Lady Margaret Professor. We are first presented with an account of his controversy with a learned Prelate of the English Church, occasioned by the strange hypothesis, proposed in his translation of Michaelis's Introduction to the New Testament. This hypothesis Dr. Milner examines with great acuteness

* Since this was written, the Rev. P. Gandolphy has triumphantly claimed Dr. Marsh as a defender of Popish sentiments; and I cannot say that his reply to this Roman Catholic divine is by any means satisfactory.

and profundity, and points out its main defects. The following quotation will show, that Dr. Marsh's manner of conducting a controversy, on that occasion, was not *very* dissimilar to the way in which he now proceeds.

'His Right Reverend Anonymous Adversary, in 1804, complains, that Dr. Marsh's mode of answering was such "as if he sought to carry his cause by much writing;" and "to cover a plain question with perplexities, and to hide from the reader the true points on which it turns." And, again, that "Mr. Marsh has contrived to embarrass the question by dwelling on *collateral* circumstances, by introducing matter foreign to the purpose, and turning the argument into a personal dispute."

'Another most striking example of similarity I perceive in those nnmerous passages of the Inquiry, which mark the *self-complacency* of the Inquirer; his *ostentation* and *disposition* to appeal to his own penetration; his great success, and the singularity of his achievements, in literary concerns.' p. 235.

The Dean of Carlisle next lays before his readers the history of a very celebrated "THEOREM," of which it seems the Lady Margaret Professor has been apt to boast.

'The confidence with which the Inventor looked upon his theorem, appears from the *manner* in which he speaks of it to his adversary, Mr. Travis. "If you are a mathematician as well as a critic," (says he, in his usual style of complacent superiority) "you will instantly perceive its truth; and if you are unable to judge for yourself, you have certainly mathematical friends who will inform you that the demonstration is founded on just principles."

'Let the reader pause a moment to consult his own feelings,—whether he does not think that a man who uses such language as this, ought, at least, to have very good grounds for concluding that he is right?

'The Inventor of the theorem then proceeds to give an instance of its application to a particular case, by which he is led to conclude that there is a very high degree of probability that a certain MS., in the library of the University of Cambridge, is one of those which were employed by R. Stephens, for his edition of the Greek Testament.

'The long algebraical process used by Dr. Marsh, determines the chance in favour of the identity of these two MSS. to be as the number 93132 quintillions + 257461 + quatrillions + 543601 trillions + 562499 billions + 999999 millions + 999999, to unity; or, in round numbers, as 93132 quintillions, that is, millions of millions of millions of millions of millions, to unity.' pp. 240, 241.

'"I have often heard," says Dr. Black, "in the passage already quoted, such arguments for *what I knew to be nonsense.*" In repeating this, and expressing my entire agreement with that great philosopher, I solemnly protest against any intention of giving offence to Dr. Marsh. But such is the fact:—the moment I heard of so

prodigiously high a degree of probability being inferred from such a coincidence of readings, I was sure there must be nonsense *somewhere.*

'I do not mean to trouble the reader with the tedious and intricate algebraical processes of Dr. Marsh. Probably these may be all correct. I have not so much as examined the detail with any degree of attention. Besides, I trust I should be ashamed to cavil at such mistakes in the management of complex computations as any man may fall into, and which "aut incuria fudit, aut humana parum cavit natura." My objection is to the principle upon which the whole computation proceeds.' p. 242.

'The reasoning, in this instance, ought to be analogous to that of the die with an unknown number of sides. By casting this die a great number of rounds, each round consisting of six casts, the constitution of the die was so far determined, that there were five chances to one against the coming up of a white face upon any single trial. In like manner the constitution of a number of MSS. in regard to a particular reading is supposed to be unknown; and if upon examining a great number of sets of these MSS. each set consisting of ten MSS. it should turn out that this reading is almost always found in some one of the ten, and in no other; or, if upon comparing the number of all the MSS. taken together, in which the reading is not found, with the number of all those in which it appears, there should be a near approach to the ratio of nine to one, the legitimate conclusion, doubtless is, that on examining any other of these MSS. there is one chance in ten of finding the said reading.

'Dr. Marsh arrives at the same conclusion after having examined only a single set of the MSS.

'Our Inquirer, who has set me the example of expressing anxiety for the honour of our University, ("what a notion," says he, "will men form of the University of Cambridge!") will allow me, in my turn, and in my capacity of Professor of Mathematics, to exclaim, What a notion will men form of the mathematical learning of our University, when they shall hear of the Margaret Professor of Divinity, educated in the centre of mathematical and philosophical instruction—appealing to his mathematical knowledge, resting his conclusions upon algebraical processes, and yet reasoning precisely as a person would do, who, being supposed entirely without experience of the influence which climate, and season, and many other causes have upon the weather, and yet, desirous of forming some rules for judging of it from his own future observations, should, with this view, commence a course of careful attention to the variations of the weather, and record the facts for ten days successively, and upon finding those ten days to have been all rainy days, except one, should conclude that it was nine to one that the next day would also prove rainy.'

Our author proceeds, in the last place, to scrutinize Dr. Marsh's title to the character of a great *divine*:

'Dr. Marsh appears to me to lay abundantly too much stress on the niceties of Biblical criticism. I do not think that such a depth

of that kind of knowledge, as I understand him to recommend, is at all necessary for students in general; nor do I think that much time spent by them in such pursuits would be well spent; especially as it would leave them too little time for the study of other branches of divinity. I do not think that a minute and accurate investigation of the various readings of manuscripts, or a scientific knowledge of the grounds of preference in settling the very best reading in all cases, ought to be considered as the most important part of divinity. Experience shews, that men may be very knowing in these things, and yet be very poor divines; may spend their lives in the cultivation of this species of knowledge, and yet be neither remarkable for the soundness of their faith in Revelation, their skill in apprehending its doctrines, or their zeal in enforcing them.' pp. 263, 4.

'Dr. Marsh perhaps may think, that the preaching and expounding of the word of God, and diligently exhorting the people to an observance of Christian duties, however useful these parochial employments may be, scarcely merit the name of the Study of Divinity. On the other hand, I should not be surprised if some of his opponents (as he terms them) should insinuate to him that Biblical criticism is a subject on which a person of tolerable attainments and plausible address may, in a little time, and with no great depth of learning, compose a few superficial lectures, extracted from various prefaces, and prolegomena of authors, especially from those of the laborious German writers, which may appear sufficiently specious and imposing to those who are scarcely acquainted with such subjects; but that "rightly to divide the word of truth," to understand the doctrines of the Bible, and to apply them with judgment and effect according to the different circumstances of men in various parishes and congregations, is divinity indeed—is that which indeed merits the dignified name; and that to do all this well, requires length of time, sobriety of thought, with much pious zeal and practical observation.' pp. 267—8.

Sentiments like these are worthy of a dignified clergyman of the church. We add only one extract more.

'In regard to such questions as, "Who has done most to promote the study of the Bible?" and again, "Is Dr. Marsh an eminent divine?" I conceive, after what I have said, there can be little difficulty. For it happens in this case as in many others, that all obscurities and ambiguities vanish as soon as the terms of the inquiry are clearly stated. Never yet have I heard a single person contend that Dr. Marsh was "mighty" in the doctrines of the "Scriptures;" or that he was either skilful or industrious in making men wise unto salvation. He tells us*, that he has frequently tried our Liturgy and Articles of Faith by the test of the Scriptures. I wish that among his various writings there was to be found, for our instruction, a single discourse or dissertation on any important doctrinal subject. But as I am not aware of this, I shall content myself with simply observing, that in the two or three specimens which I remember of Dr. Marsh's divinity, delivered in

the pulpit of St. Mary's, I had to lament what I thought an erroneous conception of a most essential article of our faith, and also a misrepresentation of a divine who is well known to have maintained it with singular zeal and perseverance.

'In fact, the attention of Dr. Marsh has been drawn to things very different from the leading doctrines of the Scriptures, and their application to practice; and I am persuaded he has yet much to learn, before he can convince any person who looks into evidences, and ventures to judge for himself, that he is either an eminent divine, or that he has much contributed to the promotion of sound scriptural knowledge.

'I cannot conclude this head better than in the words of the Right Rev. anonymous Author of the Remarks before quoted—"Upon the whole," says he, "it will be thought, I trust, that I speak moderately, when I say only, that Mr. Marsh takes too much upon himself."

We may now, we believe, spare ourselves the labour of adding further remarks, and leave the decision of this question to the judgement of the public. Indeed, we should not have extended this article to so great a length, but for two reasons. First, because the Dean of Carlisle, though one of the best scholars, one of the best mathematicians, and (as we have always understood) one of the best men now living, has been prevented by his long sustained and increasing infirmities, from being *much* known to the world as an author; and, therefore, demands a more respectful attention when he steps from the retirement of his college: and secondly, because, unless the Lady Margaret Professor is determined to exhibit himself a living commentary upon Proverbs xxvii. 22., we conceive this is the last time we shall have to mention his name as an opponent to the British and Foreign Bible Society.

Art. XII. *On the Sacrifice of Christ; its Nature, Value, and Efficacy:* a Discourse delivered at the Rev. George Burder's Meeting-house, March 11, 1813, to the Patrons and Students of the Protestant Dissenting Academy at Homerton. With enlargements and a Supplement of Notes and Illustrations. By John Pye Smith, D. D. 8vo. pp. iv. 91. Price 3s. Conder. 1813.

IF any doctrine of our holy religion possess a peculiar and pre-eminent importance, it is that which forms the subject of this interesting discourse. No doctrine is more frequently or distinctly exhibited in the sacred volume, or is more essential to the harmony and effect of the entire system of divine truth. Its intimate connection with the scope and design of the Mosaic economy; its prominence in the records of prophetic and apostolic testimony; and its moral influence on the

hearts and conduct of all who receive it, render it of vital consequence to the Christian revelation, and to our individual interest in its blessings. The importance of the doctrine may be ascertained, not only by the views of its advocates, but by the opposition of its enemies. Aware of the subserviency of scriptural phraseology to its support, they employ all the artifices of sophistical explanation, to adapt that phraseology to their reduced and evasive opinions. Propositions are thrown into the crucible of criticism, that they may be melted down, and assume a convenient shape, to suit their dextrous ambiguities. Recourse is had to figures of speech---Jewish allusions---accommodations to existing prejudices---and sundry occult methods of construction. But all will be in vain, as long as honesty, candour, and good sense exist in the world; for let these dispositions accompany an inquirer to the study of revelation, confirmed as its discoveries are, by notices of facts existing in ancient and modern times, by fragments of remote tradition, by religious usages amongst idolatrous nations, and by the impossiblity of accounting for these traditions and usages without referring to the Scriptures; and we feel no hesitation in asserting, independently of still surer grounds of confidence, that the doctrine of *vicarious sacrifice* will be ever retained in the Christian world, as the primary characteristic peculiarity of our holy religion.

The discourse before us forms, we think, a valuable supplement to the elaborate work of Dr. Magee, to which, somewhat more than a year ago, we had the pleasure of directing the attention of our readers.* As far as the question can be determined by criticism and facts, well supported and authenticated, the disquisitions of Dr. Magee have set it at rest for ever; and indeed it is on such ground, perhaps, that its adversaries in modern times can be most successfully encountered. Those first principles on which a *theological* vindication of the doctrine of atonement is founded, are to be themselves defended and established. The points at which the reasonings of opponents in this case commence, are widely remote from each other, and the *data* of appeal have never been precisely determined and mutually acknowledged. The parties differ essentially in their views of the character and government of God---the authority of Revelation---the province of human reason---and the relative importance of the doctrines which form the subjects of discussion. Is it surprising that the further they proceed, the distance of separation increases? It is however such a divergence, as illustrates most satisfactorily the radical scepticism of their generalising, and the identity of

* Vid. Ecl. Rev. for March and April, 1812.

modern Socinianism with philosophical infidelity. Their reasonings are the reasonings of a spirit unsubdued by the authority of Scripture, and uninfluenced by its holy and humbling principles. Still they are *nominally* Christians, and when unable to bend the plain decisive assertions of the bible to their purpose, they avail themselves of fallacious criticisms, and dubious or perverted statements of facts. The obscure documents of ecclesiastical history are pressed into their service; and that homage is paid to the doubtful meaning or disputed passages of an ancient Father, which is never rendered to the clear and obvious declarations of Scripture. But even here their usual ill success attends them; and after the triumphant researches of Horsley and Magee it must be a desperate cause indeed, which flies for refuge to such feeble and inadequate expedients as "criticism and the Fathers!"

In the "collation" of coincidences and differences between Dr. Magee and Dr. Smith, the latter introduces the following judicious remark on the work of the former.

'To theological sentiments, distinct from the general subject, Dr. M. has but sparing and brief allusions: so that it would be presumptuous to form a decided opinion as to his approval of the views of Christian doctrine, advanced in these pages, or his dissent from them. I fear, however, that some passages in his work indicate a material difference from those views which I think it my duty to maintain upon the real value of the Redeemer's sacrifice,—its relation to the moral attributes and government of God,—its connection with the divine nature of Christ,—its efficacy—and its application.' p. 90.

On these important subjects we feel happy in expressing our cordial concurrence with the learned author of the Discourse.

'A *sacrifice* (says Dr. Smith), properly so called, is the solemn infliction of death on a living creature, generally by effusion of its blood, in a way of religious worship; and the presenting of this act to the Deity, as a supplication for the pardon of sin, and a supposed mean of compensation for the insult and injury thereby offered to his majesty and government.' (p. 4.)

This definition is illustrated at some length, and convincing arguments are adduced to prove---that the ancient rite of sacrifice was a symbolical action---that sacrifices had a designed significancy, and were intended as a species of symbolical language to convey to the mind most important sentiments.

'Let us (observes the Doctor) in imagination view the striking scenery of a Patriarchal or Levitical sacrifice. A victim is selected, the best of the flock or the herd, without blemish or defect. It is brought before the altar of the Lord; its life-blood flows upon the ground; it is divided, and burned with fire;—while the conscious sinner sees his own desert and prays—"Now, O Lord, I have sinned,

I have committed iniquity, I have rebelled: thus and thus have I done. But I return in repentance to thy presence; and be this my expiation."* Could it have been difficult to perceive the solemn meaning of this significant action? Or was it possible for a serious and thinking mind to avoid recognizing and deeply feeling principles such as these?—that sin is an offence against the blessed God, most heinous in its evil nature, aggravated in its inseparable though varying circumstances, and absolutely insufferable before his holy presence;—that the essential righteousness of Jehovah renders it necessary and inevitable that sin should be punished:—that death in all its tremendous meaning and extent is the proper punishment of sin;—that the sinner is totally unable by any powers or resources of his own, to escape the punishment due to his offences:—yet that God is full of mercy, and graciously willing to pardon the guilty offender:—that the way of pardon is through the substitution and sufferings of a piacular victim;—and that on the part of the suitor for pardoning mercy, there must be such a proprietorship in the victim, as to create a beneficiary interest; and such a moral disposition as cordially acquiesces in the punitive acts of divine justice.' pp. 13, 15.

These reasonings are applied to the sacrifice of Christ; and the doctrine of vicarious substitution is most happily supported by scripture testimony, and forcible argumentation. Citations from the Old and New Testament are adduced to prove, that 'the ancient sacrifices were intended to represent the great work for which the Messiah was expected;' and 'that the objects of which those sacrifices were only declarative, were really effected by the sacrifice of Christ. These objects are specified to be---the manifestation of important truths respecting the perfections and government of God---that Jesus Christ sustained the guilt and punishment of sin---and the satisfaction resulting to the public honour of the divine government by the sacrifice of Christ. This discussion of the nature and design of Christ's sacrifice is followed by some profound and interesting observations on its proper value. It is obvious that we may be authorised to pronounce that to be *valuable*, and *infinitely* valuable, when no information of which we are possessed, would enable us to ascertain the proper metaphysical cause of the value in question: and to those who object to the *fact* of Christ's sacrifice, that they know not *how* it can be efficacious, this remark is an appropriate answer But, admitting the doctrine of sacrifice, it becomes an inquiry of no small magnitude---what are the circumstances, or what is the circumstance, out of which arises the true proper value of the Redeemer's sacrifice? Does it result merely from divine appointment or from some inherent intrinsic dignity in the sacrifice itself? If it arise merely from the constitution of things, the arbitrary arrangements of Deity, why is

* An ancient Jewish form, on sacrificial occasions. Ap. Outram, V. 13.

it described in the sacred volume as the *only* expedient by which the claims of justice and the exercise of mercy could be harmonised? Why is it said, that God "*spared not* his own Son?" a phrase conveying very naturally the implication, that if any other method of satisfaction could have been devised, it would have been adopted. There must therefore have been in the sacrifice itself, something *absolutely peculiar*, on which all its value and efficacy depended. 'The TRUE and ESSENTIAL DEITY of Christ is that relative consideration, which confers ITS OWN dignity upon the constituted person of the Messiah, and upon his whole mediatorial work.' (p. 51.)

'In my most serious estimation,' continues Dr. Smith, 'and may I presume to say, after no careless or precipitate inquiry—the pillar and ground of truth is—"the mystery of godliness;" it is "the *living God* who was manifested in the flesh," and stamped his own glory upon the propitiation for our sins. *How* this effect was produced; how the Saviour's divine nature conveyed its own infinite value to the obedience and sufferings of "the flesh," the human nature,—it is no objection or difficulty with me to believe that *mortals cannot know.* I should rather think it, a presumption against any sentiment which respected the mode of the Deity's existence and agency that it contained nothing but what was perfectly plain to our mental perceptions. But we may shew the reasonableness of a doctrine, and rebut the charges which rashness or profaneness may throw out against it, without overstepping the boundary prescribed to our feeble and fallen faculties. With deference therefore, I submit to your candid minds some considerations not, I trust, unauthorised by scripture and reason.

'1. The assumption of human nature by the eternal word, who is God, was the act of an infinite mind, knowing, intending, and contemplating, all the results of that act of assumption through the period of the designed humiliation and for ever. Consequently as the actual assumption of human nature, was the first result of the Omnipotent will, so the same act or volition must equally have carried forwards and communicated its original Divine value to all the subsequent moral and mediatorial acts of the incarnate Saviour 2. The union of the Divine and human natures, in his person was constant and invariable. The Scriptures afford us no reason to think that the Messiah's human nature, though retaining always its essential properties, had ever a separate subsistence. To the mother of Jesus it was announced, "The holy being which is born of thee shall be called the Son of God;" and according to the prophetic declaration, as soon as the world could say, "unto us a child is born," so soon was it the fact that his name was called, "the Wonderful, the Counsellor, the Mighty God!" It was the Mediator in his whole person that acted for the salvation of men; though it was impossible that the Divine nature could be subject to suffering. From these two positions, I infer a third, which I venture to propose as an unexceptionable mode of stating this important, though profound and difficult subject. 3. All the acts of our Lord Jesus Christ, that were physical or merely in-

tellectual, were acts of his human nature alone, being necessary to the subsistence of a human nature; but all his moral acts and all the moral qualities of complex acts, or, in other terms, all that he did in and for the execution of his mediatorial office and work,—were impressed with the essential dignity and moral value of his Divine perfection. I cannot decline to observe how close and important is the connection between *the two leading doctrines of the Christian system, the Deity and the atonement of Christ.* They yield mutual illustration and support; and neither can be consistently held without the other."

There is a slight shade of scholastic obscurity thrown around some parts of this statement which renders the meaning not very obvious; but in the general sentiment, that it is the union of deity with humanity in the person of Mediator, that communicates infinite value to all the Redeemer's mediatorial obedience, we most devoutly coincide with Dr. Smith; and we are happy to find him bearing so decisive a testimony in favour of this grand and momentous doctrine. On the subject of the "Person of Christ" we expect erelong to meet with an elaborate examination, from the author of this discourse; and we hail this "note of preparation" with our cordial applause. We have ever been accustomed to regard the divinity of the Saviour as occupying the central place in the system of truth, to which all its parts are subordinate---which binds them in sacred concord, and gives them radiance and life and vigour. Abandon this sublime peculiarity, and the holy harmonies are broken, the glory becomes dim, and the light of salvation is extinguished for ever. From conscientious conviction, we feel disposed to embrace every opportunity of recording our humble attachment to these "leading doctrines" of Christianity; and it is this conviction that has led us to notice and commend the learned and judicious discourse before us. Shall we be forgiven, however, for venturing to question the propriety of those frequent variations, from the authorized and established translation, which occur in the texts of Scripture cited by Dr. Smith. We doubt not the possibility and desirableness of emendation in many passages of our old English version; but the criticism of modern times has assumed so fastidious a character, and the liberty of correcting is so frequently used "for a cloak of maliciousness," that we think it advisable not to depart from the phraseology and terms of our venerable translation, unless the error be obvious and important. Theologians of the present age seem rapidly transforming into scholiasts and sciolists; and the minute and elaborate trifling of verbal criticism, altering for the sake of altering, when no object of utility whatever is gained, seems to be the occupation and the mania of the day. In this censure we are far from intending

to implicate the excellent author of this discourse, having, on the contrary, been much gratified by the general scope and tendency of his critical "notes and illustrations." We would moreover advert to the spirit and temper of this publication, as demanding our special notice. It is evident that Dr. Smith is not the mere professional advocate of the doctrine of sacrifice. He feels its importance. His reasonings and appeals are imbued with the fervor and devotion of his mind. He writes like one, who, in addition to the speculative conviction of the truth, is conscious of its holy and happy influence; and who, from the trial and proof of its value, is ardently concerned to "persuade men."

In several parts of the discourse and the appendix, the author successfully exposes those misrepresentations of the doctrine of atonement which have been given by its friends, and of which its enemies willingly avail themselves. The terms---"guilt---satisfaction---punishment," &c. are accurately explained; and the sophistry of Socinian criticism is acutely detected. On the subject of the *extent* of Christ's death, affecting the Arminian controversy, there is an excellent passage in the 58th page, which we would commend to the particular attention of systematic thinkers on both sides of the question. We shall close our notice of this able and learned discourse, by inserting the concluding paragraph.

'Some carelessly disregard this grand truth, or professedly disbelieve it. But have they taken care to understand what this doctrine really is? Have they attended to it with the serious diligence which it demands? Have they scrutinized its evidence and tendency with impartiality and prayer, with a sense of their accountableness as creatures, and of their humiliating condition as sinners? "O that they were wise, that they understood this!" O that they would faithfully search into the motives of their culpable inattention, the secret springs of their disbelief! Are there no criminal passions, no irreligious prejudices, which indispose them to the search? Is there no pride of fancied virtue, or of imagined superiority of discernment:—no unwillingness to concede the painful charge of sin and guilt and ruin, which this doctrine presupposes; no reluctance to admit that sin is that unutterable and flagitious evil, which on these principles it must be; no secret dislike to those humiliating reflections, that entire self-renunciation, and those strict obligations to holiness which MUST be felt by him who truly receives Christ as his wisdom and righteousness, sanctification and redemption? The day is coming, which shall declare. Amidst the awful developements of that day, may our "faith be found unto praise and glory and honour, at the appearing of Jesus Christ!"'—(p. 63, 64.)

Art. XIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Speedily will be published Geological Travels in some Parts of France, Switzerland, and Germany. By J. A. De Luc, Esq. F. R. S. Translated from the French Manuscript. In 2 vols. 8vo, and illustrated by two topographical Maps.

Shortly will be published in 2 vols. 8vo. A Treatise on Algebra, in Practice and Theory; methodically arranged in Two Parts, and adapted to the present State of the Science; together with Notes and Illustrations, containing a great variety of Particulars relating to the Discoveries and Improvements that have been made in this Branch of Analysis. By John Bonnycastle, Professor of Mathematics in the Royal Military Academy, Woolwich.

Shortly will be published, elegantly printed in imperial Quarto (dedicated, by Permission, to his Royal Highness the Prince Regent) Historical, Military, and Picturesque Observations on Portugal; illustrated by numerous coloured Views, and authentic Plans of all the Sieges and Battles fought in the Peninsula, during the present War. By George Laudmann, Captain in the Corps of Royal Engineers, Lieutenant-colonel in the same Corps in the Service of Spain, with Brevet-rank of Colonel.

Shortly will be published, Vigilance, a Counterbalance to past Concessions, and a Preventive of future Prodigality, recommended in Two Charges and a Letter to the Clergy of the Diocese of Durham. A new Edition with a Preface, in Reply to Mr. Lingard's Preface. By Shute Bishop of Durham.

The Subscribers to the British Gallery of Portraits are respectfully informed, that the Fourteenth Number of that Work is now ready for delivery; containing, the Right Hon. Lord Grenville Leveson Gower; Admiral Sir Samuel Hood, K. B. the Hon. Alexander Fraser Tytler, Lord Woodhouselee, Benjamin West, Esq. President of the Royal Academy; George Chalmers, Esq. F. R. S. and S. A. and the late George Colman, Esq. with Biographical Notices.

Captain Matthew Flinders is preparing for publication, by authority of the Board of Admiralty, a Voyage to Terra Australis, in his majesty's ship the Investigator, in two quarto volumes, illustrated by plates and charts.

Captain Laskey intends to publish early in next month a Scientific Description of the Rarities in the Hunterian Museum at Glasgow.

Mr. Robert Walpole has in the press, in a quarto volume, Memoirs on European and Asiatic Turkey, from the manuscript journals of modern travellers in those countries.

W. H. Yate, Esq. will speedily publish, the Palace, or Memoirs of the Royal House of Denmark, founded on the marriage act of that State.

Robert Cory, jun. Esq. purposes to publish the History and Antiquities of Yarmouth, in Norfolk, in two quarto volumes, embellished with many engravings.

The Rev. D. Williams, late of Christ Church, Oxford, will shortly publish in an octavo volume, the Laws relating to the Clergy; intended as a guide to the clerical profession, in the legal and canonical discharge of their various duties.

An edition of the Select Writings of Henry James Pye, Esq. in six octavo volumes, is proposed to be published.

Mr. Nichols, having attained much valuable matter, is induced to add another volume to his Literary Anecdotes, which is preparing for publication. And he will soon publish a second edition

of the History and Antiquities of Hinckley.

Sermons and Charges by the late Rev. Dr. Edward Williams, are printing in an octavo volume.

Phædo, a Treatise on the Immortality of the Soul, translated from the Greek of Plato, by T. R. J. Esq. A. M. is expected to appear in the course of this month.

Mrs. Pilkington will shortly publish Sketches from Nature, written during a short residence at Margate.

A Tour in Teesdale, including Rokeby and its environs, is in the press.

Mr. Bradley has in the press a new elementary work on Geography; the result of much practice in the art of teaching, and essentially different from all others, in acquiring a more speedy knowledge of the science.

Conversations on Chemistry, the fourth edition, with additions and corrections, in two duodecimo volumes, is nearly ready for publication.

The third volume of the new edition of Hutchins' History of Dorsetshire will be ready in a few days.

The second edition, with corrections and notes, of Sir John Cullum's History of Hawsted and Hardwick, in Suffolk, will soon appear in a royal quarto volume, with two portraits and nine other plates.

A new periodical paper has been announced at Oxford, under the title of the Censor, by members of that University.

Hibernia: an Historical and Topographical Account of Ireland; displaying its Civil, Military, Ecclesiastic, and Monastic History and Antiquities; the Lives of eminent persons, and Genealogies of the most considerable families, from the earliest to the present period, is preparing for publication; by Sir William Betham, Deputy Ulster King of Arms, and W. M. Mason, Esq.

A new translation is announced of Atala, or the Amours of two Savages in the Desert, by Chateaubriand.

A Portuguese newspaper has been commenced in London, under the title of Espelho, politico e moral.

At Cambridge, the subject of the Seatonian Prize Poem for the present year is, "The Death of Saul and Jonathan."—Subjects of the Exercises for the Members' Prizes for the present year are—Senior Bachelors; Quid potissimum boni vel mali ab infimi ordinis juventute literis instituendâ sit oriundum?—Middle Bachelors; Omnis doctrina ingenuarum et humanaram artium uno quodam societatis vinculo continetur.

Don Joseph Rodriguez, having animadverted with severity on alledged errors of Colonel Mudge's Trigonometrical Survey of England, as differing from the measures of the French, and other mathematicians in other countries, Dr. Olinthus Gregory has published a spirited reply, in defence of the English surveyors; and he contends, that the variation arises from anomalies in the attractions of the plummet in an island.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Private and Public Life of William Penn. By Thomas Clarkson, M. A. also may be had, by the same Author, 2 vols. 8vo. 1l. 4s. boards.

Memoirs of John Horn Tooke, interspersed with Original Documents. By Alexander Stephens, of the Hon. Society of the Middle Temple, 2 vols. 8vo. 1l. 4s. bds.

EDUCATION.

The Finance Committee of the Royal Lancasterian Institution for the Education of the Poor for 1812. price 1s.

Portefeuille Sentimental, ou Mélange de Prose et de Poesie. 12mo. prix 5s. bds.

The Madras School Grammar, or the New System reduced to Questions and Answers; by G. Reynolds, master of the Lambeth School, price 1s.

Fables for the Fireside. By John Lettice, D. D. post 8vo. 5s. bds., fine paper, 7s.

A Sketch of Modern and Ancient Geography, for the use of Schools. By Samuel Butler, D. D. head master of the Royal Free Grammar School, of Shrewsbury, 8vo. price 9s. bds.

An English Vocabulary, By Thomas Carpenter, 12mo. price 2s. bound.

The second Edition of Grammatical Dialogues, for Children. By Miss Lloyd Price 1s. 6d. bd.

Punctuation, or an Attempt to facilitate the Art of Pointing, on the Principles of Grammar and Reason. For the use of schools, and the assistance of general readers. By S. Rousseau. 12mo. 5s. boards.

Lambert's Perpetual Balance, or Book-keeping by Double Entry, 8vo. 9s. boards.

HISTORY AND GEOGRAPHY.

A Concise History of the Jews, from the Time of their Re-establishment, by Ezra and Nehemiah, after the Babylonish Captivity, to the Destruction of Jerusalem by the Romans; forming a Connection between the History of the Old and New Testaments. By the Rev. John Hewlett, B. D. 12mo. price 6s. boards.

A Statistical Chart of Europe; uniting all that is most interesting in the Geography of that distinguished Portion of the Globe; and showing at one View, the territorial Extent, the military Strength, and the commercial Importance of each State. By Thomas Myers, A. M. of the Royal Military Academy, Woolwich, and Author of a Compendious System of Modern Geography, &c. price 5s. 6d. and on Cloth and Rollers, 10s.

An Epitome of Universal History, Ancient and Modern; or, a Chronological Abridgement of the most material Revolutions that have taken place in the principal Empires, Kingdoms, and States, from the earliest Authentic Records to the present Time. By Francis Bailey, 8vo. price 11. 1s. bds.

The History of Bengal, from the first Mahomedan Invasion until the virtual Conquest of that Country by the English, A. D. 1757. By Charles Stewart Esq. M. A. S. Late Major on the Bengal Establishment, Professor of the Oriental Languages in the Hon. East-India Company's College, Herts, Author of the descriptive catalogue of Tippoo Sultan's Library, and Translator of the Travels of Mirza Abu Taleb Khan. 4to. price 3l. 3s. bds.

LAW.

Case of the Bishop of London, in two Causes, respecting the Licensing of a Lecturer; extracted from East's Reports for Easter Term, 1811, and Hilary Term, 1812; with an Appendix, containing the Affidavits in either Cause, price 4s.

MEDICINE AND CHIRURGERY.

Cases of two extraordinary Polypi removed from the Nose; by Thomas Whateley, price 2s.

A Treatise on the Diseases of the Heart; by J. N. Corvissart, M. D. Translated from the French, by C. H. Hebb, Esq. 8vo. 10s. 6d.

MATHEMATICS.

A New Mathematical and Philosophical Dictionary; comprising an Explanation of the Terms and Principles of Pure and Mixed Mathematics, and such branches of Natural Philosophy as are susceptible of Mathematical investigation. With historical Sketches of the rise, progress and present state of the several Departments of these Sciences; and an account of the discoveries and writings of the most celebrated Authors, both ancient and modern. By Peter Barlow, of the Royal Military Academy, Woolwich; Author of an Elementary Investigation of the Theory of Numbers, &c. &c. Part II. 7s. 6d.

The second Edition, corrected, altered, and enlarged, of a Treatise on Plain and Spherical Trigonometry. By Robert Woodhouse, A.M. F.R.S. 8vo. 9s. bds.

Algebraical Problems, producing Simple and Quadratic Equations, with their solutions; designed as an Introduction to the higher branches of Analysis. By the Rev. M. Bland, A. M. Fellow of St. John's College, Cambridge. 8vo. 10s. bds.

MISCELLANEOUS.

An Essay on certain points of resemblance between the ancient and modern Grecks. By the Hon. Fred. Sylv. North Douglas, M.P. 8vo. 7s. 6d. bds.

Pedestrianism; or, an account of the performances of celebrated Pedestrians, during the last and present century, with a full Narrative of Captain Barclay's public and private matches; and an Essay on training. By the Author of the History of Aberdeen. 8vo. 10s. 6d. bds. With a full-length Portrait of Captain Barclay, in his Walking Dress.

A Course of Instruction for the use of the Royal Engineer Department. By Major Pasley. Vol. I. 15s.

Mavor Abbreviated, by the Application of a new Principle to his System of Universal Stenography; By I. H. Clive, 12mo. 7s. 6d. bds.

The complete Family Assistant, in ten Numbers, at 6d. By J. M. Flindall.

A Treatise on the Polish game of draughts. By J. G. Pohlman, Esq. 2s.

The Works of Damiano, Ruip-Lopez, and Salvio, on the game of Chess. Translated by J. H. Sarrat, 12s.

Facts tending to prove that General Lee was the author of Junius. By T. Girdlestone, M.D. 7s. 6d.

A complete Discovery of the Author of Junius. 5s.

The Cambridge University Calendar, for 1813. Foolscap, 5s. 6d. bds.

An Essay towards a Theory of Apparitions. By John Ferriar, M.D. cr. 8vo. 4s. 6d. bds.

The Ladies' Companion for visiting the Poor. 12mo. 2s. sewed.

Tableau de la Litterature Françoise pendant le dix-huitième Siècle. 8vo. prix 7s.

NATURAL HISTORY.

An Introduction to Geology: comprising the Elements of the Science, and their application to illustrate the Geology of England. By Robert Bakewell. 8vo. 12s. boards, with a Geological map of England, and other coloured plates.

Number XLI of Fuci; or, Coloured Figures, with descriptions in Latin and English, of the plants referred by Botanists to the genus Fucus. By Dawson Turner, Esq. A.M. F.R.S. L.S. &c. price 7s. 6d.

Experimental Researches, concerning the Philosophy of Permanent Colours; and the best means of producing them by dyeing, calico-printing, &c. By Edward Bancroft, M.D. Fellow of the Royal Society of London, and of the American Academy of Arts and Sciences, of the State of Massachusett's Bay. 2 Vol. 8vo. 1l. 16s. bds.

Researches on Atmospheric Phenomena; together with Meteorological Journals, &c. By Thomas Forster, F.L.S. 8vo. 7s. bds.

Elements of Agricultural Chymistry, in a course of Lectures for the Board of Agriculture. By Sir Humphrey Davy, L.L. D. F.R.S. L. & E. M.R.I. &c. 4to 2l. 2s. bds. Illustrated by ten engravings.

A Lecture in proof of the Systems of Planets being inhabited; by James Mitchell, M.A. 1s. 6d.

Transactions of the Linnæan Society of London. Part I. Vol. II. 21s.

An Essay on the Philosophy, Study, and Use of Natural History; by Charles Fothergill. Foolscap, 8s. bds.

A Dictionary of Botanical Terms, for the use of students in Botany, by James Lee. 8vo. 4s. bds.

A Precursor to an Exposé on Forest trees and timber, &c. By Capt. Laymans, 8vo. 5s. 6d. sewed.

ORIENTAL LITERATURE.

A Grammar of the Hindustan Language. By John Shakespear, Professor of Oriental Languages, at the East-India Company's Military Seminary, Croydon, 4to. 1l. 1s. bds.

POLITICS.

Considerations on the relative state of Great Britain in May, 1813. 8vo. price 4s. sewed.

Considerations on Colonial Policy, with relation to the renewal of the East-India Company's Charter. By an impartial Observer, 8vo. price 3s. 6d. sewed.

The Case stated upon the claims of the Opposition, 8vo. price 3s 6d sewed.

Letters on Ireland, to refute Mr. George Barnes' statistical Account, &c. By a Citizen of Waterford. 8vo. 3s 6d sewed.

An Address to the Parliament of Great Britain, on the Claims of Authors to their own Copy-Right, 8vo. price 1s. 6d. sewed.

Inquiries respecting the proposed Alteration of the Law of Copyright, as it affects authors and the Universities; by Basil Montague, Esq. price 2s.

An Appeal to the Nations of Europe against the Continental System. By Madame de Stael Holstein. 4s.

A full and correct Report of the Debates in the House of Commons on the Catholic Claims, on Thursday, February 26—March 2, 1813. 5s.

Protestant Union: Nos. I. and II. III. and IV. Containing the Address, Resolutions, and Questions, to the English Roman Catholics, by the Protestant Union, &c. 6d. each.

Outlines of the Plan of Finance, stated by the Right Hon. the Chancellor of the Exchequer, to the Committee of the whole House of Commons, Wednesday, March 3, 1813, with a Copy of the Resolutions proposed by him to the Committee. 2s. 6d.

An Inquiry into the Rise and Progress, the Redemption and present State, and the Management of the National Debt of Great Britain. By Robert Hamilton, LL.D. F.R.S.E. Professor of Natural Philosophy in the Marischal College and University of Aberdeen. 8vo. 6s.

A Letter to the Right Hon. Lord Grenville, occasioned by some observations of his Lordship on the East India Company's Establishment for the education of their civil servants. By the Rev. T. R. Malthus, A. M. 2s.

Thoughts on the Catholic Question, by R. Torrens, Esq. Major in the Royal Marines, author of the Economist Refuted, Essay on Money and Paper Currency. 2d edition.

Oriental Commerce; or a Guide to the Trade of the East Indies and China. By William Milburn, of the East India Company's service.

A Brief Historical View of the Causes of the Decline of the Commerce of Nations. By James Tyson. 2s.

POETRY.

Poems on a variety of Subjects. By Misses Watkins, of Stokelane, Somerset. 12mo, 10s. 6d. bds.

The Giaour, a Fragment of a Turkish Tale. By the Rt. Hon. Lord Byron. 8vo. 4s. 6d. bds.

A Collection of the most beautiful Poems of the Minor Poets of Greece, as preserved in the Anthologies of Brunck and Jacobs, in Stobœus, &c. Translated from the original Greek. By the Rev. Robert Bland, and others. With copious Notes, and biographical and other Illustrations. 8vo. price 18s. bds.

The Bridal of Triermain, or Vale of St. John, in Three Cantos, foolscap, price 7s. 6d. bds.

Walker's (W. S.) Gustavus Vasa, and other Poems, 8vo. price 10s. 6d. bds.

THEOLOGY.

An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace By Edward Williams, D.D. 8vo. 12s. bds.

An English Translation, with historical Notes, of Bishop Jewel's celebrated Apology for the Church of England, in which the grounds of the Reformation, and of the King's Supremacy, are fully stated and maintained. To which are annexed, Memoirs of the Life of Jewel, and the famous Sermon, preached by him at St. Paul's Cross, in 1560. By the Rev. A. C. Campbell, A. M. Editor of the Apologia, with Smith's Greek Version. 8vo. 10s. 6d. bds.

A Charge delivered before the Society for promoting Christian Knowledge, on the 23d of March, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India. By T. F. Middleton, D.D. Archdeacon of Huntingdon, together with Mr. Jacobi's reply. 1s 6d.

Practical Sermons for every Sunday in the year. 12mo. 5s. 6d. bds.

Part I. price 2s. sewed, (to be completed in twelve parts, to form four handsome volumes,) of Scripture Characters; or, a Practical Improvement of the principal Histories in the Old and New Testament. By the late Thomas Robinson, M. A. Vicar of St. Mary's Leicester, and Fellow of Queen's College, Cambridge.

VOYAGES AND TRAVELS.

Illustrated with numerous engravings. Voyages and Travels from Copenhagen to Brazil, the South Sea, Kamschatka, and Japan, during the years 1803, 4, 5, 6, and 7. By H. V. Langsdorff, Aulic Counsellor to his Majesty the Emperor of Russia, Consul General at the Brazils, &c. 4to. 2l. 12s. 6d. bds.

*** Unavoidable circumstances have compelled us to postpone to our next Number the indexes which were intended to accompany this.

THE

ECLECTIC REVIEW,

For AUGUST, 1813.

Art. I. *Sketches, Historical and Descriptive, of Louisiana.* By Major Amos Stoddard, Member of U.S.M.P.S. and of the New York Historical Society. 8vo. pp. 488. Philadelphia: published by Matthew Carey. 1812.

IF other indications of the national character would warrant us, we should be willing to impute it to a republican dislike of ostentation, that the Americans have hitherto made so little literary use of their originally immense territory, and of the vast addition to it in the recent acquisition of Louisiana. How different is the case among us, the people of monarchies. We see so much importance in a little of the earth of our dominions, and in the substances that roughen its surface, that we should deem it a mean-spirited surrender of the honour due to our mundane rank, to leave any considerable district in the humble condition of merely being shone upon by the sun, pastured by the cattle, tilled and reaped by the men, speckled here and there with houses, and perhaps loaded in some part with a ponderous town. The district is not to be contented with so vulgar a share of the world's fortunes. It cannot be satisfied it has any respectable existence, till it is raised into renown by a costly topographical quarto, or even, if it is a particularly ambitious lot of acres, by the whole graphical and typographical honours of an imperial folio. These tributes of respect to our soil and to what it carries, are multiplying so prodigiously, that if any account is to be kept of their number, and any reckoning of their cost, nothing could be more lucky and opportune than that the Americans, not wanting him for any such purpose themselves, have sent us Zerah Colburn, the youthful prodigy of computing faculties. And if it were possible we could a little extend the homestead of our territory—if we could get secure possession of a small segment of one of the

northern departments of France, or a few parishes in the quarter of Walcheren, or a reasonable piece of Zealand, what a multiform and crowding accession a few months would bring to the vast accumulation of descriptions, surveys, sketches, and local histories, which have illustrated our present allotment of Europe.

All this while, those Americans are leaving hundreds of thousands of their square miles without an adventure of research, a measurement, a map, a Flora, or a set of views; leaving them, with barely or hardly the distinction of a name, to display the various aspects of climates, and the changing aspects of seasons, for the unparticipated and unenvied entertainment of elks and buffaloes, bears, rattle-snaks, bull-frogs, and the constantly diminishing remainder of a genus of animals still wilder. If they are occasionally moved, by some commercial prospect, to send a deputation of eyes across a few parallels of the hemisphere, it is marvellous to find how little shall at last be brought back besides the implements of sight themselves;---at least, how little shall be reported for the benefit and amusement of the inquisitive multitudes of us that cannot afford to carry our own eyes so far. The meagre publication of Patrick Gass is nearly all that we have yet gained of the story and results of the late expedition from the Mississippi to the Pacific Ocean, and back again. But perhaps all in good time. Every thing that we do here, they in due season will do there. There exists, in unmarked spots, in the neighbourhood of the Atlantic, in that of the Ohio, of the the Missouri, of the Columbia, clay that is destined to be one day dignified into bricks, and raised into structures, where royal quarto and folio shall be manufactured, and Paternoster-rows whence they will issue out in the combined splendour of wisdom, wit, sentiment, and the fine arts. Indefatigable Time has been 'progressing' ever since the patriarchs of the plains of the Ohio used to stook their farms with Mammoths, and those on the east side of the Aleghany mountains enjoyed, at the foot of those mountains, their inexhaustible beds of oysters of which the animal portion was as large as a man's foot. The age *has* come that sees ample regions for republics or kingdoms between that line to which the Atlantic ocean then extended, and the line which bounds it now; and the age will be sure to come of picturesque journeys, and sentimental tours, with the humbler benefits of statistics and topographies.

This class of works, however, must be preceded by one of less pretension, though considerably advanced towards a character of refinement, and a literary execution, beyond the coarse ignorance of the journal of the mere Indian trader or hunter of buffaloes. The works of this previous class must come from men who unite all the hardihood and practical rough-seasoning of men of thewoods, with a tolerable share of cultivation, and a

natural tendency to inquisitiveness and reflection. Some such men will be found, to undertake toilsome, protracted, and hazardous journeys of research---will ascertain positions, distances, practicable routes, and the course of rivers---will describe clearly, though not in the style of either artists or poets, the aspects of the country, and the more obvious circumstances in the character of its productions, and of its brute or human inhabitants---and will make some observations, some comparisons, some conjectures, a little deeper than the absolute surface of the objects they contemplate, some slight openings into speculations, which more philosophical minds will long afterwards prosecute, with the aid of later, accumulated, and more accurate observations. The Travels of the late Major Pike,* to the head of the Mississipi, and across Louisiana, may be regarded as a hopeful beginning of this class of works; and we wish that other such adventurers may be in preparation, and that the American government may deem this a much more ambitious employment for them, than the vulgar occupation of war.

The work before us, is not a book of travels, though the author professes to have had personal observation of much of what it describes. It is an irregular mixture of natural and civil history with political geography. The copy now in our possession is, we have some reason to believe, almost the only one which has yet reached this country: on which account, we shall make no apology for presenting our readers with a much more copious examination of its contents, than we should have judged expedient had the work been an ordinary commodity of the market.

'It fell to my lot, says the Major, in the month of March, 1804, to take possession of upper Louisiana, under the treaty of cession. The high civil trust confided to me in that country, drew my attention in the first instance to the jurisprudence, in the second to the principles of the French and Spanish colonial governments, and in the third to the civil history and geography of those regions. The records and other public documents were open to my inspection; and, as it was my fortune to be stationed about five years on various parts of the lower Mississippi, and nearly six months on Red River, my inquiries gradually extended to Louisiana in general. The country, even at this day, is less known than any other (inhabited by a civilized people) of the same extent on the globe.

'The United States suddenly and unexpectedly acquired a territory of which they knew not the extent; they were equally unacquainted with its climates, soils, and productions, the magnitude and import-

*We say the 'late' because we have little doubt that this spirited, intelligent, and indefatigable explorer is the General Pike whom, in the capacity of second in command to General Dearborn, in Canada, the recent accounts mention to have fallen in battle.

ance of its numerous rivers, and its commercial and other natural advantages. I therefore indulge the expectation, that the subsequent Sketches, however, inaccurate or erroneous, will not prove wholly unacceptable to the public; particularly as no one before me, to my knowledge, has attempted a history and description of this territory.'

He notices the well-known policy of the Spaniards, while they possessed the country, in excluding strangers, and 'prohibiting all surveys and discoveries, except for the use of the cabinet,' He says the accounts published by missionaries, and even by French officers, 'are mostly uninteresting,' and those of 'Indian traders, and other *transient* persons, extremely crude, confused, and contradictory.' He made, however, the best use of them he could. He has also had access to some ancient manuscript journals; has been furnished by respectable men. in most of the districts, with local and other information; his own excursions in the country have been extensive; and he has examined most of the published works, whether of more or less authority, concerning the country and its history. He confesses, however, that all the yet existing materials are very far from sufficient for the construction of any thing even distantly approaching to a satisfactory work; apologizes for the additional imperfections which he is likely to fall into, from the military habits of his life; and at the same time modestly and very reasonably thinks he has produced a much better account of this large section of the American continent than has yet appeared.---We could not advance far in the perusal, without receiving an impression of good sense, sobriety, industrious inquiry, and a prevailing wish to exhibit the plain truth on every subject.

The first chapter, constituting nearly a fourth part of the volume, is entitled, 'Historical Sketches.' It commences with the discovery and the first attempts to colonize the Atlantic coast, and the northern shores of the Mexican Gulf, and gradually draws to a more defined and limited scope, in recording the events of the portion of country now denominated Louisiana. It is written with a very respectable degree of clearness and succinctness, and preserves the detail from the tediousness which it was not easy to avoid in recording so many transactions of obscure and petty warfare, absurd policy, and vulgar villainy. The first adventurer that made an inroad from Florida into the region since named Louisiana, was Ferdinand de Soto.

'He was one of the most distinguished knight-errants of his age; and his actions in Florida sufficiently attest his courage, hardihood, and romantic turn of mind. He explored almost all parts of that country with the speed of a courier; and the long time he remained in it was mostly employed in seeking new dangers and encountering them. He attacked the natives every where, and every where com-

mitted great slaughter; destroyed their towns and subsisted his men on the provisions found in them. He even spent some winters among them, particularly one in the Chickasaw nation; the next spring crossed the Mississipi, explored the regions to the westward of it, and in 1542 ended his days on Red River.'

Every thing was most zealously perpetrated by the Spaniards that could make the region still more emphatically a wilderness than they found it, and render it more inhospitable and ungainful to themselves against the time when they were reduced, (after numerous abortive and destructive enterprizes, in sanguine and furious search after the precious metals) to the necessity and humiliation of trying to sustain themselves by cultivating the ground, and trafficking with the relics of those native tribes whom they had so nearly destroyed. The desolate scene was, for a while, contested with them by the French; and reciprocal acts of revenge and extermination afforded a consolatory spectacle to the few barbarian stragglers who were themselves too weak to perform such a sacrifice: but the French, were compelled to quit the shores of the Mexican Gulf, and for a number of years forbore all further attempts on any part of America. At length, in 1608, they laid the foundation of Quebec, and formed their first permanent settlement in the new world. This settlement, having maintained a laborious and wretched existence during sixty years of war with the Iroquois, fell upon an expedient of ingenious novelty, which, by singular good luck, occurred to the thoughts of the Indians much about the same time. This expedient was the making of a peace. The few survivors on both sides bethought themselves of substituting a commerce in the commodities of life to the interchange of the missiles of death. But our author says the French, like the Spaniards, were so incurably infected with the ideas of obtaining wealth in a way independent of all regular and sober industry, that they were never brought to apply themselves in earnest to the cultivation of the soil, and therefore never attained, even to the very period of the transfer of Canada from the French dominion, any thing like a state of real prosperity. They were also incommoded in their Indian trade, by the active interference and competition of the English, who had early supplanted the Dutch in the establishment of New York. They had a better position, however, and perhaps a more ambitious restlessness, for extending their inquiries into the interior of the vast continent. Two of their missionaries, Jolliet and Marquette, traversed the lakes, reached the Mississippi, descended it as far as the Arkansas, a distance of nearly a thousand miles, and returned to Canada by way of the Illinois. But an enterprizing officer, De la Salle, was the first that descended that vast river to the sea; though Father Hennepin, whom our

author has given very good reasons for setting down for an 'egregious liar,' pretended to have accomplished this great achievement, in a splendid account which he published, in France, of the extensive country he had discovered, and which he named *Louisiana*, in honour of Louis XIV.

De la Salle also went to France, where he was appointed to the command of an expedition of four ships carrying 170 landsmen, and the other materials for a projected settlement at the mouth of the Mississippi. Through some error in the navigation, the landing was made three hundred miles to the westward of the intended point. In the pestilential spot to which they had been lured by golden dreams, almost all manner of calamities combined to fall upon them; and not the least was the loss of their able and indefatigable chief, who was murdered by a party with which he was making his way towards the northern French settlements, to obtain succours for his ill fated colony, which was entirely broken up in a short time afterwards. But it was not long before the experiment was renewed by another set of adventurers, who entered the Mississippi in 1699, and took their position on the extremity of a territory thenceforward distinguished, formally, by the denomination of Louisiana, given it by Hennepin nineteen years before. This colony was destined to live---though no one would have anticipated this fortune from its temperament and early proceedings. It was composed of two descriptions of persons; 'the first unaccustomed to manual labour, but possessing enterprize, and expecting to gather fortunes from the mines and Indian trade; the second, and much the most numerous, poor and idle, and expecting to subsist on the bounty of government, rather than on the *avails* of their own industry.' After the establishment had just begun to take root, it was suddenly pulled up to be transplanted to another situation, by an order from the French government; which, having heard of dangerous endemics in the part of the country where the settlement had been founded, very reasonably concluded that the other parts of the coast must be salubrious in proportion as this was noxious; and judged, perhaps, that the most effectual way of stimulating to the industry of local improvement this inert and dispirited assemblage, was thus to annihilate in an instant, by an order issued, in the carelessness of office, and amidst the luxuries of a court, all that had been effected by reluctant painful effort towards forming a plantation. The adventurers had but just begun to verify their being alive in their new position, when they were attacked and plundered by the English. So wretchedly was the whole concern managed, that the settlement, after receiving 2500 colonists, and absorbing money to the amount of 689,000 livres, in the first

thirteen years, contained at the end of that period only four hundred whites, twenty negro slaves, and three hundred head of cattle. The colony was then assigned over to M. Crozart, a wealthy private gentleman, who prosecuted the experiment five years, and then willingly relinquished his undertaking and his patent to the Mississippi Company, 'projected by the celebrated John Law.' Placed under a patronage so splendid, the colony became an object of extending interest and sanguine expectation. Several thousands of new settlers were sent out in a few years. And so provident an economy was adopted for their support, that many hundreds of them perished with hunger and sickness. In 1721,

'every countenance was covered with a melancholy gloom; the sick were without medicine, as well as the other comforts adapted to their situation; and children perished from want in the arms of their mothers. Such indeed, in that year, was the want of provisions, that the troops, stationed on the Perdido, Isle Dauphin, and Mobile, were divided among, and were obliged to seek support from, the Indian villages about the country.'

A war with the Spaniards, in which the colony suffered serious injury at first, resulted however, ultimately, in an extension of its territorial possessions, and of its means of enterprize, whether in the way of discovery, trade, or conquest. The rapid accession to its numbers, by emigration from Europe, compelled the formation of new establishments, some of them considerably inland. No extraordinary care was used to maintain amity with the aborigines. So far as contrast, indeed, could be of service towards this object, the Spaniards were generously willing to give their enemies the benefit of it, by acting with a barbarity which no ordinary improvements in depravity could rival. But the Frenchmen could not endure to be surpassed even in impolitic wickedness. The Natchez, a considerable tribe of Indians, had received favourably the French adventurers; had supplied them with provisions; assisted them in their tillage, and in building their houses; had saved them from famine and death; continued to possess the strongest disposition to oblige; and would still have been eminently useful to them if they had not been treated with indignity and injustice by the commandant of a French fort. They began to take, as might be expected, a severe revenge, but were induced to stop short of its complete execution; and a treaty of peace restored confidence, apparently, on both sides, and really on the side of the Natchez. But the civilized party, the *Christians*, were meditating a plan to extermination. A very strong military body concealed its movements so well as to be enabled to fall suddenly on the habitations of the Indians, of whom a large proportion perished in a slaughter prolonged through several days, and not terminated till the sur-

render, at the requisition of the French, of the head of a peculiarly obnoxious Chief. The remainder of the nation, still considerable, continued to be treated with the most galling injustice, and about six years afterwards were suddenly ordered to clear away their huts from the site of their ancient residence, in order to make way for the establishing of a French settlement, and to seek some other dwelling place. Stimulated to madness by this outrage, but refraining from premature violence, they devised a plan, which, at the appointed time, they accomplished in the sudden destruction of a great number of the French, and the ravage and demolition of the most promising and advancing settlements in the colony. This execution was revenged by measures which compelled the Indians to retire precipitately into a distant part of the wilderness. Thither, however, they were followed by a force which attacked them in such a locality that their most desperate efforts could not avert their fate. A few escaped and incorporated themselves with other tribes ; while the remainder of those that survived the carnage were taken, enslaved, and at last transported to St. Domingo. 'Thus the Natchez, once so useful to the French, and whose villages contained above twelve hundred souls on the first arrival of those strangers among them, became almost extinct.'

The author bestows ample praises on the Natchez, as a comparatively 'polished and civilized' tribe. 'They had an established religion among them, in many particulars rational and consistent, as likewise regular orders of priesthood. They had a temple to the great Spirit, in which they preserved the eternal fire :' and the Major has common places to extenuate the malignity, or at least the guilt, of the worship that now and then (for he seems to intimate it was not a frequent service) offered a human victim in this temple*. He describes also the nature of their government; and the description seems to affirm such doctrines, and to convey such an implication as to the polity of his own country, as the readers in the United States will surely be very much surprized to receive from the pen of an official fellow-republican.

'The civil polity of the Natchez partook of the refinements of a people apparently in some degree learned and scientific; it exhibited penetration and wisdom, and was calculated to render them happy. They had *Kings*, or Chiefs, invested with *absolute power*, as likewise a kind of subordinate nobility; and the usual distinctions created by rank were well understood and preserved among them.'—It is added, 'They were just, generous, and humane,

---

* By the way, he should have given his authorities for the whole of the representation of their character and institutions.

and never failed to extend relief to the objections of distress and misery. They were well acquainted with the properties of medicinal plants; and the cures they performed, particularly among the French, appear almost incredible. What is much more to their praise, they never deemed it glorious to destroy the human species, and for this reason seldom waged any other than defensive war.'

The grand delusion of the Mississippi scheme rendered the greatest services to these colonies, by the very operation which ruined its dupes; and 'from this period,' says our author, 'may be dated their gradual progress to a more eligible condition, though it was occasionally interrupted by the Indians, and Spaniards.' In recounting the quarrels and hostilities with the Indians, he is disposed to make the civilized party accountable for almost all the iniquity. The savages he admits, were jealous of encroachments on their ancient territories; but so faithful, he affirms to treaties, that the aggressions which provoked so much sanguinary violence, are almost uniformly chargeable on the whites.

The ambition of France, pervading these remote dependencies, did not fail to operate with its characteristic energy, in competition with the growing power and continual extension of the English colonies. Its object was no less than the command, than virtually, for all available purposes, the occupation of the whole country of the lakes and the Mississippi, from the Alleghany mountains to an undefined distance westward, and from Quebec to New Orleans. All possible exertion was made for an approximation of forts in advance from the northern and southern settlements, and for a pre-occupation of the commerce and alliance of the Indian tribes. It was intended to confine the English possessions and enterprizes as rigidly as possible to the Atlantic coast; and it seems that the French were abetted by their European government in a series of interferences so hostile and so pertinacious, as to compel their rivals, at last, about the year 1755, into the war which terminated fatally to the French power in America, in the battle on the heights of Abraham, in which both Wolfe and the French commander, Montcalme, lost their lives. This and the other disasters experienced by France, in a period of her most signal humiliation, reduced her to treaties which ceded Canada and all her possessions on the East side of the Mississippi to England, and all her territories on the west side of that river, including the island and city of New Orleans, to Spain. 'Prior to this period the whole territory on both sides of the Mississippi, situated between the lakes and the gulf of Mexico, and between the Mexican and Alleghany mountains, went

under the general name of Louisiana. That part of it ceded to the English lost the name; but the new acquisitions of Spain retained it.'

The treaty of cession was dated 1762, but not carried fully into effect till 1769, owing to a considerable repugnance in the people to submit to what they regarded as a somewhat ignominious transfer. After being quiet in the new possession a decent number of years, the Spanish government happened to fall on the idea that West Florida, an estate of 'our brother of England,' would make a very pretty extension of their pleasure grounds along the shore of the Gulf. The coveting of so good and peaceful a neighbour's property was greatly quickened, while the sin of it, if such a thought ever occurred, would appear to be at least neutralized, by the probability that he could not at any rate, retain that property long. For by this time there were imminent and portentous signs of a grand commotion in the English Atlantic colonies and it was foreseen that if they should become independent, Florida would not be likely to remain for any long period in the possession of England. It was judged expedient therefere to lay hands on it before it should be in danger of becoming part of a great and, by the Spaniards, exceedingly dreaded confederation. Accordingly, a sudden, and successful attack was made on the principal forts, the surrender of which involved that of the whole territory. West Florida, thus acquired, was guaranteed, and in addition East Florida was ceded to Spain at the peace of 1783.

The terms of the treaty opened a wide field of dispute between the Spanish government and the American republic concerning boundaries, and the rights of navigation on the Mississippi; and the contest was maintained with eager interest and peremptory claims the greatest part of the ensuing twenty years. It must inevitably have soon come to the *ultima ratio*, but for the events which ended in the sudden transfer of Louisiana, in 1801, to the French republic, which about two years afterwards, ceded it, for a pecuniary consideration, to the final possession of the American states. The long series of jealous, evasive, and offensive measures of the Spanish authorities, and of the remonstrant, impatient, and sometimes almost violent, movements of the American population, on the west of the Alleghany mountains, are related in detail; but are of no great interest further than as leading to the magnificent view of the acquisition, at a stroke, and beyond the possibility of any further question or competition, of the vast central region of the continent, by a people occupying so large a portion of it before, and destined to extend their ever-growing multitudes in no very long time into

the actual possession of perhaps four fifths of its habitable space. There is no other section of our race that would not be elated, perhaps almost as much as those ostentatiously self-asserting republicans, at being able to draw, in lines of fact and prediction, half such a map of their allotted quantum of earth, and confound their imagination in the immensity of such lakes, such rivers, such forests, and such plains.

This historical portion of the work is followed by a short chapter on the Floridas, 'the proximity of which to the United States, and our claim to no inconsiderable portion of them,' says our author, drily, render some account of them of the greatest importance at this time. Our best use of the chapter will be to extract its most remarkable paragraph.

'One remarkable fact relative to the population of the Floridas must not escape notice. While these were in the possession of the the English, a plan was concerted to entice a colony of Greeks into the country. Sir William Duncan and Doctor Turnbull were at the bottom of this transaction. The country was represented to the Greeks in the most favourable light; they were promised fertile fields and lands in abundance, and also tranportation and subsistence. Hence fifteen hundred souls were deluded from the islands in Greece and Italy, and landed in East Florida. They were planted at a place called New Smyrna, situated about seventy miles to the southward of St. Augustine. But what was their surprize when, instead of cultivated fields, they were ushered into a desolate wilderness, without the means of support! What mortified them still more was, that some of them were tantalized with the use of rented lands for ten years, at the expiration of which they reverted again to their original proprietors, when the poor settlers were once more reduced to poverty and misery. Some of them indeed could not obtain land on any terms. Hence they were obliged to labour for the planters in the character of slaves, and to experience hunger and nakedness. Overseers were placed over them, and whenever the usual task was not completed, they were goaded with the lash. Families were not allowed to live seperate from each other; but a number of them were crowded together in one mass, and condemned to promiscuous repose. The poor wretches were not even allowed to procure fish for themselves, although the sea at their feet was full of them. People were fordidden to furnish them with victuals; severe punishments were decreed against those who gave and those who received the charitable boon. At length, in 1769, seized with despair and sensible of no other alternative than escape or death, they rose on their cruel tyrants, and made themselves masters of some small vessels. But their designs were frustrated by the prompt exertions of the military; and this revolt closed with the death of five of the unhappy ringleaders.—This transaction is so contrary to the reputed humanity of the English nation, that it requires some credulity to believe the solemn report of a British officer, who was an eye witness to what we have related.' p. 121.

From the author's omission to state any such thing, and also from the quality of the case, we conclude that no investigation and punishment were thought of for the seducers and the tyrants in this piece of complicated villainy. We wish he had given some information relative to the present state of the remainder and descendants of these most injured emigrants.

The chapter on the 'Extent and Boundaries' of Louisiana,' is probably as long a one as was ever written to trace the outline of a country. Their determination, however, involves a very inconvenient extent of historical inquiry, as depending, in part, on the territorial adjustments fixed in a succession of treaties and other public acts, and on the recorded facts of the actual occupation of advanced positions in right of original discovery. The general result comes out in the following form:

'If the claims of the French are sufficiently supported, Louisiana bounds thus: south on the Gulf of Mexico; west, partly on the Rio Bravo, and partly on the Mexican mountains; north and west, partly on the shining' (or rocky) 'mountains, and partly on Canada; east on the Mississippi from its source to the thirty first degree; thence extending east on the line of demarcation, to the Rio Perdido: thence down that river to the gulf of Mexico. The boundaries to the north and north-west are not defined. To what point they will ultimately be sustained from the source of the Mississippi, seems to admit of doubt.' 'As these boundaries are undefined, it will be difficult to estimate the quantity of land in Louisiana with any degree of accuracy. If however, we assume as a datum, a line drawn from the the source of the Mississippi in forty-seven degrees, forty-two minutes and forty seconds, north latitude, to where the Missouri leaves the shining mountains, in nearly the same latitude, we may form some reasonable conjectures on the subject. From this extreme point to the mouth of the Mississippi, on a straight line, is two thousand and five miles. The breadth is less certain. The Abbe Raynal calculates it at six hundred miles. But the distance from St. Louis on the Mississippi to the summit of the Mexican mountains, has been determined by pretty accurate observation to be about six hundred and fifty-two miles, and this is believed to be near the average breadth of Louisiana. The boundaries we have described embrace one million, three hunand seven thousand, two hundred and sixty square miles; or eight hundred, thirty six millions, six hundred and forty six thousand, four hundred acres!'

There is a chapter on New Orleans, and the Delta of the Mississipi. The city is described with that extreme minuteness of detail which we never suspect to be out of proportion to the subject, when we are exhibiting a part and a proof of a recent proud acquisition. At the time it fell into the hands of the Americans, 'it contained about one thousand houses, and eight thousand inhabitants, including blacks and people of

colour.' Almost all the old houses are of wood, of only one story high. Latterly a few of the inhabitants have been enabled to enclose themselves in bad brick, coated with white or coloured mortar.

The Delta is one of those remarkable results of the great operations of nature, on which a sensible observer will hardly ever be accused of expending too much description.

'Nothing is more certain than that it has gradually risen out of the sea, or rather that it has been formed by alluvious substances, precipitated by the waters from the upper regions. It is calculated that from 1720, to 1800, a period of 80 years, the land has advanced fifteen miles into the sea. The eastern part of New Spain along the gulf, exhibits abundant proofs of similar advances; owing, perhaps, to the constant accumulation of sand by the trade winds, which is driven to the shore by the perpetual motion of the waves in that direction.'

The Mississippi, on approaching the sea, divides into five branches which are deep enough, except on their bars, for the largest ships. The banks of the river, to a great distance northward, are 'much more elevated than the circumjacent country. This is occasioned by a more copious deposition along the margins than at a distance from them. These are thickly covered with grass, and a vast variety of ligneous plants, which serve to filtrate the waters in their progress to the low grounds and swamps, and to retain the greatest proportion of the alluvious substances.' The Mississippi is not remarkable for good fish; but this defect is compensated by a vast number of alligators. The tides have little effect at New Orleans; they sometimes cause it to swell, but never to slacken its current. It is asserted that no more than one *twenty-seventh* part of the Delta is susceptible of cultivation. The country, both here near the outlet, and to a great extent on each side of the river many hundred miles upward, constitutes a world of swamps, with all the appropriate miasmata and pestilence. And though there are particular parts which it might be possible for a strong population, aided by great national resources, to rescue from the dominion of water in its most noxious form, that dominion is founded so invincibly on the conformation of the continent, that a large portion of the southern regions of Louisiana, must continue unfavourable to health and life to the end of time. There are vast tracts which will for ever preclude all human attempts and residence, by the inundation which covers them to a great depth during the season of the overflow of the Mississippi and its great tributary rivers.

The arbitrary line of division into lower and upper Louisiana

is drawn about the latitude at which the Arkansas river falls into the Mississippi, between 33 and 34 north. The more distant tracts of the wide western region traversed by this river make rather a dreary appearance in description; 'immense *prairie*, with very little else to attract attention.' A traveller, however, who should survey such a wilderness for the first time, would gaze with no small interest and wonder at one of its appearances.

'Immense herds of buffaloe, elk, deer, and a species of the goat, range about this open country, which produces a short grass of which they are fond; and a gentleman of veracity has asserted, that he has seen a drove of them containing at least nine thousand.'

But no one description of the face of the country can be taken as illustrative, generally, of such an immensity of earth and water; though it is doubtful whether on any of the other continents these elements appear in so few varieties of modification in so ample a space; for the deserts of Africa, and the *steppes* of Tartary, even if they were of equal extent with the great central wilderness of America, do not present a sameness in which a vast proportion of the active element of water is made to bear its part. Such a display, therefore, of this monotonous though immense scene, as should constitute a proportionate section of general geography, would be confined to very small space of description; though such a representation as should be satisfactory to the citizens of the United States, numbers of whom are looking towards the country with a very different kind of interest and curiosity from any that could arise from the mere taste for geographical knowledge, would require to be given in great extent and particularity. The Major's survey is something between these two, approaching to a minuteness that is tedious to an European general reader, while it is hardly particular and local enough in making the differences of the various parts of the vast territory, to satisfy the careful inquisitiveness of persons having any thought of the experiment of a removal into it. The general effect of the very multifarious account is, that Upper Louisiana is on the whole, a tract of great value and promise; that it has a large proportion of very good soil; that almost every desirable production may be cultivated with complete success; that it has infinite facilities for inland navigation; that, as to the greater part of it, the climate is salubrious, even wonderfully so, considering the heat of its summers and the prodigious surplus of its waters; and that its population, which is in its earliest infancy, is advancing with a rapidity beyond all example. In remarking on the actual proofs of a degree of salubrity which would have been deemed

incompatible with such an excess of heated moisture, he advances the theory, with plausible appearances, that the noxious power is neutralized by the prevalence of limestone in the constitution of a great portion of the countries of the upper Mississippi.

Upper Louisiana appears to be very justly a region of more attraction to the people of the United States than the country of the lower Mississippi, especially to agriculturists of moderate property. What are called capitalists, our author says, are tempted by the greater commercial possibilities of the neighbourhood of the Mexican Gulf.

The Major is very eager to have the country stocked with a population competent to self-defence. We say *stocked*,---for he has perfectly acquired the diction of political economists, and every where talks of population, and its progress, as if its importance were only relative to the soil, the capacities of which it is adapted to develope, as the French have it. The use and object of the human animal in any given tract of the earth, is to promote its productiveness as a farm, and to give rank and consequence to it as a state. Man was made as a thing subservient to farms and states. We should be glad to be helped on to the climax, and be permitted to know what farms and states were made for.

The competency to defence, so urgently necessary to be acquired in Louisiana, is chiefly against the inroads of the Indians, who have every advantage against a slender population in such a country.

'An immense number of tribes, and some of them powerful, inhabit the extensive regions on the west side of the Mississippi. Their depredations are frequent, and they entertain no fear of punishment; our ordinary force, especially in Upper Louisiana, including the militia, is not sufficient to create any alarm among them. They are extremely bold in their threats; and perhaps one reason why they hold us so cheap is, that they have never been at war with us, and were never beaten by the whites.'

A chapter 'of Land Titles,' illustrates, in great detail, the regulations observed by the defunct Spanish government of Louisiana in their grants of land to the colonists. All the grants verified to have been made under the former government, were, of course to be held valid by that of the new proprietor of the country, the United States; but there is no statement of any thing peculiar, as applicable to Louisiana, in the system of the disposal and tenure of lands under this new government. For the present, it seems that much difficulty is made of selling the lands at all; the government, if we understand the Major, being afraid the new settlers would so disperse themselves as to be lost, for any value and use in the capacity of subjects, to the

parent state, and also incapable of defending themselves. He himself recommends that the assignments of land should, in the first instance, be confined to certain limited tracts, not too remote for an easy communication with the older states; with this restriction he urgently insists that the colonization should be promoted with all possible assistance and haste. He does not say whether the tenures of the future settlers, are to be like, those of the possessors of lands under the French and Spanish governments, purely allodial.

The topic of 'Government and Laws' affords a considerable detail, but of no great interest, especially when it is considered that the Spanish and French system will gradually wear away under the new government that has acquired the country. The author seems disposed to a rather favourable estimate of the legislation; but there is one of the strongest possible presumptions against it in the fact asserted by him, that 'it was the policy of the Spanish government to keep the people in a great measure ignorant of the laws by which they were governed.' A marvellous modesty in the makers of *good* laws! There must really, however, have been some mysterious and magical principle of efficacy in this legislation, if we are to attribute to it the other fact asserted by the author, that the subjects of it 'are apparently the happiest people on earth,' notwithstanding that 'their moral principles are extremely debauched, and their intercourse with each other is marked by the most corrupt profligacy of manners.' The French part of the population of Louisiana is pronounced to be of a much better quality; 'they always preserved their integrity, their decency, and moral principles; though they lost most of their industry and all their knowledge.' It is something less perfectly miraculous, therefore, that 'of all the people on the globe, the French in Louisiana appear to be the happiest.' But perhaps, after all, the sum of what we can learn from this sort of dashing sentences is, the utter carelessness, or the want of judgement, of the writer of them.

The short chapter about 'Learning and Religion' might have been still shorter, for it is, in effect, to say there is no such thing in the country. Two schools, patronized by public authority, which carried the pupils no further than the Spanish language, with writing and common arithmetic, appear to have been, the last time any thing was heard on the subject, the best, and nearly the whole provision for the literature of the capital, New Orleans; and in the settlements at a distance from it, 'a person who could read and write was considered as a kind of prodigy.' The English Americans are said to be still more deficient than the French.---As to religion, a small quantity of the Popish ritual, on a Sunday, forms, of course, the Christianity of

the greater part of the people; and the Major justifies and applauds them for being as merry as they can the rest of the day, and for keeping clear of what he calls a 'sullen countenance, gloomy subjects, a set form of speech, and a stiff behaviour.' He insists they shall by all means have a religion, 'a pure and rational religion,' he says, 'such as is contained in the sublime pages of revelation;' for, 'it is of infinite use to mankind in a temporal sense.' But not even for the sake of this, the most important of all the benefits of religion, will he consent to have the Indians disturbed, in their devout and laudable adherence to the creed of their forefathers. The book contains a variety of passages in which the writer appears to take considerable credit to himself, as a philosopher, for placing religion in the light in which it is regarded by politicians of the very inferior rank.

There is a desultory entertaining description of the 'Character,' taken in a general and comprehensive sense, 'of the Louisianians.' The representation of the 'Aborigines' too much resembles that in Guthrie's Grammar, and in Robertson. To be sure, it forms a striking picture, ready for the use of every successive exhibition. But if a man pretends to paint in the sobriety of truth, in the very scene where the reality is displayed, and absolutely from the life, it is unpardonable to play off again on our imaginations the horrible visions of the long courses of torture and cannibalism. Why cannot we obtain, at last, the mere plain truth as to the degrees and modes of cruelty which captive enemies are condemned to suffer?

There is an ineffectual attempt to revive, under some appearance of probability, the notion of there being a *Welch* tribe of Indians, somewhere in North America. The Major compensates to himself the extreme penury of his religious credence, by believing such a proposition as that it would be easy enough for Prince Madoc to make three successful voyages to America before the invention of the compass, and two straight back to Wales.

The most curious and interesting chapter of all, (but it admits not of abridgement) is that on the rivers of North America. We will transcribe the description of the confluence of the two noblest of them, the Missouri and the Mississippi, the former of which, he says, is decidedly the greater river.

'The junction of the two great rivers is in north latitude thirty-eight degrees, and forms an interesting spectacle. The two islands in the mouth of the Missouri oblige him to pay his tribute to what is denominated the father of rivers, through one large, and two small channels. As if he disdained to unite himself with any other river, however respectable and dignified, he precipitates his waters nearly at right angles across the Mississippi, a distance of more than twenty-five hundred yards. The line of separation between them, owing to

the difference of their rapidity and colours, is visible from each shore, and still more so from the adjacent hills The Mississippi, as if astonished at the boldness of an intruder, for a moment recoils and suspends his current, and views in silent majesty the progress of the stranger. They flow nearly twenty miles before their waters mingle with each other.'

For an American the composition is tolerable; but the Major has a good share of those words and phrases, which his literary countrymen must, however reluctantly, relinquish before they will rank with good writers. The standard is fixed; unless it were possible to consign to oblivion the assemblage of those great authors on whose account the Americans themselves are to feel complacency in their language, to the latest ages.

Art. II. *Tracts on Mathematical and Philosophical Subjects;* comprising, among numerous important articles, the Theory of Bridges, with several Plans of recent Improvement. Also, the Results of numerous Experiments on the Force of Gunpowder, with Applications to the Modern Practice of Artillery. By Charles Hutton, LL.D. F.R.S. &c Late Professor of Mathematics in the Royal Military Academy, Woolwich. 3 vols. 8vo. pp. xii. 1252, with plates. Wilkie and Robinson. Price 2*l.* 8*s.* boards. 1812.

WE are persuaded there is no need to introduce this work to the notice of our readers by any prefatory observations. Dr. Hutton has now occupied a most eminent station among British mathematicians, for full half a century: and we rejoice that, at an advanced period of life, he has found himself sufficiently in circumstances of ease and leisure, to be able to prepare for the press a connected and uniform edition of such of his works, whether previously published or not, as possess most originality. These he now gives to the world under the modest designation of "Tracts." The number included in this collection is thirty-eight. A few of them have been already printed in the Philosophical Transactions, and in other works; 'but most of them are quite new; and such as are not so, having been recast and greatly improved, may be also considered in some measure as original compositions.' Being of a miscellaneous nature, they 'are here arranged nearly according to the order of time in which they were composed.' The subjects to which they relate are very various. We shall describe them briefly in their order.

The first tract is a republication, with very considerable improvements, of Dr. Hutton's little treatise on the theory of arches and piers, first published at Newcastle, in the year 1772. The five succeeding tracts relate also to the subject of bridges,

and comprehend: 1. Queries concerning London bridge, proposed by the city magistrates in 1746, and answered by Mr. George Dance, then surveyor-general of the city works. 2. Report of a committee of members of the Royal Society, respecting London bridge, addressed to the common-council of the city. 3. Mr. John Robertson's opinion in 1754, of the consequences to the tides in the river Thames, by erecting a new bridge at London. 4. Dr. Hutton's answers to questions proposed, in 1801, by the Select Committee of Parliament, relative to a project for erecting a new iron bridge, of a single arch, over the river Thames at London, instead of the old London bridge. 5. A very interesting history of iron bridges, illustrated by neat elevations of those at Colebrook Dale, Buildwas, Bristol Harbour, Telford and Douglass's proposed iron bridge at London, and the elegant aqueduct at Pontcysylte, in Wales. These six tracts doubtless contain, together, the most valuable body of information, both theoretical and practical, on the subject of bridge building which has yet been published.

The seventh, eighth, and ninth tracts relate to infinite series. Of these the first clearly marks their nature, and defines their equivalent or radix, so as to be free from metaphysical objections: the second exhibits a simple and ingenious method of valuing numerical infinite series, which have their terms alternately plus and minus: and the second explains a method of summing the series $a + b\,x + c\,x^2 + d\,x^3 + e\,x^4$, &c. in the case when it converges very slowly.

In the tenth tract we have the investigation of Dr. Hutton's well-known approximating rules for the extraction of roots of numbers; and in the eleventh, a new method for finding the roots of such equations as have their terms alternately plus and minus.

The contents of the remainder of the first volume, may be detailed in the Doctor's own words:

'Tract xii treats of the binomial theorem; exhibiting a demonstration of the truth of it in the general case of fractional exponents. The demonstration is of this nature, that it proves the law of the whole series in a formula of one single term only: thus P, Q, R, denoting any three successive terms of the series, expanded from the gived binomial $(1 + x)^{\frac{1}{n}}$, and if $\frac{g}{h}\,\text{P} = \text{Q}$, then is $\frac{g-n}{h+n}\,\text{Q} = \text{R}$, which denotes the general law of the series, being a new mode of proving the law of the coefficients of this celebrated theorem. But, besides this law of the coefficients, the very form of the series is, for the first time, here demonstrated, viz. that the form of the series for the developement of the binomial $(1 + x)^{\frac{1}{n}}$, with respect to the exponents, will be

$1 + ax + bx^2 + cx^3 + dx^4 +$ &c. a form which has heretofore been assumed without proof.

'Tract xiii treats on the common sections of the sphere and cone: with the demonstration of some other new properties of the sphere, which are similar to certain known properties of the circle. The few propositions which form part of this tract, is a small specimen of the analogy, and even identity, of some of the more remarkable properties of the circle, with those of the sphere. To which are added some properties of the lines of section, and of contact, between the sphere and cone: both of which can be further extended as occasions may offer.

'Tract xiv, on the geometrical division of circles and elipses into any number of parts having equal perimeters, and areas either all equal or in any proposed ratios to each other: constructions which were never before given by any author, but which, on the contrary, had been accounted impossible to be effected.

'Tract xv contains an approximate geometrical division of the circumference of the circle.

'Tract xvi treats on plane trigonometry, without the use of the common tables of sines, tangents, and secants: resolving all the cases in numbers, by means of certain algebraical formulæ only.

'Tract xvii is on Machin's quadrature of the circle; being an investigation of that learned gentleman's very simple and easy series for that purpose, by help of the tangent of the arc of 45 degrees; which series the author had given without any proof or investigation.

'Tract xviii, a new and general method of finding simple and quickly converging series; by which the proportion of the diameter of a circle to its circumference may easily be computed to a great many places of figures. By this method are found, not only Machin's series, noticed in the last tract, but also several others that are much more simple and easy than his.

'Tract xix, the history of trigonometrical tables, &c.: being a critical description of all the writings on trigonometry made before the invention of logarithms.

'Tract xx, the history of logarithms; giving an account of the inventions and descriptions by several authors on the different kinds of logarithms.

'Tract xxi, on the construction of logarithms; exhibiting the various and peculiar methods employed by all the different authors, in their several computations of these very useful numbers.

'Tract xxii, treats on the powers of numbers; chiefly relating to curious properties of the squares, and the cubes, and other powers of numbers.

'Tract xxiii, is a new and easy method of extracting the square roots of numbers; very useful in practice.

'Tract xxiv, shows how to construct tables of the square-roots, and cube-roots, and the reciprocals of the series of the natural numbers; being a general method, by means of the law of differences of such roots and reciprocals of numbers.

'Tract xxv, is an extensive table of roots and reciprocals, con-

structed in the above manner, accompanied also with the series of the squares and cubes of the same numbers.' Vol. I. pp. v—vii.

All these tracts may be perused with great advantage by young mathematicians: but the contents of tracts 8, 12, 13, 14, 18, 19, 20, 21, will be found the most curious and instructive. Those on the history and construction of logarithmic and trigonometric tables are elaborate and extremely valuable: they were originally given in Dr. Hutton's separate work on those subjects, in 1785.

The second volume commences with tract the twenty-sixth, which is on the mean density of the earth, being 'an account of the calculations made from the survey and measures taken at Mount Shichallin, in order to ascertain the mean density of the earth; improved from the Philosophical Transactions, vol. 68, for the year 1778.' This paper describes, in 68 pages, a series of most intricate and laborious investigations and computations, such as we believe no man of genius living would have undertaken besides Dr. Hutton, and such as we apprehend hardly any other man *could* have carried through, had he made the attempt. The observations and measurements relative to Mount Shichallin, conducted under the direction of the late excellent Astronomer Royal, were undertaken, as all our philosophical readers will recollect, for the purpose of determining, experimentally, whether the earth actually exerted, as the Newtonian theory of universal gravitation supposed it to exert, an attraction upon other bodies, whether at or remote from its surface. If the earth exert an aggregate attraction, it will be constituted of the attraction of its several parts, and will be manifested more or less by such of those parts as are so circumstanced that the effects of the attraction become appreciable: a large mountain, for example, may be so situated that its attraction shall in some measure oppose the aggregate attraction of the earth, and its effect may become appreciable by its drawing a plumb-line from the vertical position in which it would hang if operated upon solely by the attraction of the earth towards its centre. The first experiment made for the determination of this point, was by the French academicians, who, in 1735, were sent to measure a degree near the equator: their observations were made upon Chimboraco, which they found to occasion a deviation of $7\frac{1}{2}''$ in the plumb-line. The effect fell greatly short of what had been expected; but the observers afterwards learnt that this mountain had formerly been a volcano, and they actually found some calcined stones upon it. This experiment then, though it proved that mountains *do* act at a distance, did not determine the point with all the satisfaction that was looked for. Nor was any thing farther attempted in the long interval from

1735 to 1774, when the operations at Mount Shichallin were commenced. These were conducted with great judgment and precision, and the result was that the plumb-line, at two stations on opposite sides of the mountain, experienced a deflection of 11″.6, the half of which, or 5″.8, is the mean effect of the attraction of the mountain. Thus were philosophers furnished with the finishing step of the analysis which firmly established the doctrine of universal gravitation. But the observations at Shichallin were calculated to furnish another result, nearly as important in its consequences, and much more difficult in the attainment,---namely, the mean density of the earth. Dr. Maskelyne terminated his paper on Mount Shichallin, with a few gross conjectures on this subject; but even that able astronomer and mathematician, with all the acuteness, ingenuity, and perseverance which he was known to possess, shrunk from the task. He had surrounded the mountain in all directions; but he dare not venture to "cut through it" and anatomize it, in the way that was requisite to obtain this important result. After a most curious investigation of rules, and the performance of some thousand computations, Dr. Hutton has determined, as shown in this tract, that the mean density of the earth is $\frac{9}{2}\frac{0}{0}$ or almost 5 *times* that of water: and it must not be forgotten in the history of sciences (though some men, especially foreigners, have already ascribed this honour to another) that Dr. H. was the first philosopher who exhibited this curious result.

'To what useful purposes the knowledge of the mean density of the earth, as above found, may be applied, it is not necessary here to show. I shall therefore conclude this tract with a reflection or two on the premises that have been delivered. Sir Isaac Newton thought it probable, that the mean density of the earth might be 5 or 6 times as great as the density of water; and we have now found, by experiment, that it is very little less than what he had thought it to be: so much justness was there even in the surmises of this wonderful man! Since then the mean density of the whole earth is about double that of the general matter near the surface, and within our reach, it follows, that there must be somewhere within the earth, toward the more central parts, great quantities of metals, or such like dense matter, to counterbalance the lighter materials, and produce such a considerable mean density on the whole. If we suppose, for instance, the density of metal be 10, which is about a mean among the various kinds of it, the density of water being 1, it would require 16 parts out of 27, or considerably more than one-half of the matter in the whole earth, to be metal of this density, in order to compose a mass of such mean density as we have found the earth to possess by the experiment: or $\frac{4}{1}\frac{0}{7}$, or between $\frac{1}{3}$ and $\frac{1}{4}$ of the whole magnitude will be metal; and consequently $\frac{2}{3}\frac{0}{1}$, or nearly $\frac{2}{3}$ of the diameter of the earth, is the central or metalline part. But if the metalline matter be chiefly iron, which as far as we know is by much the most predo-

minant metal, then the half of the whole terrestrial magnitude would be the bulk of the ferruginous matter.

'Another inference that readily occurs, is this: viz. that thus knowing the mean density of the earth in comparison with water, and the densities of all the planets relatively to the earth, we can now assign the proportions of the densities of them all, as compared to water, after the manner of a common table of specific gravities. And the numbers expressing their relative densities, in respect of water, will be as here annexed, supposing the densities of the planets, as compared to each other, to be as laid down in Mr. De la Lande's astronomy. Water 1; the sun $1\frac{14}{15}$; Mercury $10\frac{1}{6}$; Venus $6\frac{1}{3}$; the earth 5; Mars $3\frac{5}{7}$; the moon $3\frac{5}{11}$; Jupiter $1\frac{1}{6}$; Saturn $\frac{5}{11}$ Vol. II. pp. 65, 66.

The twenty-seventh tract contains investigations to determine at what point in the side of a hill its attraction will be the greatest. They constitute the substance of a paper read before the Royal Society in November, 1779. The general result of the inquiry is,

'That at $\frac{1}{4}$ of the altitude, or very little more, is the best place for observation, to have the greatest attraction, from a hill in the form of a triangular prism, of an indefinite length. But when its length is limited, the point of greatest attraction will descend a little lower; and the shorter the hill is, the lower will that point descend. For the same reason, all pyramidal hills have their place of greatest attraction a little below that above determined. But if the hill have a considerable space flat at the top, after the manner of a frustum, then the said point will be a little higher than as above found. Commonly, however, $\frac{1}{4}$ of the altitude may be used for the best place of observation, as the point of greatest attraction will seldom differ sensibly from that place.' Vol. II. p. 67.

A very valuable tract follows, on the subjects of cubic equations and infinite series. It contains many excellent remarks on the nature of cubic equations, and many ingenious rules for facilitating the solution in certain cases. Methods are also described of obtaining good approximations to the roots, by means of infinite series; and then, conversely, the author shows how to sum a great variety of such series, by means of the roots of certain cubic equations. We recommend to particular notice the observations at pages 91, 92, tending to explain the reason why Cardan's rule (as it is usually called) always gives the equation in an imaginary form when the equation has no imaginary roots, but in the form of a real quantity when it has imaginary roots; a kind of paradox with which many students are perplexed on their entrance upon this department of algebra.

Tract the twenty-ninth contains a project for a new division of the quadrantal arc of a circle, with a view to the construction of tables of sines, tangents, and secants of arcs, to equal parts *of the radius of the circle.* Several curious formulæ for the calculations are here given, as in the Philosophical Transactions

for 1784, where the paper was first published. The author, it appears, had proceeded a good way in the computation of tables according to this plan, when the attempts of the French to introduce tables according to the centesimal division of the quadrantal arc, prevented the completion of his purpose.

The thirtieth tract is on the sections of spheroids and conoids, including demonstrations of these propositions: 1st, that all such plane sections are the same as conic sections; 2dly, that all the parallel sections in every such solid, are like and similar figures. The thirty-first relates to the comparison of curves of the same species, and shows their mutual relations; and is succeeded by one containing a useful theorem for the cube root of an algebraic binomial, one of the terms being a quadratic radical.

In tract the thirty-second we are presented with a very elaborate, curious, and instructive history of algebra; being much enlarged and improved from Dr. Hutton's valuable article ALGEBRA, in his Mathematical and Philosophical Dictionary. Here, the history of this interesting and useful branch of mathematical science is traced, from its probable origin, through its practice and successive improvements among the ancient Greeks, the Indians, Persians, and Arabians; after which the discoveries and improvements of the principal European authors are successively developed. The whole is carried through with great perspicuity, and, which is also no small recommendation, with much impartiality. Among other very interesting particulars in this tract, the scitentific student will be much entertained and instructed by the account of Diophantus's Algebra, of the Bija Ganita, a work translated from the Hindu into the Persian language about 1634, and of the Lilawati, another Indian work on algebra, translated into the Persian about 1585. The controversy between Tartalea and Cardon on the subject of cubic equations, is also highly amusing and instructive.

The thirty-fourth tract occupying 78 pages in Vol. II. and 152 pages in Vol. III, contains an account of the author's valuable experiments carried on at Woolwich in the years 1775, 1783, 1784, 1785, 1787, 1788, 1789, and 1791, for the purpose of deducing new rules tending to improve the theory and practice of gunnery Some of these have been already published in the Philosophical Transactions, and the Doctor's quarto Tracts; but above 70 pages, detailing the experiments for the four last years above specified, and the deductions from them, have not been printed before.

'The objects of this course have been various. But the principal articles of it are as follow: (1.) The velocities with which balls are projected by equal charges of powder, from pieces of the same weight and calibre, but of different lengths. (2.) The velocities with dif-

ferent charges of powder, the weight and length of the gun being the same. (3.) The greatest velocity due to the different lengths of guns; to be obtained by increasing the charge as far as the resistance of the piece is capable of sustaining. (4.) The effect of varying the weight of the piece: every thing else being the same. (5.) The penetration of balls into blocks of wood. (6.) The ranges and times of flight of balls, with the velocities by striking the pendulum at various distances: to compare them with their initial velocities, for determining the resistance of the medium. (7.) The effect of wads; of different degrees of ramming, or compressing the charge: of different degrees of windage; of different positions of the vent; of chambers, and trunnions, and every other circumstance necessary to be known for the improvement of artillery.' Vol. II. pp. 311, 312.

In these experiments the two principal things to determine were, the actual velocity with which a ball was projected from the mouth of the piece, and the velocity which it possessed at any given distance from it. The first of these particulars it was thought might be ascertained by the recoil of the gun; but, after many accurate experiments, it was found that this method was not to be relied upon, that is, that the effect of the inflamed powder on the recoil, was not exactly the same when it was fired without a ball, as when it was fired with one; other means, therefore, were employed to ascertain this point. The second particular was determined by means of the vibrations of the ballistic pendulum, on being struck at different distances from the muzzle of the piece whence the respective balls were fired. To give the requisite precision to these experiments with the ballistic pendulum, several preliminary investigations were necessary: the Doctor has conducted them with great skill and precision; and finds, that no sensible error is occasioned, either by the friction on the axis of the pendulum, or by the resistance of the air to the back of the pendulum itself, or by the circumstance of the ball's penetration into the vibrating block. The investigation shows clearly, and it is a curious circumstance, that 'the velocity of the pendulum is the same, whatever be the resisting force of the wood, and therefore to whatever depth the ball penetrates, and the same as if the wood were perfectly hard, or the ball made no penetration at all.'

We are not able to quote so largely from this most interesting part of the Tracts, as the importance of the subjects may seem to demand; yet we cannot forbear presenting some of Dr. H.'s most important results. At the end of the experiments of 1786 we have the following:

'1st. It may be remarked, that the former law [i. e. that deduced from the experiments of 1775] between the charge and velocity of ball, is again confirmed, namely, that the velocity is directly as the square root of the weight of powder, as far as to about the charge of 8

ources: and so it would continue for all charges, were the guns of an indefinite length. But as the length of the charge is increased, and bears a more considerable proportion to the length of the bore, the velocity falls the more short of that proportion.

'2nd. That the velocity of the ball increases with the charge, to a certain point, which is peculiar to each gun, where it is greatest; and that by further increasing the charge, the velocity gradually diminishes, till the bore is quite full of powder. That this charge for the greatest velocity is greater as the gun is longer, but not greater however, in so high a proportion as the length of the gun is; so that the part of the bore filled with powder bears a less proportion to the whole in the long guns, than it does in the shorter ones; the part of the whole which is filled being indeed nearly in the reciprocal subduplicate ratio of the length of the empty part. And the other circumstances are as in this tablet.

Table of Charges producing the Greatest Velocity.

Gun No.	Length of the bore	Length filled	Part of the whole	Weight of the powder
	inches	inches		oz
1	28.5	8·2	$\frac{4}{14}$	12
2	38·4	9·5	$\frac{4}{16}$	14
3	57·7	10·7	$\frac{4}{22}$	16
4	80·2	12·0	$\frac{4}{27}$	18

'3dly. It appears that the velocity continually increases as the gun is longer, though the increase in velocity is but very small in respect to the increase in length, the velocities being in a ratio somewhat less than that of the square roots of the length of the bore, but somewhat greater than that of the cube roots of the length, and is indeed nearly in the middle ratio between the two.

4thly. It appears from the table of ranges in Art. 121, p. 76, that the range increases in a much less ratio than the velocity, and indeed is nearly as the square root of the velocity, the gun and elevation being the same. And when this is compared with the property of the velocity and length of gun in the foregoing paragraph, it appears that we gain extremely little in the range by a great increase in the length of the gun, the charge being the same. And indeed the range is nearly as the 5th root of the length of the bore; which is so small an increase, as to amount only to about $\frac{1}{7}$th part more range for a double length of gun.

'5thly. From the same table in Art. 121, it also appears, that the time of flight is nearly as the range; the gun and elevation being the same.

'6thly. It appears that there is no difference caused in the velocity or range, by varying the weight of the gun, nor by the use of wads, nor by different degrees of ramming, nor by firing the charge of powder in different parts of it.

'7thly. But a very great difference in the velociy arises from a

small degree of windage. Indeed with the usual established windage only, namely, about $\frac{1}{20}$th of the calibre, no less than between $\frac{1}{3}$ and $\frac{1}{4}$ of the powder escapes and is lost. And as the balls are often smaller than that size, it frequently happens that $\frac{1}{2}$ the powder is lost by unnecessary windage.

'8thly It appears that the resisting force of wood, to balls fired into it, is not constant. And that the depths penetrated by different velocities or charges, are nearly as the logarithms of the charges, instead of being as the charges themselves, or, which is the same thing as the square of the velocity.

'9thly. These, and most other experiments, show, that balls are greatly deflected from the direction they are projected in; and that so much as 300 or 400 yards in a range of a mile, or almost $\frac{1}{4}$th of the range, which is nearly a deflection of an angle of 15 degrees.

'10thly. Finally, these experiments furnish us with the following concomitant data, to a tolerable degree of accuracy; namely, the dimensions and elevation of the gun, the weight and dimensions of the powder and shot, with the range and time of flight, and first velocity of the ball; from which it is to be hoped, that the measure of the resistance of the air to projectiles may be determined, and thereby the foundation be laid for a true and practical system of gunnery, which may be as well useful in service as in theory; especially after a few more accurate ranges are determined, with better and larger balls than some of the last employed on the foregoing ranges.'

In the year 1789, experiments were made to afford a comparison between guns of different lengths. The results are tabulated, and the following inferences drawn from the whole.

'*First.* By comparing the first-mentioned velocities by the short 3-pounder, with the velocities of the long one in this table, loaded with one pound of powder, at different distances, it may be perceived that the superior velocity with the long gun, which was found to be near $\frac{1}{7}$ greater, is reduced to an equality with the short one, during the flight of the ball through only 250 feet, or less than 77 yards; and as the length of these guns are very nearly in the proportion of 2 to 1, which is as great a difference as ever occurs in service between any two guns of equal calibre, it fully accounts for the small advantage obtained in the ranges of shot, by any increasd length which the limits of practice will admit of; and also how very subject to error any decision must be, in determining the velocities corresponding with a certain length of gun, which is founded on the extent of their respective ranges; since the irregularities in the shots' flight, added to the last mentioned circumstance, must render them very uncertain criteria, in all cases where great velocities are concerned.

'*2dly.* This table also affords a further confirmation of the small advantage, in point of range, which is obtained by increasing the charge, beyond what is necessary to communicate a certain velocity to the ball; since the increased resistance to great velocities operates so powerfully, that they are quickly reduced and soon destroyed: for example, it appears by the table, that the velocity communicated by 16 ounces of powder, after the shot has passed through a space of

230 feet, is reduced to nearly the same with that of 12 ounces of powder, in a flight of 30 feet. It may also be observed, that the velocity with 24 oz. of powder, at 180 feet distance, and that with 16 oz. at 30 feet distance, are nearly equal; differing only by 4 feet per second, though at their first discharge from the piece they differ by as much as 149 feet per second.

'*3dly.* From the foregoing table, it is evident also, that the velocities communicated by different quantities of powder, are nearly in the proportion of the square roots of those charges.—Also, by a due computation from the quantity of velocity lost in the several distances, the resistance of the air to the ball of 2·78 inches diameter, moving with several velocities, will be nearly as expressed in the foregoing table, in p. 126, where the first column shows the velocity per second, with which the ball moves, and the other columus show the corresponding resistances of the air, in ounces or pounds; that is, when a ball of that size moves with a velocity of suppose 1700 feet per second, it is resisted by the air with a force which is equal to the weight or pressure of 2472 ounces, or $154\frac{1}{2}$ pounds; and so of the rest.

'From this table of resistances it appears also, that there is a gradual and regular increase of resistance, as the velocity is increased, from the least to the greatest, and without showing the appearance of such a very sudden or abrupt change in the nature and quantity of that resistance, as Mr. Robins suspected might obtain. But that the law of resistance gradually and slowly increases like the velocity itself, probably on account of the increasing partial vacuum behind the ball in its flight, from the slowest motion, when the resistance changes as the square of the velocity nearly, up to about the velocity of 1200 or 1400 feet, when, the vacuum being completed, the law of increase appears to have attained its highest pitch, being then nearly as the $2\frac{1}{9}$ power of the velocity; after which it gradually decreases again more and more, as the velocity increases higher, till it arrive at about the $2\frac{1}{10}$ power, and perhaps still lower; which, among several others, is a law that was unknown till it was discovered by means of these experiments.' Vol. III. pp. 129, 130.

For many other highly important and curious results, we must refer the philosophical reader to the work itself.

The thirty-fifth Tract contains the description and use of a new gunpowder eprouvette. The principle of this machine is remarkably simple, being nothing more than a small gun or mortar suspended on an axis, which, being charged with a small quantity of powder, without ball, and fired, the quality or strength of the powder is inferred from the length of the arch through which the gun recoils. The idea of such an instrument was originally suggested by Mr. Robins; but his principle, simple as it is, does not seem to have been correctly acted upon till Dr. Hutton produced the eprouvette, of which the following is the description.

'This machine may be described as consisting of either a small brass mortar, or gun, suspended by a metallic stem or rod, turning by an axis on a firm and strong frame, by means of which the piece

oscillates in a circular arch. A little below the axis, the stem divides into two branches, reaching down to the gun or mortar, to which the lower ends of the branches are firmly fixed, the one near the muzzle, and the other near the breech of the piece. The upper end of the stem is firmly attached to the axis, which turns very freely by its extremities, in the sockets of the supporting frame; by which means the gun and stem vibrate together in a vertical plane, with a very small degree of friction. The piece is charged with a small, but proper quantity, of the powder to be proved, without any ball, and then fired; by the force of which the piece is made to recoil or vibrate, describing an arch or angle, which will be greater or less, according to the quantity or strength of the powder.

'To measure the quantity of this recoil or vibration, and consequently the strength of the powder, a circular brazen or rather silvered arch, of a convenient extent, and of a radius equal to its distance below the axis, is fixed against the descending two branches of the stem, and graduated into divisions, according to the purpose required to be answered by the machine, viz. into equal parts, if we would know only the angle of vibration, as measured by the simple equal degrees of a circle; or into unequal parts according to the chords, or to the versed sines of the arcs, to measure either the velocity of the vibration, or the force and strength of the powder: the arch in my instrument had all those three scales of divisions on it. The divisions in these scales, answering to the angle of any recoil, are pointed out by a concentric index, fitted on the axis of vibration, by means of a round hole or socket, with which it embraces pretty closely the round part of the axis of the stem, but capable of being turned easily about it by the hand. By means of a spring, the round end or socket of this instrument is pressed sideways, along the direction of the axis, always moderately tight against the socket of the stem, which is firmly brazed to the same axis; thus connecting the index and the stem slightly together; by which means, these two always vibrate in conjunction with the arch, unless when the index is stopped by some obstacle. When the machine is at rest, and the index brought to point to the beginning of the divisions on the arch, an additional piece fixed on the index bears agains a stop-bar, fixed across the frame of the machine; so that, when the powder is fired, the gun and arch together vibrate backwards, leaving the index at rest, bearing still against the stop, and the divisions of the arch passing by it, till the gun has recoiled to the utmost extent that the force of the explosion can impel it; then, returning again, it brings the index along with it (because of their friction in consequence of the pressure of the spring) still pointing to the proper recoil division on the arch, showing the extent of the vibration; which, on gently stopping the vibrations, is easily read off, and noted down.

'The circumstances which are peculiar to this eprouvette, and by which it differs from all others, as far as known to me, are as follow. 1st. The convenient manner of placing the arch, which measures the recoil, below the axis of the machine. 2nd. The divisions on this arch being made, not only according to equal degress, but also according to the chords and versed sines of the recoil, by which the

true proportions of the velocities of balls, or the strength of powder, is shown. 3rd. The manner of applying the index, making it bear with a gentle pressure against the side of the socket of the stem, by means of a spring, and fixing it by a stop, while the gun and arch make the first or greatest vibration backwards.'

A more particular account of the construction and use of this ingenious contrivance, illustrated by engravings, may be seen in the Tract from which the above is quoted.

The tract next in order contains an account of a most valuable series of experiments made with the whirling machine, in the years 1786, 1787, and 1788, to determine the resistance of the air. In the experiments with the ballistic pendulum, the resistance of the air to balls moving through it, is determined, with considerable accuracy, for all velocities from 2000 down to about 300 feet per second. Lower than this latter limit, experiments of that kind could not be carried; because with such velocities it was found that the ball could scarcely ever be made to lodge in the block, but rebounded from it, and defeated the experiment. To obtain the resistance to lower velocities, this indefatigable experimenter had recourse to the whirling machine; and had the satisfaction to find that the resistances deduced from the two distinct classes of experiments formed one regular, orderly, and unbroken series; as much so, as they could possibly have done, had all the experiments from the highest to the lowest velocities been performed by means of one and the same contrivance. This is a remarkable proof of the accuracy of the whole. It appears from the experiments generally, that if d be the diameter of a ball in inches, and v the velocity with which it moves in feet, then will the resistance it experiences from the air, in avoirdupois pounds, be expressed by $(\cdot 000007565\, v^2 - \cdot 00175\, v)\, d^2$.

But our author did not confine his attention to the resistance experienced by globes merely: he also employed flat surfaces, cylinders, cones, and bodies of other figures; and thus ascertained the resistances of the air to bodies of different kinds moving through it. Many of his results are exceedingly curious; but we can only here present the general formula for the resistance to a rectangular plane, with area a, moving with a velocity v, in a path whose angle of inclination to the plane has for its sine s and cosine c. The formula is $\cdot 03\, av^{2.04}\, s^{1.84}\, c$ feet. For water, or any other fluid different from air, the theorem will be varied in the relation of the density of the fluid to that of air.

The thirty-seventh Tract is on the 'Theory and Practice of Gunnery,' as dependant on the resistance of the air;' and is greatly

improved from the 3d Vol. of the Woolwich Course of Mathematics, where it was originally published.

The thirty-eighth or last tract contains a variety of mathematical problems, serving for the illustration and practice of the principles which have been established or developed in the former parts of these volumes. Among these there are two amusing problems relative to the division of the circle into any number of parts; one by means of concentric circles, the other also by means of *circles*, but so as to cause the several parts to be eq both in surface and in perimeter. The history of these problems is terminated with the following curious specimen of the manner in which a celebrated Northern Professortreats his *friends.*

'Finding the two constructions introduced, by my friend Mr. Leslie, the ingenious and learned mathematical professor in the university of Edinburgh, into the first edition of his Geometry, published in 1809, both together in pages 222 and 223: as these problems were rather of an uncommon nature, I did think some mention might have been made of their origin, or the circumstances that have attended them; and I hinted as much to my ingenious friend. In consequence of which, probably, I find that the learned author has, in the 2nd edition of his work, separated those two constructions, placing one among the elements at p. 181, and the other among the notes at p. 432. accompanied with the note, that it was the result of a 'principle briefly *suggested* by Mr. Lawson, and afterwards explained and demonstrated in Dr. Hutton's Mathematical Tracts.' This change and announce seemed before, as it appeared less unfriendly, to make the matter rather worse than a fact entirely, than to mis-state it. For, uncivil, to omit noticing Lawson never *suggested* any principle or extension, it is, that Mr. solution whatever; the discovery having been made and published mode of myself alone.'

We have no inclination to make any remarks upon such a story as this. Mr. Leslie alone can furnish the proper explanation; and we trust he will think his character with the public of sufficient moment to offer it speedily.

We feel rather inclined to apologize for the shortness, than for the length of this article. Three volumes written by so distinguished a mathematician and philosopher as Dr. Hutton, and in every way worthy of him, can never be despatched in haste In truth, we have read them with much deliberation; and, we need not be ashamed to say, with great pleasure and improvement. The venerable author says, 'as this is, in all probability, the last original work that I may ever be able to offer to the notice of the public, I am the more anxious that it should be found worthy of their acceptance and regard.' His *desire,* as far as our judgement goes, is fully realized; and we conclude,

with expressing our sincere hope, that it may be very long before his *prediction* is accomplished; for though the author, as appears from this work, has reached the age of seventy-five, his mental powers evince all the freshness and vigour of thirty.

Art. III. *Collections from the Greek Anthology;* and from the Pastoral, Elegiac, and Dramatic Poets of Greece. By the Rev. Robert Bland and others. 8vo. pp. lv. 525. Murray. 1813.

WHATEVER else this ponderous octavo of trifles may have to boast of, its claim to the praise of variety will hardly be disputed. The Anthologies of Brunck and Stobæus, and the Deipnosophists of Athenæus might have furnished, one would have thought, a very ample selection. With these, however, the authors have by no means been content; and to their 'collections' from these sources, they have added odes from Sappho and Anacreon; idyls from the pastoral poets; and dialogues and declamations from the tragedians, of which, Mr. Bland strangely thinks 'the true spirit might be the more nearly attained, by adopting the sonorous and majestic couplet, which Dryden wished to introduce on the English stage, in imitation of Corneille and Racine; and which, however unsuitable to the purpose of representing violent and sudden emotions, is peculiarly well adapted as the vehicle both of declamatory passion, and of pathetic sweetness.' p. 240.

'Illustrations' are adjoined chiefly, as it appears, for the purpose of introducing translations and imitations from modern authors, seller in season or out of season no matter, what folios of these industrious poetasters might furnish. A few originals complete this 'huge imbroglio,'---this patchwork, at which all the muses have been labouring in turns. We have certainly read the volume, but we can hardly give an account of it;---so confused have we been with the changes 'from gay to grave,' from ancient to modern, from dignified heroic to Peter Pindaric, whose humour consists in the proper intermixture of very long and very short lines;---now an epitaph from Simonides 'on those who fell at Thermopylæ,' and now the verses of Mad. la Mareschale de Mirepoix and M. le Duc de Nivernois on a lock of grey hair; now the ravings of Medea, and now a rondeau on a young lady who slept too long of mornings; now 'the hope of immortality,' and anon 'on long noses.'

Lord Chesterfield, we think, recommended the Greek epigrams to the supreme contempt of his son. We do not mean to iterate the advice of his Lordship to our readers; yet we think that a candid critic must allow that these distichs and tetrasichs owe a great deal to their being Greek. For instance, we doubt

whether, if the following had been originally English, any body would have taken the trouble to translate them, for at least two or three thousand years to come.

> 'This life a theatre we well may call,
> Where every actor must perform with art,
> Or laugh it through, and make a farce of all
> Or learn to bear with grace his tragic part.'* p. 110.

> 'Sweet is the goblet cool'd with winter-snows,
> To him who pants in summer's scorching heat,
> And sweet to weary mariners, repose
> From ocean tempets, in some green retreat;
> But far more sweet than these, the conscious bower,
> Where lovers meet, at "love's delighted hour."† p. 16.

These are taken quite at random, and are, perhaps, about the average of the 'collections.' What indeed is to be done with a single thought, and in the compass of half a dozen lines? It is obvious that, in such narrow limits, fancy and feeling must have a very contracted play, and that a thought placed thus alone must frequently have the appearance of a fragment, which, in its original situation and connexion, might stand naturally and gracefully enough, but which, separate and disjointed, is awkward and unmeaning. The following are very much in the manner of the sentiments of some tragic personage, naturally drawn forth by the situation in which he was placed, but than which, as they now stand, nothing can be imagined more idle.

> 'I mourn not those who, banish'd from the light,
> Sleep in the grave thro' death's eternal night,
> But those whom death for ever near appals,
> Who see the blow suspended ere it falls.'‡ p. 110.

> 'Oh let not death, unwept, unhonour'd, be
> The melancholy fate allotted me!
> But those who loved me living, when I die,
> Still fondly keep some cherish'd memory.'¶ p. 183.

> 'In pleasure's bowers whole lives unheeded fly,
> But to the wretch one night's eternity.'§ p. 109.

The natural resort of the writer, who is obliged to shut up his meaning in so small a compass, is to *point*, to a neatness and smartness approaching to epigrammatic wit, and yet by no means inconsistent with serious compositions;---such, to give a single instance, as that with which Gray concludes his sonnet, and which he stole, by-the-bye, from the Emperor Augustus,--- 'And weep the more because I weep in vain.' Of this, how-

---

* Palladas, 100. ii. 427. † Asclepiades, 20. i. 215.
‡ Lucillius, 123. ii. 343. ¶ Solon, 2. i. 65.
§ Lucian, 29. ii. 314.

ever, the Grecian triflers are not always very ambitious. What can be blunter than the following?

" Witness, thou conscious lamp, and thou, oh night,
(No others we attest), the vows we plight!
Guard ye our mutual faith!' We said, and swore,
She endless love, and I to roam no more.
But oaths are scatter'd o'er the waves, and thou,
Oh lamp, bear'st witness to her alter'd vow.'* p. 7.

Sometimes, however, they get into the regions of antithesis and conceit. The following (the reader will wonder) is a favourite fancy with them, both in verse and prose.

' Him who revers'd the laws great nature gave,
Sail'd o'er the continent and walked the wave,
Three hundred spears from Sparta's iron plain
Have stopp'd—oh blush, ye mountains, and thou main!'† p. 116.

If the following mean any thing, it would prove that he of the most unmusical voice must be of the strongest health.

' 'Tis said that certain death awaits
The raven's nightly cry,
But at the sound of Cymon's voice
The very ravens die.'¶ p. 449.

We shall now bring forward some few of the better pieces of the volume. The 'Reproof of Discontent', from Menander, appears to great advantage in Mr. Blands translation.

' Hadst only thou, of all Mankind been born
To walk in paths untroubled by a thorn
From the first hour that gave thee vital air,
Consigned to pleasure and exempt from care,
Heedless, to while away the day and night,
In one unbroken banquet of delight,
Pamper each ruling sense, secure from ill
And own no law superior to thy will;
If partial Heaven had even sworn to give
This happy right as thy prerogative,
Then blame the Gods, and call thy life the worst
Thyself of all mankind the most accurst.
But if with us the common air you draw,
Subject alike to Nature's general law,
And on thy head an equal portion fall
Of life's afflicting weight imposed on all,
Take courage from necessity and try
Boldly to meet the foe thou can'st not fly,
Thou art a man, like others doomed to feel
The quick descent of Fortune's giddy wheel:

---

* Meleager, 71. i. 21.
† Parmenio, 9. ii. 202. ¶ Nicarchus, 32. ii. 356.

Weak human race! we strive to soar from sight
With wings unfitted for the daring flight;
Restless each flecting object to obtain,
We lose in minutes what in years are gain.
But why should'st thou my honour'd friend repine!
No grief peculiar or unknown is thine!
Though fortune smile no more as once she smil'd
Nor pour her gifts on thee her favourite child,
Patient and firm the present ill redress
Nor by despairing make thy little less.' p. 218.

The following strongly expresses an amiable sentiment:

'Cling to thy home! If there the meanest shed
Yield thee a hearth and shelter for thy head,
And some poor plot, with vegetables stored,
Be all that heaven allots thee for thy board,
Unsavoury bread, and herbs that scatter'd grow,
Wild on the river-brink or mountain brow,
Yet e'en this cheerless mansion shall provide
More heart's repose than all the world beside.'* p. 111.

Mimnermus's 'evils of mortality' appear to have furnished Gray with a hint or two for his Eton College.

'We too as leaves that, in the vernal hours,
Greet the new sun, refresh'd by fruitful show'rs
Rejoice, exulting in our vigorous prime,
Nor good nor evil marks the noiseless time;
But round our birth the gloomy fates preside,
And smile malignant in our fleeting pride;
One with cold age prepared to blast our bloom,
One armed with death to hide it in the tomb.
Our better moments smile and pass away,
E'en as the sun that shines and sets to-day:
When youth is flown, death only can assuage
And yield a refuge from the ills of age.
All mourn adversity—one, nobly bred,
Toils, a poor slave to him his bounty fed;
One solitary seeks the tomb's embrace,
With no transmitter of his name and race;
While sick and faint, or rack'd by ceaseless fears,
Another journeys down the vale of years.'† pp. 180, 181.

We may give, as a companion to this, the gloomy lines of Menander.

—— 'Most blest, my friend, is he
Who having once beheld this glorious frame
Of nature, treads again the path he came.
The common sun, the clouds, the starry train,
The elemental fire, and watery main,

* Leonidas. † Mimnermus. 2. i. 60.

If for an hundred years they glad our sight,
Or but a moment ere they fade in night,
'Tis all the same—we never shall survey
Scenes half so wond'rous fair and blest as they.
Beyond, 'tis all an empty, giddy show,
Noise, tumult, strife, extravagance, and woe;
He who can first retire departs the best,
His reckoning paid, he sinks unharm'd to rest.
But him who stays, fatigue and sorrows wait,
Old age, and penury's unhappy state;
By the world's tempests toss'd, a prey he lies
To open force and ambush'd enemies,
Till his long-suffering frame and lingering breath
He yields at last to agonizing death.'* pp. 218, 219.

This is the general strain of the fragments of Menander,---of him who was known as the comic, the gay, and the gallant, ---omnis luxuriæ interpres. Such are the capricious transformations of time. Who would think now of inscribing on his statue lines like the following?

'Behold, Menander! siren of the stage,
Who charm'd, with love allied, a happier age;
Light wanton wreathes, that never shall be dead,
Are curl'd luxuriant round the poet's head,
Who dress'd the scene in colours bright and gay,
And breathed enchantment o'er the living lay.'† p. 365.

The following is the most energetic translation from Tyrtæus that we have seen.

'By heaven high courage to mankind was lent,
Best attribute of youth, best ornament.
The man whom blood and danger fail to daunt,
Fearless who fights, and ever in the front,
Who bids his comrades barter useless breath
For a proud triumph or a prouder death,
He is my theme—He only, who can brave
With single force the battle's roaring wave,
Can turn his enemies to flight, and fall
Beloved, lamented, deified by all.
His household gods, his own parental land
High in renown, by him exalted stand;
Alike the heirs and founders of his name
Share his deserts and borrow from his fame:
He, pierced in front with many a gaping wound,
Lies, great and glorious, on the bloody ground,
From every eye he draws some general tear,
And a whole nation follows to his bier;
Illustrious youths sigh o'er his early doom,
And late posterity reveres his tomb.

* Menander. 2. † Uncertain, 562. iii. 269.

Ne'er shall his memorable virtue die,
Tho' cold in earth, immortal as the sky;
He for his country fought, for her expired:
Oh would all imitate whom all admired!
But if he sleep not with the mighty dead,
And living laurels wreathe his mighty head,
By old, by young, adored, he gently goes
Down a smooth path way to his long repose;
Unaltering friends still love his hairs of snow,
And rising elders in his presence bow. * pp. 190, 191.

They who could thus exhort to valiant deeds could likewise perpetuate the memory of them by patriotic songs.

'In myrtle my sword will I wreathe,
Like our patriots, the noble and brave,
Who devoted the tyrant to death,
And to Athens equality gave!

Lov'd Harmodius, thou never shall die!
The poets exultingly tell
That thine is the fulness of joy,
Where Achilles and Diomed dwell.

In myrtle my sword will I wreathe,
Like our patriots, the noble and brave,
Who devoted Hipparchus to death,
And buried his pride in the grave.

At the altar the tyrant they seized,
While Minerva he vainly implored,
And the goddess of wisdom was pleased
With the victim of liberty's sword.

May your bliss be immortal on high,
Among as your glory shall be,
Ye doom'd the usurper to die,
And bade our dear country be free!'† pp. 123, 124.

Among the 'sepulchral' inscriptions we do not know that there is any one more amiable than the following:---

'Think not, whoe'er thou art, my fate severe;
Nor o'er my marble stop to shed a tear!

One tender partner shared my happy fate,
And all that imposes, but its weight.
Three lovely girls in nuptial ties I bound,
And children's children smiled my board around,
And, often pillow'd on their grandsire's breast,
Their darling offspring sunk to sweetest rest.
Disease and death were strangers to my door,
Nor from the arms our blooming infant tore.

---

* From the Elegies of Tyrtæus, i. 48, &c.
† Callistratus, Scol. 7. i. 155.

All, all survived, my dying eyes to close,
And hymn my spirit to a blest repose.'* p. 293.

We can now only afford room, from the serious part of the volume, for the following simple and beautiful stanzas. They are by Mr. Bland.

'I would not change for cups of gold
This little cup that you behold:
'Tis from the beech that gave a shade
At noon-day to my village maid.

I would not change for Persian loom
The humble matting of my room:
'Tis of those very rushes twined
Oft pressed by charming Rosalinde.

I would not change my lowly wicket
That opens on her favourite thicket,
For portal proud, or towers that frown,
The monuments of old renown.

I would not change this foolish heart,
That learns from her to joy or smart,
For his that burns with love of glory,
And loses life to live in story.

Yet in themselves, my heart, my cot,
My mat, my bowl, I value not;
But only as they, one and all,
My lovely Rosalinde recall' pp. 438, 439.

Our readers may like to know something of the fates of a few of these authors. Mr. B. has presented us with a strange bill of mortality.

'Menander was drowned in the harbour of Piræus. (A. C. 293.) Euripides and Heraclitus were torn to pieces by dogs. Theocritus ended his career by the halter. Empedocles was lost in crater of Mount Etna. Hesiod was murdered by his secret enemies; Archilochus and Hychus by banditti. Sappho threw herself from a precipice. Æschylus perished by the fall of a tortoise Anacreon (as may be expected) owed his death to the fruit of the vine. Cratinus and Terence experienced the same fate with Menander. Seneca and Lucan were condemned to death by a tyrant, cut their veins, and died repeating their own verses; and Petronius Arbiter met a similar catastrophe. Lucretius, it is said, wrote under the delirium of a Philter administered by his mistress, and destroyed himself from its effects Poison tho. gh swallowed under very diffe. ent circumstances, put short the days both of Socrates and Demosthenes; and Cicero fell under the protection of the Triumvirate.' pp xxxviii, xxxix.

We had almost forgotten to remark, that the volume before

* Carphylides, 2. ii. 401.

us is not so much, strictly speaking, a new work, as an old one re-cast. It was originally published in 1806, under the title of "Translations from the Greek Anthology with Miscellaneous Poems." The alterations and additions, however, have been very considerable, and the arrangement has been entirely changed. Instead of being placed chronologically, according to the era of their respective authors, the pieces are now classed under the several heads of amatory, convivial, moral, funeral, and monumental, descriptive, dedicatory, and humorous and satirical. They are fenced in by a prologue and epilogue; and introduced by a preface, containing a sprightly sketch of their literary history. We wish however that the authors had confined themselves to their epigrams, and not launched out into criticism and invective against the poets of the present day. To persons apparently so prejudiced it would be in vain to mention the names of Campbell and Montgomery, Scott and Baillie, and above all Southey, as a band of worthies not to be matched in any age since the days of Queen Elizabeth. It may better serve our purpose to observe, that the *collectors* themselves frequently make quotations from the metrical volumes of two writers of the day---Mr. Hodgson and Mr. Bland.

On taking a final survey of this Miscellany, we cannot avoid bestowing a remark or two on that prevailing shade of melancholy which is diffused over almost every part of it. The burden of the love song and the elegy, of the convivial lay and the moral sentiment, is alike---"eat, drink, for to morrow we die." Life, among the most polished nations of antiquity, unless perhaps during those occasional agitations which called into exercise the loftier powers and passions of the mind, appears to have been regarded as a scene of amusement rather than of duty, and to have been valued only as it afforded facilities more or fewer for the gratification of the sensual appetites. The great mass of the people, as to any apparent purpose of utility, existed only to perpetuate the circulation of a certain red fluid in the body; and even the more sage and philosophical part of the community, were, in every interval of thoughtfulness, oppressed with the consideration of the utter vanity of human pursuits. They had no definite perception of the supreme and ultimate good, no clear and satisfactory view of a state of existence beyond the present. At every turn their attention was forcibly arrested by the fugitive nature of life, and the still greater transiency of its pleasures;—a reflection which made the banquet tasteless, jarred among their gayest strains, and turned their very smiles into sadness. How can we sufficiently prize that revelation which has brought *immortality* to light; which while it shews man his degraded

state, teaches him the true dignity of his nature, which renders every moment precious by connecting it with a long futurity, and which can triumphantly exclaim, "O death where is thy sting, O grave where is thy victory?"

Art. IV. *A Letter to the Rev. Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge*, in confutation of his opinion that the Dissenters are aiming at the subversion of the religious establishment of this country, in order to possess its honours and emoluments, and to establish their own forms of worship. By a Protestant Dissenter and a Layman. 8vo. pp. 12. price 6d. Black and Co. 1813.

Art. V. *A Letter of Explanation to the Dissenter and Layman, who has lately addressed himself to the Author on the views of the Protestant Dissenters:* in which the Author's opinion, as it was stated by himself, is contrasted with the opinion ascribed to him, and the authorities are produced on which his opinion was founded. By Herbert Marsh, D.D. F.R.S Margaret Professor of Divinity in the University of Cambridge. 8vo. pp. 20. Rivingtons. 1813.

Art. VI. *On the Influence of Sectaries and the Stability of the Church;* a Charge delivered to the Clergy of the Archdeaconry of Stafford, on the days of Visitation at Cheadle, Stafford, and Walsall, in June, 1812. By the Rev. Robert Nares, M.A. F.R.S. and F.A.S. Archdeacon of Stafford. 4to. pp. 40. Rivingtons. 1813.

IS the Church in danger? This is a question frequently agitated, and variously determined, no doubt, according to the principles, reflections, and temperament of different men. It is, however, a question of sufficient importance to make every considerate person take an interest in its decision; and to render the opinions of distinguished individuals upon it, matters at least of curiosity. On these grounds the present tracts deserve a degree of attention to which their magnitude hardly seems to entitle them. We shall give a short view of their contents, interweaving such comments of our own as occasion may require.

If the Church be exposed to external danger, it must be from the dissenters or the methodists. Of the pamphlets before us the two former relate to the views and temper of the dissenters. In the postscript of his 'Letter' to Mr. Gandolphy, Dr. Marsh laid it down, that all dissenters 'wish to make their own the established religion;' and that, 'being desirous of obtaining the honours and emoluments, which are now exclusively enjoyed by the ministers of the established church,' were they admitted to the full benefits of the constitution, it would be impossible to resist the encroachments they would make on those honours and emoluments. (pp. 23—24.) From these positions the inference seemed obvious, that the dissenters really do aim at the subversion of the religious establishment of this country, in

order to seize on its 'honours and emoluments,' and establish their own modes of worship on its ruins. It was of importance to expose the inaccuracy and groundless nature of this opinion. Accordingly, a 'Lay Dissenter' of Cambridge, in a polite and friendly letter to Dr. Marsh, has shewn, with great credit to himself, that Dr. Marsh's imputations on the Dissenters are totally unfounded. 'You appear,' says he to the Professor, 'to confound various parties very distinct from each other, the Protesstant dissenters of the present age, with the Presbyterians of the Commonwealth: because they sought for the establishment of Presbyterianism, dissenters are now aiming at the same thing.' (p. 5.) That dissenters of the present age, however, have no such views, is obvious, he remarks, as well from their principles, which disapprove of religious establishments altogether, as from the very frame of their societies, which are distinct and independent of each other. Both their principles and discipline, therefore, he contends, must be subverted, before they can aspire to the 'honours and emoluments of the religious establishment of this country.'

This statement taken generally, is, we think, sufficiently correct. It may be expedient, however, to be a little more particular. While it is undeniable that many of the dissenters object to establishments in general, as incompatible with the genius of the Christian religion, it is equally true that some of them entertain no such objections; and indeed by a little relaxation in the terms of communion, such as has been proposed by some of the greatest, best, and most dignified members of the Church, might be easily comprehended in her pale. Others, who are hostile to establishments in general, look nevertheless with gratitude and veneration on the Protestant establishment of this country. It has been for ages, they think, like a noble stream which, though in parts become stagnant and noxious, has powerfully contributed to enrich, fertilize, and adorn the soil. Conversant with the great writers of the Church, daily nourished by the genius and intellect of her Hookers, Halls, Chillingworths, Taylors, Barrows, Hornes, Butlers, and Paleys, they wish to cast a veil over her blemishes, and take a pleasure in the perpetuity of an establishment in which such mighty minds found leisure and encouragement to mature their productions. They are in habits of intimacy and friendship with some of the best and most useful of her members, and the good will which they bear to them, extends, in a degree, to the Church herself. It is their conviction that some religious party must prevail, and they despair of seeing their own triumphant. From experience of the past therefore, from an aversion to great untried innovations, from an apprehension of the effects likely to result from

the insolence natural to men newly raised to power and consequence, they are so far from desiring the downfal of the 'established religion' that they would be always ready to lend their assistance in protecting it from injury.

The effect of the Dissenter's letter on the mind of the Margaret Professor, is worthy of notice. To none of his assailants has he discovered so much of a yielding, condescending, and even of a benevolent spirit, as to this anonymous Dissenter; a proof that the most inveterate controvertist is not insensible to kind, gentlemanly, Christian treatment. While he charges the 'Dissenter,' as indeed in his other pamphlets he has charged all his adversaries, with giving an inaccurate representation of his opinion; he exculpates him from every degree of 'intentional mis-statement.' Though not thoroughly convinced by the Dissenter's arguments, he seems desirous of thinking with him; and even condescends 'to state the authorities on which he rested his opinions.'

'I am (says he) so thoroughly persuaded of your good intentions, that I feel no disposition to examine the strength of your arguments. I will not observe, that the Independants, in the time of Cromwell, had the same constitution, the same unconnected societies, the same spiritual feelings, as you have here described, and yet that they eagerly sought, and eventually obtained the revenues of the Church. I will not observe, that if the present constitution of your societies, which you have taken pains to explain to me, and with which you suppose I was previously unacquainted, is really a bar to the subversion of the Establishment "in order (as stated in your title page) to possess its honours and emoluments," it is a poor consolation to know, that you wish them not for yourselves, if your principles, as you admit at p. 6. induce you to reject "all religious establishments," and consequently must induce you, if ever you obtain sufficient power for the purpose, to abolish those honours and emoluments altogether.' pp. 11, 12.

No one, of course, who maintains the expediency of continuing the present *imperfect* toleration, can resist the temptation of enlarging on the mischiefs that arose from the ascendancy, first of the Presbyterians, and next of the Independants, in the times of Charles the First. This topic, however, notwithstanding the use that is made of it by grave reasoning persons, such as Dr. Marsh, seems much better adapted for the basis of a school-boy's declamation, than for the ground of a solid argument. Is there, we would ask, no difference between granting the petition of a few thousand quiet, orderly, unarmed individuals, and yielding to the clamour of an enraged victorious army? no difference between repealing just, so far as the wisdom of the Legislature shall think fit, laws that have for an age been almost entirely suspended, and being frightened into enactments, the consequence of which were entirely unknown.

In the conduct of this argument, it seems to be entirely forgotten, that the government is now more free, more regular, and better fixed, than in those turbulent times; that there is a total change in the relative state of the churchmen and dissenters; and that the great majority of the intelligent, powerful, and wealthy classes of the community are attached to the Church of England from principle, since it appears to them not a political engine, but a divine institution. When these particulars are duly considered, it will appear that nothing but good to Church and State, can arise from the repeal of the penal laws affecting Protestant dissenters.

After the passage that has just been quoted, Dr. Marsh adds:

'But I will cease to dwell upon this subject, after the friendly declarations which you have made in your pamphlet. I will hope, that Churchmen and Dissenters may long continue to preserve the habits of mutual friendship and affection; and that both parties may enjoy undisturbed repose, without interruption or encroachment of the one or the other.'

We should think but very meanly of the Churchman or Dissenter, who would not readily turn the hope, that Dr. Marsh here expresses, into an earnest prayer. Should distrust and alarm be succeeded by mutual confidence and good-will, the one party would cheerfully make all reasonable concessions, and the other would be satisfied with them. May the time soon arrive when Ephraim shall not envy Judah, and Judah shall not vex Ephraim!

The charge of the learned and respectable Archdeacon of Stafford is of a larger compass than the tracts that we have been just considering. Its contents are not exactly indicated by the title page. It is, in fact, a formal and elaborate attack upon the methodists, Calvinistic and Arminian, with somewhat more of ability, if with no diminution of virulence and partiality, than usually distinguishes performances of a similar class. He begins by saying that the Church of England has always had to contend with difficulties;—a wise provision to make her members active and vigilant. Of late years the increase of sectaries, particularly of the methodists, has excited an unusual alarm, which he thinks 'unreasonable and in no small degree pernicious.' After expressing his confidence in the stability of the Church, although it 'has once been overthrown by a sect, in many respects, resembling the methodists;' to see what is likely to be the operation of this sect, he proposes 'to trace its real nature.' That it is not of God is evident, he maintains, from various considerations. The founders of the sect, soon after its rise, were divided, the one being a Calvinist and the

other an Arminian, a circumstance which to the Archdeacon seems decisive; since inspiration (a privilege to which the founders of Methodism, we believe, made no pretence except in the sense, in which, according to the Church, it belongs to all Christians) produces a perfect uniformity of opinion. Another circumstance of nearly equal moment, is the difference in the discipline adopted by Whitfield and Wesley. These 'modern Apostles,' though they professed attachment to the Church of England, were extremely inconsistent; for, during the whole course of their ministry, they were guilty of irregularities which, the learned dignitary contends, the 'urgency of circumstances' did not justify. To evince the truth of this position, he expatiates on the 'fatal doctrine of inward feelings,' which Whitfield and Wesley were prohibited from preaching in the Church; and which arose, it seems, from another, respecting human depravity, which the ninth article, rigidly interpreted, in reality supports. As for a supernatural call from Heaven to warrant the conduct of these 'rival apostles,' he finds no sufficient proof of any such thing. Though therefore he allows (which is going a long way) 'that even a true church *may* be corrupted and may require reformation,' he yet 'firmly believes that the chief part of the complaints of the methodists have been founded on exaggeration, or on the refusal of the clergy to adopt the wild notions or the ranting and presumptuous style of preaching, by which enthusiasts delude the ignorant.' (p. 27.) Whether the founders of Methodism were justified by the necessities of the times, is a question that would require to discuss it more space and more research than we can at present afford; and it is the less necessary, indeed, to enter upon it, as Mr. Nares has advanced nothing like proof in confirmation of the negative. 'I firmly believe,' is a mode of reasoning, which though it may befit an Archdeacon, does not seem very 'urgently' to demand a reply.

Mr. Nares proceeds to consider what reason there is to fear that the Church is exposed to serious injury from the Methodists. 'For my own part,' he says, 'I have no manner or degree of apprehension. The time, I trust, is past, when reason and religion could be overthrown by cant and nonsense; and the harangues of illuminated mechanics could be able to preach down the established church of God.' (p. 31.) We too are convinced that the Church has little to fear from the methodists; though our opinion rests on rather a different basis than that of our dignified author. Their preaching is very far from deserving the reproaches that he has heaped upon it: and it is easy to perceive that he under-rates its efficacy. 'The zeal of the clergy has been excited to a considerable degree.' This is the acknowledgment of the Archdeacon himself, and it seems

to us, he might have said to a very great degree. The agitation of Methodism has been felt by the Church in its remotest extremities. Spirit has been communicated where before there was nothing but torpor. In every quarter there has been a visible commotion, in some places from good motives, in others from the reverse; but amendment in doctrine, life, and in the exercise of the clerical function has been universal. A multitude of zealons, active, successful, evangelical, preachers have arisen in the Church, whose number is daily on the increase, and who appear to present an effectual barrier against the efforts of all who may assault a communion, of which they are the brightest ornaments and the best defence.

There is one passage toward the conclusion of this charge, particularly worthy of attention. A part of it we shall insert; the whole ought to be studied by the ignorant declainers on Methodism and Calvinism.

'Let us not ourselves do any thing which may tend to increase divisions. It has been too much the custom of the unthinking or licentious to give the name of Methodist to every person at all conspicuous for piety and zeal: a strong reflection against those who are not Methodists, if it were not founded in mistake. It has, however, sometimes been adopted, even among ourselves, and the error is extremely pernicious. It has been more particularly the custom so to stigmatize persons, in whom any thing of a Calvinistic faith appeared: though they were not in other respects irregular or disobedient to the rules of the Church. This is exrremely unjust and erroneous. A Christian is not of necessity either a Calvinist or an Arminian, so far as the two doctrines stand opposed to each other; nor was any article of faith founded upon this distinction in the primitive times. The founders of our own church intended, I am convinced, (as some of our wisest authors have occasionally observed) so to frame their articles that they might be, in this respect, articles of union, not of separation; and might be subscribed, with a good conscience, both by Calvinists and Arminians. I would not call a Calvinist, whether a clergyman or otherwise, a Methodist or a Separatist, for that opinion only: and if there are congregations which differ from the majority of the Church, only in desiring to have Calvinistic preachers, my deliberate advice would be that they should be permitted to have them, in any regular way, to which they would accede. We know, not only by private examples, but by those of whole Churches, that Calvinists, as well as Arminians may be good and pious Christians; that they may love God and trust in Christ, and seek the gifts of the spirit as sincerely as those whose minds are not clouded by any such *gloomy* doctrines.' pp. 35, 36, 37.

Much of this quotation is so just, so wise, and so liberal, that it is with regret we find the author in the same pages, as it appears to us, at variance with himself and with truth. Speaking of those who are called Calvinists, he says; 'I am aware that the principal difficulty consists in persuading them to tolerate us.

They regard that doctrine as not only fundamental, but as of primary importance, which I have viewed and considered as of inferior moment.' This doctrine of 'inferior moment,' he says two pages before, 'appears the most dreadful misrepresentation of God, that man has ever invented.' The worst of all errors, and yet of inferior moment!

Art. VII. *A Selection of curious Articles from the Gentleman's Magazine.* 8vo. 4 vols. pp. 2150. Longman and Co. 1811.

THE idea of this publication was originally suggested by "my friend Gibbon," as Mr. John Pinkerton very familiarly calls the historian of the Decline and Fall. 'I am 'tempted,' he observes in a letter from Lausanne, dated February 24, 1792, 'to embrace this opportunity of suggesting 'to you the idea of a work, which must be surely well received 'by the public, and would rather tend to benefit than to injure 'the proprietors of the Gentleman's Magazine. That voluminous series of more than threescore years now contains a great 'number, of literary, historical, and miscellaneous articles of 'real value, they are at present buried in a heap of temporary 'rubbish; but if properly chosen and classed, they might revive to great advantage in a new publication of a moderate 'size.' Such a miscellaneous collection is so well adapted to the present taste for light and casual reading, that we wonder it has been delayed so long: and, excepting that he has not perhaps sufficiently attended to the words 'moderate size' in the preceding quotation, we see no reason to regret that the task has been undertaken by the present editor. We cannot say, however, that we have any very inordinate partiality for this kind of literature. It encourages the bad habit of *dipping into a book*, instead of mastering a subject; it bewilders the memory by the continual succession of unconnected matter; and instead of informing and invigorating the mind, tends much, we are convinced, to scatter and weaken the intellectual powers. This censure cannot be evaded in the present instance by classing these volumes with works of general reference. The contents are too incoherent, too superficial, and too extraneous, to answer this valuable purpose. Still, considered as a source of innocent and frequently of rational amusement, this miscellany deserves recommendation.

The arrangement is sufficiently distinct, and is probably, as good as any other that might have been adopted. The first volume contains researches, historical and antiquarian; the second, ancient and modern literature, criticism, and philology, and in a second section, philosophy and natural history; the third, letters to and from eminent persons, and miscellaneous

articles, including anecdotes of extraordinary persons, useful projects and inventions, &c. &c.; the fourth, biographical memoirs, literary anecdotes and characters; and the whole is completed by the insertion of a few topographical notices.

The first volume opens with a very interesting abstract of the 'debate between the Committee of the House of Commons in 1657, and O. Cromwell, upon the humble petition and advice of the Parliament, by which he was desired to assume the title of King.' The report, first published in 1660, is described as so awkwardly drawn up, as to be scarcely intelligible, and the substance is here extracted, and translated into modern language. This is done with ability, but we should still much prefer the old ragged original to the polished and suspicious copy. The venerable ancient, no doubt, gave a far more correct transcript of the rough style and reasoning of his own day, than the spruce modern with all his glibness and refinement. The transaction itself is represented as nothing more than a state comedy, which was designed to end, after a proper display of grimace and coquetry, in a coronation; and that the denouement was altered, to Cromwell's excessive mortification, by the clumsy misapprehension of the parliamentary performers. If, however, the business is fairly represented in the tract before us, it was very honestly transacted, and most anxiously debated on both sides; the stern republicans arguing strenuously in behalf of royalty with all its appendages; and the every thing but titular Oliver the first, gravely pleading, in Johnsonian periods, the cause of liberty. The Commons, after a brief exordium, enter upon their subject as follows:

'Your highness may demand why, having already made you Protector, invested you with the office of chief magistrate, and intrusted you with the care of our liberties, our commerce, and our honour, we are now grown weary of our institution, and desire to restore a title, which a long series of wicked administration had made it proper to abrogate? To this we can easily answer, that our request is the request of the people, the people whose interest is chiefly to be considered, and to whom it is your highest honour to be a faithful servant. That they have a right to judge for themselves, to promote their own happiness by their own measures, and to distinguish their servants by what name or titles they shall judge most proper, cannot be denied. Monarchy has always been thought by this nation, the most eligible form of government, and the title of King has been always considered by them as essential to it. The office has never been complained of, nor the title changed, even by those parliaments that have made the strictest inquiries into the defects of our constitution, and have had power to reform whatever they disliked. The office in general was always regarded as useful and necessary, and

Chief Justice *Glynne.*

Sir *Charles Wolesley.*

Sir *Charles Wolesley.*

Ch Justice *Glynne.*

the title was reverenced, when the conduct of him that held it was condemned. It is never prudent to make needless alterations, because we are already acquainted with all the consequences of known establishments and ancient forms; but new methods of administration may produce evils which the most prudent cannot foresee, nor the most diligent rectify. But least of all are such changes to be made as draw after them the necessity of endless alterations, and extend their effects through the whole frame of government.' Vol. I. pp. 2, 3.

Whitlocke.

Cromwell, in the course of his reply, gives a masterly receipt for manufacturing a victorious army.

'At the beginning,' he states, 'of the late war between the King and parliament, I observed that in all encounters the royalists prevailed, and our men, though superior in number, or other advantages, were shamefully routed, dispersed, and slaughtered; and discoursing upon this subject with my worthy friend Mr. John Hampden, a name remembered by most of you with reverence, I told him that this calamity, formidable as it was, admitted, in my opinion, of a remedy, and that by a proper choice of soldiers the state of the war must soon be changed. You are, said I, in comparing our forces with those of the enemy, to regard, in the first place, the difference between their education and habitual sentiments. Our followers are, for the most part, the gleanings of the lowest rank of the people, serving men discarded, and mechanics without employments, men used to insults and servility from their cradles, without any principles of honour, or incitements to overbalance the sense of immediate danger. Their army is crowded with men whose profession is courage, who have been by their education fortified against cowardice, and have been esteemed throughout their lives in proportion to their bravery. All their officers are men of quality, and their soldiers the sons of gentlemen, men animated by a sense of reputation, who had rather die than support the ignominy of having turned their backs. Can it be supposed that education has no force, and that principles exert no influence upon actions? Can men that fight only for pay, without any sense of honour from conquest, or disgrace from being overcome, withstand the charge of gentlemen, of men that act upon principles of honour, and confirm themselves and each other in their resolutions by reason and reflection? To motives such as these, what can be opposed by our men that may exalt them to the same degree of gallantry, and animate them with the same contempt of danger and of death? Zeal for religion is the only motive more active and powerful than these, and that it is in our power to inculcate. Let us choose men warm with regard for their religion, men who shall think it a high degree of impiety to fly before the wicked and profane, to forsake the cause of heaven, and prefer safety to truth, and our enemies will quickly be subdued.

'This advice was not otherwise disapproved than as difficult to be put in execution: this difficulty I imagined myself in some degree able to surmount, and applied all my industry to levy such men as were animated with a zeal of religion, and to inflame their fervour;

nor did the effect deceive my expectation, for when these men were led to the field, no veterans could stand before them, no obstructions could retard, or danger affright them; and to these men are to be attributed the victories that we have gained, and the peace that we enjoy.' Vol. I. pp. 12, 13.

The discussion terminates with the final refusal of Oliver, in these decisive words:

'Upon the calmest reflection, I am convinced that I cannot without a crime, comply with their demand; and therefore as I am far from believing that those who sit for no other end than to preserve the liberty of the nation, can design any infraction of mine, *I declare that I cannot undertake the administration of the government, under the title of King.*'

Soon after this, we find a paper of uncommon interest, but wholly unauthenticated, purporting to be an 'account of the escape of Charles Edward Stuart, commonly called the young Chevalier, after the battle of Culloden.' As far as we are able to judge, without any acquaintance with the *local* of the events, it seems intitled to credit: but it was clearly the business of the editor to have given us some statement of the history, and some information respecting the writer, of this 'particular and authentic account.' It is, as might be expected, full of almost miraculous escapes, and of instances of romantic and disinterested attachment, but we now and then detect what has the appearance of exaggeration: for instance, when the Pretender was chased by a man of war, and escaping in his little skiff by means of a calm, it seems an odd circumstance that the Captain of the King's ship should never think of hoisting out his boat. It was not however merely from the pursuit of his enemies that the Chevalier was in danger. In the wild and unfrequented country through which his perilous journey lay, he was exposed to all the fury of the elements, and to all the difficulties and hazards of the mountain passes. On one occasion,

'At a little distance from these tents they were obliged to pass over a mountain, and a small rivulet that issued from the precipice, which in gliding downward spread over its side, and rendered the steep and pathless route which they took to descend it extremely slippery, it being a mixture of grass and heath. The night was now shut in and the guide going foremost, his charge came next, and Glenaladale crept along at some distance behind. In this situation it happened that the adventurer's foot slipped, and rolling down the declivity, he would inevitably have been dashed to pieces, if Cameron, who was a little before him, had not catched hold of his arm with one hand, and with the other laid fast hold of the heath. In this situation, however, he found it impossible to continue long, for he that fell not being able to recover his legs, and he that held him, being unable long to sustain his weight, he would soon have been obliged either to quit his hold of the heath, and fall with him, or to

let him fall by himself. Glenaladale was still behind, and knew nothing of what had happened; and Cameron feared, that, if he called out, his voice might be heard by some who were in search after him. In this dilemma, however, he at last resolved to call, as their only chance; and Glenaladale, alarmed by the cry, ran to their assistance, just in time to preserve them: he laid hold of the adventurer's other arm, and with great difficulty drew him up, and set him upon his feet.' Vol. I. pp. 69, 70.

This story is succeeded by a wearisome account of the 'grand reception of Queen Elizabeth at Cambridge,' in which there seems to have been an universal and generous rivalry in dulness and stupidity. The long and slow processions, prosing orations, and interminable disputations, would have made a decent figure among the games of the Dunciad. Farther on is the often repeated story of the illegitimate son of Richard the Third, with some elucidatory observations by Dr. Pegge. Without intending to give any opinion respecting the authenticity of the account, we observe that one part of Dr. P.'s intended confirmation is at variance with the original tale. He quotes Drake for the fact that Richard had a son who was knighted by him at York: this circumstance is not mentioned in the narrative, nor is it at all consistent with it.

The following extract from a paper by Dr. Pegge, on the use and introduction of tobacco, exhibits a man in a singularly awkward state of continual *surveillance*. We may imagine the unfortunate legatee, with his prying relatives, perpetually on the scent, holding him in unwearied chace, nose and eyes ever on the alert, and offering a heavy premium for the detection of shag and pigtail.

'Peter Campbell, a Derbyshire gentleman, made his will 20 Oct. 1616, and therein has the following very extraordinary clause, "Now for all such houshold goods at Darley, whereof John Hoson hath an inventory, my will is, that my son Roger shall have them all toward houskeepinge, on this condition, that yf at any time hereafter, any of his brothers or sisters* shall fynd him *takeing of tobacco*, that then he or she so fynding him, and making just proofe thereof to my executors, shall have the said goods, or the full valewe thereof, according as they shall be praysed, which said goods shall presently after my death be valewed and praysed by my executors for that purpose."' Vol. I. p. 265.

An anonymous correspondent communicates, in the following quotation, a very satisfactory account of the origin of the word Lady. In all ages, and in all countries, we believe that females have been honourably distinguished by their superior benevolence, and their title, unlike some others that we could name, has been the meed of genuine desert.

---

* 'There were five brothers and three sisters, so that he would have had many eyes upon him.'

'As I have studied more what appertains to the ladies than to the gentlemen, I will satisfy you how it came to pass that women of fortune were called *ladies*, even before their husbands had any title to convey that mark of distinction to them. You must know, then, that heretofore it was the fashion for those families whom God had blessed with affluence, to live constantly at their mansion-houses in the country, and that once a week, or oftener, the lady of the manor distributed to her poor neighbours, *with her own hands*, a certain quantity of bread, and she was called by them the *Leff-day*, *i. e.* in Saxon, the *bread-giver*. These two words were in time corrupted, and the meaning is now as little known as the practice which gave rise to it; yet it is from that hospitable custom, that, to this day, the ladies in this kingdom alone, serve the meat at their own tables.' Vol. I. p. 295.

In a critical letter signed R. O. P. (Vol. II. p. 351.), we meet with some ingenious, though objectionable criticism. The writer betrays a good deal of that captious and refining spirit, which, if carried to its utmost extent, would sweep away a large portion of the most genuine beauties of our best writers; for instance, he objects to the following line.

"In Folly's cup still laughs the bubble, Joy."

"Folly's cup," he says, "taken by itself, is poetical;" "laughs the bubble," in allusion to the common expression sparkling wine, is also poetical. But what means "the bubble Joy laughs in Folly's cup?" "Joy is there made a person or passion, and a bubble at the same time."

Independently of the absurdity of the last observation, we will venture to say that there is scarcely a line of English poetry that would stand against such word-catching as this. Again he is offended at,

"As one whose DROUTH
Yet scarce allay'd still eyes the current stream."

'The application of *eyes* to *drouth*,' says this gentleman, 'is improper.' Perhaps so---but the editor of the selection is perfectly right when he asks in a note, 'does not the verb *eyes* refer to *one* instead of drouth?' The following censure of a very happy phrase, is as perfect a specimen of hypercriticism as we almost recollect to have met with.

"The Muse, whose early voice you taught to sing,
Prescribed her heights, and *pruned* her tender wing."

'The PRUNING of a wing is a term inapplicable, and introduces an idea foreign to the purpose'---true, if the poet, like the critic, borrowed his simile from the kitchen-gardener; but if he went to the Falconry for it, we can neither discern its incorrectness nor its irrelevancy*.

* "To Prune, as the Hawk *prunes*, i. e. picks her wings."—*Bailey's Dictionary.*

Among the pieces intitled Philosophy and Natural History we find the following remarkable instance of female loquacity.

'Mr. Boddington, Turkey merchant, at Ipswich, communicated this extraordinary fact to the Royal Society, July 1, 1742, who thought it worthy of an exact inquiry, which was made by Mr. Boddington, the Rev. Mr. Norcutt, and Mr. Hammond, a skilful anatomist, who attested the following circumstances.

'April 9, 1742, We saw Margaret Cutting, who informed us she was about 24 years old; that when she was but 4 years of age a cancer appeared on the upper part of her tongue, which soon eat its way to the root. Mr. Scotchmore, surgeon, at Saxmundham, used the best means he could for her relief, but pronounced the case incurable. One day when he was injecting some medicine into her mouth, her tongue dropped out; the girl immediately saying, to their great surprise, *Don't be frighted Mamma! 'twill grow again.* In a quarter of a year afterwards she was quite cured. In examining her mouth we found not the least appearance of any tongue remaining, nor any uvula; but we observed a fleshy excrescence under the left jaw, extending itself almost to the place where the uvula should be, about a finger broad. This did not appear till some years after the cure; it is not moveable. The passage to the throat, where the uvula should be, is circular, and will admit a small nutmeg. She performed the swallowing of solids and liquids as well as we could; she discoursed as well as other persons do, but with a little tone through the nose. Letters and syllables she pronounced very articulately, and vowels perfectly; as also those consonants that require most the help of the tongue, d, l, t, r, n. She read to us in a book very distinctly, and sung very prettily. What is still more wonderful, notwithstanding her loss of this organ, she distinguishes all tastes very nicely. To this certificate may be added the attestation of Mr. Dennis, tobacconist, in Aldersgate street, who has known her many years, and upon frequent inspections had found the case, before recited, true. Some few instances of the like nature have occurred, particularly one related by Tulpius, of a man he himself examined, who having had his tongue cut out by the Turks, after three years could speak distinctly.' Vol. II. pp. 404—405.

As a companion to this, though of rather more suspicious credit, we may extract the following account of unusual appetite.

'The beginning of May, 1760, was brought to Avignon, a true lithophagus or stone-eater. He not only swallowed flints of an inch and a half long, a full inch broad, and half an inch thick; but such stones as he could reduce to powder, such as marble, pebbles, &c. he made up into paste, which was to him a most agreeable and wholesome food. I examined this man with all the attention I possibly could, I found his gullet very large, his teeth exceedingly strong, his saliva very corrosive, and his stomach lower than ordinary, which I imputed to the vast number of flints he had swallowed, being about five and twenty one day with another. Upon interrogating his

keeper, he told me the following particulars. "This stone-eater," says he, "was found three years ago in a northern inhabited island, by some of the crew of a Dutch ship, on Good Friday. Since I have had him, I make him eat raw flesh with his stones; I could never get him to swallow bread. He will drink water, wine, and brandy; which last liquor gives him infinite pleasure. He sleeps at least twelve hours in a day, sitting on the ground with one knee over the other, and his chin resting on his right knee. He smokes almost all the time he is not asleep, or is not eating. The flints he has swallowed he voids somewhat corroded and diminished in weight, the rest of his excrements resemble mortar." The keeper also tells me, that some physicians at Paris got him blooded; that the blood had little or no serum, and in two hours time became as fragile as coral If this fact be true, it is manifest that the most diluted part of the stony juice must be converted into chyle. This stone-eater, hitherto is unable to pronounce more than a few words, *Oui, non, caillou, bon.* I shewed him a fly through a microscope; he was astonished at the size of the animal, and could not be induced to examine it. He has been taught to make the sign of the cross, and was baptised some months ago in the church of St. Côme at Paris. The respect he shews to ecclesiastics, and his ready disposition to please them, afforded me the opportunity of satisfying myself as to all these particulars; and I am fully convinced that he is no cheat.' Vol. II. p. 501.

The third volume of this work consisting of Letters and Anecdotes, is perhaps the most amusing of the whole. As it is impracticable to apply any principle of selection to so miscellaneous an assemblage, we shall take a few quotations as they turn up.---The following letter of consolation from Bishop Horne, seems to us distinguished by great tenderness and beauty.

'My dear Madam—Little did I think a letter from —— would afflict my soul, but yours received this morning has indeed done it. Seeing your hand, and a black seal, my mind forboded what had happened: I made an attempt to read it to my wife and daughters, but—it would not do—I got no further than the first sentence, burst into a flood of tears, and was obliged to retreat into the solitude of my study, unfit for any thing, but to think on what had happened; then to fall upon my knees, and pray, that God would evermore pour down his choicest blessings on the children of my departed friend, and as their "father and their mother had forsaken them," that he would "take them up," and support them in time and eternity. Even so! Amen.

'You ask comfort of me, but your truly excellent letter has suggested comfort to me, from all the proper topics; and I can only reflect it back to you again. All things considered, the circumstance which first marked the disorder may be termed a gracious dispensation. It at once rendered the event, one may say, desirable, which otherwise carried so much terror and sorrow in the face of it. Nothing

else in the world could so soon, and so effectually, have blunted the edge of the approaching calamity, and reconciled to it minds full of the tenderest love and affection. To complete the consolation, that only remained, which we all know to be the fact, Mr. —— stood always so prepared, so firm in his faith, so constant in his christian practice of every duty, that he could not be taken by surprise, or off his guard: the stroke must be to himself a blessing, whenever, or however, it came. His death was his birth day: and, like the primitive Christians, we should keep it as such, as a day of joy and triumph. Bury his body, but embalm his example, and let it diffuse his fragrance among you from generation to generation. Call him blessed, and endeavour to be like him; like him in piety, in charity, in friendship, in courteousness, in temper, in conduct, in word, and in deed. His virtues compose a little volume which your brother should carry in his bosom; and he will need no other, if that be well studied, to make him the gentleman and the Christian. You, my dear Madam, will, I am sure, go on with diligence to finish the fair transcript you have begun, that the world around you may see and admire.

'Do not apologise for writing; but let me hear what you do, and what plan of life your brother thinks of pursuing. With kindest compliments from the sympathising folks here, believe me, ever, my dear Madam, your faithful friend and servant, G. Horne." Vol. III. p. 180.

At p. 386 we find a letter from Mr. Dutens giving a description of a singular piece of mechanism.

'During my stay in this city, (Presburg) I have been so happy as to form an acquaintance with M. de Kempett, an Aulic Counsellor and Director-General of the salt mines in Hungary. It seems impossible to attain to a more perfect knowledge of mechanics, than this gentleman hath done. At least no artist has yet been able to produce a machine, so wonderful in its kind, as what he constructed about a year ago. M. de Kempett, excited by the accounts he received of the extraordinary performances of the celebrated M. de Vaucanson, and of some other men of genius in France and England, at first aimed at nothing more, than to imitate those artists. But he has done more, he has excelled them. He has constructed an Automaton, which can play at chess with the most skilful players. This machine represents a man of the natural size, dressed like a Turk, sitting before the table which holds the chess-board. This table (which is about three feet and a half long, and about two feet and a half broad) is supported by four feet that roll on castors, in order the more easily to change its situation; which the inventor fails not to do from time to time, in order to take away all suspicion of any communication. Both the table and the figure are full of wheels, springs, and leavers. M. de Kempett makes no difficulty of shewing the inside of the machine, especially when he finds any one suspects a boy to be in it. I have examined with attention all the parts both of the table and figure, and I am well assured there is not the least ground for such an imputation. I have played a game

at chess with the Automaton myself. I have particularly remarked, with great astonishment, the precision with which it made the various and complicated movements of the arm, with which it plays. It raises the arm, it advances it towards that part of the chess-board, on which the piece stands, which ought to be moved; and then by a movement of the wrist, it brings the hand down upon the piece, opens the hand, closes it upon the piece in order to grasp it, lifts it up, and places it upon the square it is to be removed to; this done, it lays its arm down upon a cushion which is placed on the chess-board. If it ought to take one of its adversary's pieces, then by one entire movement, it removes that piece quite off the chess-board, and by a series of such movements as I have been describing, it returns to take up its own piece, and place it in the square, which the other had left vacant. I attempted to practise a small deception, by giving the Queen the move of a Knight; but my mechanic opponent was not to be so imposed on; he took up my Queen and replaced her in the square she had been removed from. All this is done with the same readiness that a common player shews at this game, and I have often engaged with persons, who played neither so expeditiously, nor so skilfully as this Automaton, who yet would have been extremely affronted, if one had compared them to him. You will perhaps expect me to propose some conjectures, as to the means employed to direct this machine in its movements. I wish I could form any that were reasonable and well-founded; but notwithstanding the minute attention, with which I have repeatedly observed it, I have not been able in the least degree to form any hypothesis which could satisfy myself.' Vol. III. p. 336—337.

Of the last or Biographical portion much of what we might otherwise have extracted, has been inserted in a more correct form by Mr. Nichols in his Literary Anecdotes. From each of the volumes indeed, many curious and interesting extracts might be taken, but considering that the work is only a republication of what has been very long and extensively before the public, we shall content ourselves with commending it, in general terms, to the attention of our readers.

Art. VIII. *A Series of Plays:* in which it is attempted to delineate the stronger Passions of the Mind. By Joanna Baillie.

Art. IX. *Miscellaneous Plays.* By Joanna Baillie.

Art. X. *The Family Legend*, a Tragedy. By Joanna Baillie.

(Continued from page 32.)

FROM the consideration of the preface, we proceed immediately to that of the plays themselves; and if our remarks should extend themselves to a greater length than we usually allow ourselves upon such a subject, we must, by way of apology, entreat our readers to recollect, that they relate to four volumes of poetry—and that the poetry of Miss Baillie.

Miss Baillie is decidedly of the good old school of the English

drama: and, therefore, we must warn all the admirers of the monotonous declamation of French tragedy, all the lovers of Melpomene in hoop-petticoats, and high-heeled shoes, to look elsewhere. They will find little to their taste here. The personages are not always ranting or whining, in the extasies of love, or the agonies of despair, or the madness of rage: they really do talk, (we do not blush for our fair author,) like men and women of this world,—men and women who have some other bond of connection with the reader besides speaking the same language, and acknowledging the same rules of prosody.

From the old school, however, in which she has studied, Miss B. has not adopted the abundance and variety of incident, which characterize their drama. This appears, from her introduction, to be owing to the notion she entertains, that a busy plot is unfavourable to the developement of character. Undoubtedly a plot may be so busy as to draw off our attention entirely from the persons engaged to the business they are engaged in. A plot like this,—a plot which takes up all our diligence to unravel its intricacies, and which employs the dramatis personæ only as some ingenious gardeners employ trees and shrubs,—to make a labyrinth of them, in the windings of which the mind may wander up and down in inextricable confusion, assuredly we neither recommend nor admire. Indeed we cannot but lament the quantity of splendid poetry which has been lost in fables so involved as the Mourning Bride or Don Sebastian, and would henceforth wish to see all masks and disguises, all contests of hot and cold poisons, and murderings of one person in the dress of another, for ever banished from tragedy. Still, however, a fullness of plot, and a brisk succession of incidents, are necessary not only to keep alive the interest of the reader, but even to draw forth naturally, and without any appearance of artifice, the characters of the piece. When thrown into a variety of situations, the character seems to unfold itself. In set dialogues, it may be shewn indeed, but it is shewn by the author.

As a kind of repose, therefore, for the mind of the reader, which she very justly supposes may be wearied by continual attention to the *propriety* of sentiments and speeches, Miss Baillie introduces as many scenes of shew as possible into her dramas—banquets and dances and masquerades and processions. Of these expedients we have no wish to deprive her: but when she gets on to sieges, and ruined cities, and fields of battle covered with the dying and the dead, we cannot help stopping to ask what she intends by *this?* Are such things as

'The scene draws up and discovers the British and Mercian armies engaged. Near the front of the stage they are seen in close

fight, and the ground strewed with several wounded and dead soldiers, as if they had been fighting for some time. Farther off, missile weapons and showers of arrows darken the air, and the view of the more distant battle is concealed in thick clouds of dust.'

Or,

'A field of battle strewed with slain, and some people seen upon the back ground searching amongst the dead bodies.'

Or again,

'An open space near the walls of the city, with half ruined houses on each side, and a row of arched pillars thrown across the middle of the stage, as if it were the remains of some ruined public building; through which is seen in the back ground a breach in the walls, and the confused fighting of the besieged, enveloped in clouds of smoke and dust. The noise of artillery, the battering of engines, and the cries of the combatants heard as the curtain draws up, and many people discovered on the front of the stage, running about in great hurry and confusion, and some mounted upon the roofs of the houses overlooking the battle.'

Are these, we say, really meant as stage-directions? If so, Miss B. would surely require 'a kingdom for a stage.' But we are convinced, in truth, that the very attempt to represent such things would turn the tragedy into burlesque. The fact is, that Miss B. relies too much upon her marginal notices; her pages are sometimes a tissue of mingled narrative and dialogue. To say nothing of the awkwardness of this, its effect in drawing the mind from the work to the author is truly lamentable. After being thrown into a fine glow by an eloquent oration or a generous sentiment, we are all at once damped again by being advertised of the look and gesture with which it is to be accompanied. There appears to be a mysterious importance in some of her directions, as

'Enter Count Zaterloo, Rayner, Sebastian, and four others of the band, armed, and a few of them bearing in their hands dark lanthorns. *It is particularly requested* if this play should be ever acted, that no light may be permitted on the stage but that which proceeds from the lanterns only.'

Miss Baillie's incidents are not only few but trivial. After all that may be said of the familiarity to which tragedy may very properly descend, she is never to become childish, and lisp and totter. We, therefore, object to a catastrophe's being produced by a man's dressing himself up like a spectre-knight, and frightening a poor girl into madness. This is even beneath comedy, as, we think, Miss B. has sufficiently shewn in her 'second marriage.' That a tragedy villain should be discovered by his underling in a fit of spite, for having been deceived by a bribe of false brilliants, is equally reprehensible. Neither

have we any praise to bestow upon the catastrophe of Rayner, where the hero is saved from the axe, by a negro slave, whose good offices he had obtained by giving him his cloak on a cold night, and who, in return, saws the main prop of the scaffold across,

> 'So that he headsman mounting first, the platform
> Fell with a crash—'

and Rayner is saved long enough to hear of a pardon.

We wish, therefore, that Miss Baillie would oftener take her subjects from history. She has succeeded sufficiently well in 'Constantine Paleologus' to go forward vigorously in that path;—though even here the introduction of a mock conjurer and his insignia, puts one too much in mind of Cadwallader Crabtree, and his cats.

One word more, and we have done with the fables of Miss B. We think that they are sometimes conducted too *historically*. She begins at the beginning and goes strait on. This may be in part owing to her plan of giving entire the rise and progress of a passion in a play: but, besides this, she has no skill, (if we may borrow an expression from painting,) in *fore-shortening*, in so adjusting a few parts of her piece, that it may be lengthened in the reader's imagination,—that he may seem to see the whole from what she may find it expedient to lay before him.

We proceed to the characters. Here the author has great merit. It is peculiarly difficult to unfold tragic or heroic character. It is in general from very minute and even ludicrous circumstances, that the novelist and the comedian depict their personages: and in avoiding these, as beneath the dignity of his subject, the tragedian is too apt to exceed on the other side, and give his characters no discriminating strokes at all. Miss B. has managed this with great skill. Her characters are strongly marked, and yet highly poetical, frail and infirm, and yet very interesting. De Monfort, brave and generous and manly, struggling with an infernal passion, bearing up and making head against it, and at length finally borne down by it, and brought to the perpetration of a deed cowardly, ungenerous, and unmanly:—Constantine, the soft, the domestic, the effeminate, roused to action, to deeds of war and terror, by the best passions of the soul, love and pity for his subjects, standing out bravely with his little band of followers in the midst of a ruined and desolate city, and yet sometimes almost sinking back into luxury and love;—Valeria, beautiful and tender, full of love and full of fears, yet, when collected in herself, dignified and majestic;—these are characters conceived in the true spirit of poetry, and touched and finished with the hand of a master. We might add many other of the principal personages. Among the se-

condary ones, if indeed to be reckoned secondary, Rezenvelt must be mentioned. There is a carelessness in the delineation of this character, a flowing freedom in the outline, seldom to be met with in Miss Baillie, and which puts us more in mind of Shakespeare than any thing in the volumes. Of hatred, excited and kept alive, by gibing gaiety, by a carelessness that seems to mock the uneasiness it occasions, every one has seen examples; and this Miss Baillie has seized and managed so happily, that we have no hesitation in pronouncing De Monfort the most original tragedy of the present age, and Rezenvelt a character the most her own of any she has produced.

We have kept Miss B. so long at the door in announcing her name and dwelling upon her titles, that it becomes necessary now to bring her at once before our readers. It cannot be expected that of so large a collection we should attempt to characterize the individual plays. Indeed, considering the length of time that they have been before the public, it is needless. We shall, therefore, content ourselves with enabling our readers to form an estimate of the poetical talents of the fair author, by pretty numerous quotations. It is not in the deep pathetic that she excels; she never rends the heart, or drowns the reader in tears. One reason of this may be, that when she should be attending to the *common places* of grief, she is searching into the deep and hidden movements of the heart. She produces, therefore, fine and solemn poetry, and not undramatic, inasmuch as it strongly interests the feelings, but she does not melt and overwhelm. For instance; a female is carried off by a band of ruffians to a sea-surrounded rock, and there left to perish at the coming-in of the tide: What are her reflections?

'*Helen (alone).* It is the sound; the heaving hollow swell
That notes the turning tide.—Tremendous agent!
Mine executioner, that, step by step,
Advances to the awful work of death.—
Onward it wears: a little space removed
The dreadful conflict is. *(Raising her eyes to heaven.)*
Thou art i'the blue coped sky—th'expanse immeasurable
I'the dark roll'd clouds the thunder's awful home,—
Thou art i'the wide shor'd earth—the pathless desert
And in the dread immensity of waters,—
I'the fathomless deep thou art.
Awful but excellent! beneath thy hand
With trembling confidence, I bow me low
And wait thy will in peace.'* *Fam. Legend.* p. 4.

---

* We do not conceive it necessary to apologize to our readers for leaving out as many of Miss Baillie's stage-directions as we think proper.

Or let us take the meditation of a condemned criminal, the night before his execution.

> ' This bell speaks with a deep and sullen voice:
> The time comes on apace with silent speed.
> Is it indeed so late? *(looking at his watch.)*
> It is even so.
> How soon time flies away! yet, as I watch it,
> Methinks, by the slow progress of this hand,
> I should have liv'd an age since yesterday,
> And have an age to live. Still on it creeps,
> Each little moment at another's heels,
> Till hours, days, years, and ages are made up
> Of such small parts as these, and men look back,
> Worn and bewilder'd, wond'ring how it is.
> Thou trav'llest like a ship in the wide ocean,
> Which hath no bounding shore to mark its progress;
> O Time! ere long I shall have done with thee.
> When next thou leadest on thy nightly shades,
> Tho' many a weary heart thy steps may count,
> Thy midnight 'larum shall not waken me.
> Then shall I be a thing, at thought of which
> The roused soul swells boundless and sublime,
> Or wheels in wildness of unfathom'd fears:
> A thought; a consciousness; unbodied spirit.
> Who but would shrink from this? It goes hard with thee,
> Social connected man; it goes hard with thee
> To be turned out into a state unknown,
> From all thy kind, an individual being.
> Ah, Time! when next thou fill'st thy nightly term,
> Where shall I be? Fye! fye upon thee still!
> E'en where weak infancy, and tim'rous age,
> And maiden fearfulness have gone before thee;
> And where, as well as him of firmest soul,
> The meanly-minded and the coward are.
> Then trust thy nature, at th'approaching push,
> The mind doth shape itself to its own wants,
> And can bear all things.' *Rayner*. pp 111—113.

This is solemn poetry; but does it not betray a mind at ease, a mind at leisure for thought?

The remorse and self-upbraiding and fruitless wishes of De Monfort, after having committed the fatal deed, are more affecting.

> ' O that I ne'er had known the light of day!
> That filmy darkness on mine eyes had hung,
> And clos'd me out from the fair face of nature!
> O that my mind in mental darkness pent,
> Had no perception, no distinction known,
> Of fair, or foul, perfection, or defect,

Nor thought conceiv'd of proud pre-eminence!
O that it had! O that I had been form'd
An idiot from the birth! a senseless changeling,
Who eats his glutton's meal with greedy haste,
Nor knows the hand who feeds him.—
What am I now? how ends the day of life?
For end it must; and terrible this gloom,
This storm of horrours that surrounds its close.
This little term of nature's agony
Will soon be o'er, and what is past is past;
But shall I then, on the dark lap of earth
Lay me to rest, in still unconsciousness,
Like senseless clod that doth no pressure feel
From wearing foot of daily passenger;
Like steeped rock o'er which the breaking waves
Bellow and foam unheard? O would I could!'

Vol. I. *De Monfort*. pp. 392, 393.

Every one remembers Sterne's Captive: Miss Baillie's certainly speaks more to the imagination, but, we think, less to the heart.

'Doth the bright sun from the high arch of heaven,
In all his beauteous robes of flecker'd clouds,
And ruddy vapours, and deep glowing flames,
And softly varied shades, look gloriously?
Do the green woods dance to the wind? the lakes
Cast up their sparkling waters to the light?
Do the sweet hamlets in their bushy dells
Send winding up to heaven their curling smoke
On the soft morning air?
Do the flocks bleat, and the wild creatures bound
In antic happiness? and niazy birds
Wing the mid air in lightly skimming bands?
Ay, all this is; all this men do behold;
The poorest man. Even in this lonely vault,
My dark and narrow world, oft do I hear
The crowing of the cock so near my walls,
And sadly think how small a space divides me
From all this fair creation.
From the wide spreading bounds of beauteous nature
I am alone shut out; I am forgotten.
Peace, peace! he who regards the poorest worm
Still cares for me, albeit he shends me sorely.
This hath its end. Perhaps, small as these walls,
A bound unseen divides my dreary state
From a more beauteous world; that world of souls,
Fear'd and desir'd by all; a veil unseen
Which soon shall be withdrawn.' Vol. II. *Ethwald*. p. 236.

Miss B. apparently, trusts more to her powers in the terrific than the pathetic. And here she is a master. Our first quotation will show, collaterally, her adroitness in putting her

readers in possession of a catastrophe that takes place behind the scene.

'*Enter a young* Pensioner, *with a wild terrified look, her hair and dress all scattered, and rushes forward amongst them.*

Abbess. Why com'st thou here, with such disorder'd looks,
To break upon our sad solemnity?
Pen. Oh! I did hear thro' the receding blast,
Such horrid cries! they made my blood run chill.
Abb. 'Tis but the varied voices of the storm,
Which many times will sound like distant screams:
It has deceiv'd thee.
Pen. O no, for twice it call'd, so loudly call'd,
With horrid strength, beyond the pitch of nature;
And Murder! murder! was the dreadful cry.
A third time it return'd with feeble strength,
But o'the sudden ceas'd, as tho' the words
Were smother'd rudely in the grappled throat,
And all was still again, save the wild blast
Which at a distance growl'd—
Oh! it will never from my mind depart!
That dreadful cry, all i'the instant still'd:
For then, so near, some horrid deed was done,
And none to rescue.
Abb. Where didst thou hear it?
Pen. In the higher cells,
As now a window, open'd by the storm,
I did attempt to close.'

(A loud knocking is heard without.)

Abb. Ha! who may this be?
2d *Monk.* It is the knock of one in furious haste.
Hush! hush! What footsteps come? Ha! brother Bernard.

Enter Bernard *bearing a lantern.*

1st *Monk.* See, what a look he wears of stiffen'd fear!
Where hast thou been, good brother?
Bern. I've seen a horrid sight!
All. What hast thou seen?
Bern. As on I hasten'd bearing thus my light,
Across the path, not fifty paces off,
I saw a murder'd corse, stretch'd on his back,
Smear'd with new blood, as tho' but newly slain.
Abb. A man or woman was't?
Bern. A man, a man!
Abb. Didst thou examine if within its breast
There yet were lodg'd some small remains of life?
Was it quite dead?
Bern. Nought in the grave is deader.
I look'd but once, yet life did never lodge

In any form so laid.—
A chilly horrour seiz'd me, and I fled.
1st *Monk*. And does the face seem all unknown to thee?
Bern The face! I would not on the face have look'd
For e'en a kingdom's wealth, for all the world!
O no! the bloody neck, the bloody neck!
(Loud knocking heard without.)
Sist. Good mercy! who comes next?
Bern. Not far behind
I left our brother Thomas on the road;
But then he did repent him as he went,
And threaten'd to return.
2d *Monk*. See, here he comes.

Enter Brother THOMAS.

1st *Monk*. How wild he looks!
Bern. *(going up to him eagerly.)* What, hast thou seen it too?
Thom. Yes, yes! it glar'd upon me as it pass'd.
Bern. What glar'd upon thee?
(All gathering round Thomas, *and speaking at once.)*
O! what hast thou seen?
Thom. As, striving with the blast, I onward came,
Turning my feeble lantern from the wind,
Its light upon a dreadful visage gleam'd,
Which paus'd and look'd upon me as it pass'd.
But such a look, such wildness of despair,
Such horrour-strained features, never yet
Did earthly visage show. I shrunk and shudder'd.
If a damn'd spirit may to earth return,
I've seen it.
Bern. Was there any blood upon it?
Thom. Nay, as it pass'd, I did not see its form;
Nought but the horrid face.
Bern. It is the murderer.
1st *Monk*. What way went it?
Thom. I durst not look till I had pass'd it far.'

De Monfort, (for he is the murderer) is brought in, and with him the corpse of the murdered Rezenvelt. They are left together: one Monk lingers behind.

'*De Mon*. All gone! *(Perceiving the* Monk.) O stay thou here!
Monk. It must not be.
De Mon. I'll give thee gold; I'll make thee rich in gold,
If thou wilt stay e'en but a little while.
Monk. I must not, must not stay.
De Mon. I do conjure thee!
Monk. I dare not stay with thee.
De Mon. And wilt thou go?
(Catching hold of him eagerly.)

O! throw thy cloak upon this grizly form!
The unclos'd eyes do stare upon me still.
O do not leave me thus!

[Monk *covers the body, and* Exit.

De Mon. Alone with thee! but thou art nothing now.
'Tis done, 'tis number'd with the things o'erpast;
Would! would it were to come!—
What fated end, what darkly gathering cloud
Will close on all this horrour?
O that dire madness would unloose my thoughts,
And fill my mind with wildest fantasies,
Dark, restless, terrible! aught, aught but this.
How with convulsive life he heav'd beneath me,
E'en with the death's wound gor'd. O horrid, horrid!
Methinks I feel him still.—What sound is that?
I heard a smother'd groan.—It is impossible!
It moves! it moves! the cloth doth heave and swell.
It moves again! I cannot suffer this—
Whate'er it be, I will uncover it.
All still beneath.
Nought is there here but fix'd and grizly death,
How sternly fix'd! Oh! those glazed eyes!
They look upon me still.' Vol. pp. 38, 39.

The horrors of a guilty conscience are strongly pourtrayed, though the passage is not the most original.

'*Ethw.* Thou shalt not go and leave me thus alone.
Qu. I'll soon return again, and all around thee
Is light as noon-day.
Ethw. Nay, nay, good wife! it rises now before me
In the full blaze of light.
Qu. Ha! what mean'st thou?
Ethw. The faint and shadowy forms,
That in obscurity were wont to rise
In sad array, are with the darkness fled.
But what avails the light? for now, since sickness
Has pressed upon my soul, in my lone moments,
E'en in the full light of my torch-clad walls,
A horrid spectre rises to my sight.
Close by my side, and plain and palpable,
In all good seeming and close circumstance,
As man meets man.
Qu. Mercy upon us! What form does it wear?
Ethw. My murder'd brother's form.
He stands close by my side: his ghastly head
Shakes horridly upon its sever'd neck
As if new from the head-man's stroke; it moves
Still as I move; and when I look upon it,
It looks—No, no, I can no utterance find
To tell thee how it looks on me again.

Qu. Yet, fear not now; I shall not long be absent;
And thou may'st hear my footsteps all the while,
It is so short a space. (*Exit* Queen.
Ethw. I'll fix my steadfast eyes upon the ground,
And turn to other things my tutor'd thoughts intently.
——It may not be: I feel upon my mind
The horrid sense that preludes still its coming.
Elburga! ho, Elburga!

(*Enter* Queen *in haste.*)

Qu. Has't come again?
Ethw. No, but I felt upon my pausing soul
The sure and horrid sense of its approach.
Had'st thou not quickly come, it had ere now
Been frowning by my side.' pp. 351—3.

The following scene is strongly painted.

'*Woman.* Alas! be there such sights within our walls?
Officer. Yes, maid, such sights of blood! such sights of nature!
In expectation of their horrid fate,
Widows, and childless parents, and 'lorn dames,
Sat by their unwept dead with fixed gaze,
In horrible stillness.
But when the voice of grace was heard aloud,
So strongly stirr'd within their roused souls
The love of light, that, even amidst those horrors,
A joy was seen—joy hateful and unlovely.
I saw an aged man rise from an heap
Of grizly dead, whereon, new murder'd, lay
His sons and grandson's, yea, the very babe
Whose cradle he had rock'd with palsied hands,
And shake his grey locks at the sound of life
With animation wild and horrible.
I saw a mother with a murder'd infant
Still in her arms fast lock'd, spring from the ground—
No, no! I saw it not! I saw it not!
It was a hideous fancy of my mind.
I have not seen it.' *Const. Paleol.* pp. 420, 421.

It is, however, in Orra that the author has given full scope to her powers in the terrific. The heroine of the tragedy is a superstitious maiden, filled with terrors of ghosts and goblins, &c.—but she is described in the play:

'I have watched her long.
I've seen her cheek flush'd with the rosy glow
Of jocund spirits, deadly pale become
At tale of nightly sprite or apparition,
Such as all hear, 'tis true, with greedy ears,
Saying, "Saints save us!" but forget as quickly.
I've marked her long: she has, with all her shrewdness
And playful merriment, a gloomy fancy,
That broods within itself on fearful things.' Vol. III. p. 19.

The poor girl is sent, by the artifices of an unsuccessful lover, to a solitary castle, haunted, according to the vulgar, by a spectre huntsman. The lover accompanies her, and sleeps in the lady's antichamber. Her terrors may be imagined.

Or. 'I am alone; That closing door divides me
From ev'ry being owning nature's life.—
And shall I be constrain'd to hold communion
With that which owns it not?
O that my mind
Could raise its thoughts in strong and steady fervour
To him, the Lord of all existing things,
Who lives and is where'er existence is;
Grasping its hold upon his skirted robe,
Beneath whose mighty rule Angels and Spirits,
Demons and nether powers, all living things,
Hosts of the earth, with the departed dead
In their dark state of mystery, alike
Subjected are!—And I will strongly do it.—
Ah! Would I could! Some hidden powerful hindrance
Doth hold me back, and mars all thought.—
Dread intercourse!
O, if it look on me with its dead eyes!
If it should move its lock'd and earthly lips
And utt'rance give to the grave's hollow sounds!
If it stretch forth its cold and bony grasp—
O horror, horror!
O that beneath these planks of senseless matter
I could until the dreadful hour is past,
As senseless be!
O open and receive me,
Ye happy things of still and lifeless being,
That to the awful steps which tread upon ye
Unconsious are!

(Enter CATHRINA *behind her)*

Who's there? Is't any thing?

Cath. 'Tis I, my dearest Lady! 'tis Cathrina.' pp. 70, 71.

('The cry of hounds is heard without at a distance, with the sound of a horn; and presently Orra *enters, bursting from the door of the adjoining chamber, in great alarm.)*

Or. Cathrina! sleepest thou? Awake! Awake!

(Running up to the couch and starting back on seeing Rudigere.)

That hateful viper here!
Is this my nightly guard? Detested wretch!
I will steal back again.
O no! I dare not.
Tho' sleeping, and most hateful when awake,
Still he is natural life and may be waked.
'Tis nearer now: that dismal thrilling blast!
I must awake him.

O no! no no!
Upon his face he wears a horrid smile
That speaks bad thoughts.
He mutters too my name.—
I dare not do it.
The dreadful sound is now upon the wind,
Sullen and low, as if it wound its way
Into the cavern'd earth that swallow'd it.
I will abide in patient silence here;
Tho' hateful and asleep, I feel me still
Near something of my kind.
O it returns! as tho' the yawning earth
Had given it up again, near to the walls.
The horribly mingled din! 'tis nearer still;
'Tis close at hand: 'tis at the very gate!
Were he a muurd'rer, clenching in his hands
The bloody knife, I must awake him.—No!
That face of dark and subtile wickedness!
I dare not do it. *(listening again)* Aye; 'tis at the gate—
Within the gate.—
What rushing blast is that
Shaking the doors? Some awful visitation
Dread entrance makes! O mighty God of Heaven!
A sound ascends the stairs.
Ho, Rudigere!
Awake, awake! Ho! Wake thee Rudigere!' Vol. III. p. 56.

This contest, between her powerful hatred of Rudigere, and her still more powerful fears is well imagined and ably executed. Her terrors, at length, drive her to madness, and in this state she is brought upon the stage. We cannot refuse our readers a pretty large proportion of this fine scene.

'*Or.* Come back, come back! The fierce and fiery light!
Theo. Shrink not, dear love! it is the light of day.
Or. Have cocks crow'd yet?
Theo. Yes; twice I've heard already
Their mattin sound. Look up to the blue sky;
Is it not day-light there? And these green boughs
Are fresh and fragrant round thee: every sense
Tells thee it is the cheerful early day.
Or. Aye, so it is; day takes his daily turn
Rising between the gulphy dells of night
Like whiten'd billows on a gloomy sea.
Till glow-worms gleam, and stars peep through the dark,
And will o'the-wisp his dancing taper light,
They will not come again.
Hark, hark! Aye, hark;
They are all there: I hear their hollow sound
Full many a fathom down.
Theo. Be still, poor troubled soul; they'll ne'er return;
They are for ever gone Be well assured

Thou shalt from henceforth have a cheerful home
With crackling faggots on thy midnight fire,
Blazing like day around thee; and thy friends—
Thy living, loving friends still by thy side,
To speak to thee and cheer thee.—See my Orra!
They are beside thee now; dost thou not know them?
Or. No, no! athwart the wav'ring garish light,
Things move and seem to be, and yet are nothing.'

'*El.* Ah, Orra! do not look upon us thus!
These are the voices of thy loving friends
That speak to thee: this is a friendly hand
That presses thine so kindly.
Hait. O grievous state.
What terror seizes thee?
Or. Take it away! It was the swathed dead:
I know its clammy, chill, and bony touch.
Come not again; I'm strong and terrible now;
Mine eyes have look'd upon all dreadful things;
And when the earth yawns, and the hell-blast sounds,
I'll 'bide the trooping of unearthly steps
With stiff-clench'd, terrible strength.
Hu. A murd'rer is a guiltless wretch to me.'

Or. 'Ha! dost thou groan, old man? Art thou in trouble?
Out on it! tho' they lay him in the mould,
He's near thee still.—I'll tell thee how it is:
A hideous burst hath been: the damn'd and holy,
The living and the dead, together are
In horrid neighbourship.—'Tis but thin vapour,
Floating around thee, makes the wav'ring bound.
Poh! blow it off, and see th' uncurtained reach.
See! from all points they come! earth casts them up!
In grave-clothes swath'd are those but new in death;
And there be some half bone, half cased in shreds
Of that which flesh hath been; and there be some
With wicker'd ribs, thro' which the darkness scowls.
Back, back!—They close upon us.—Oh the void
Of hollow unball'd sockets staring grimly,
And lipless jaws that move and clatter round us
In mockery of speech!—Back, back, I say!
Back, back!' Vol. III. *Orra,* pp. 91—100.

It is, however, in the delineation of quiet and domestic scenes that we think Miss B. principally excels; in painting the humble cares, and unambitious pursuits, and kindly affections, and homefelt enjoyments of private life. Our first instance is from Rayner. The soothing tenderness of Elizabeth is very amiable.

'*Rayner.* And would'st thou have me live, Elizabeth
Forlorn and sad, in lothly dungeon pent,
Kept from the very use of mine own limbs,
A poor, lost, caged thing?

Elizabeth. Would not I live with thee? would not I cheer thee?
Would'st thou be lonely then? would'st thou be sad?
I'd clear away the dark unwholesome air,
And make a little parlour of thy cell.
With cheerful labour eke or little means,
And go abroad at times to fetch thee in
The news and passing stories of the day.
I'd read thee books: I'd sit and sing to thee:
And every thing would to our willing minds
Some observation bring to cheer our hours.
Yea, ev'n the varied voices of the wind
O' winter nights would be a play to us.
Nay, turn not from me thus, my gentle Rayner!
How many suffer the extremes of pain,
Ay, lop their limbs away, in lowest plight
Few years to spend upon a weary couch
With scarce a friend their sickly draughts to mingle:
And dost thou grudge to spend thy life with me?
Rayner. I could live with thee in a pitchy mine;
In the cleft crevice of a savage den,
Where coils the snake, and bats and owlets roost,
And cheerful light of day no entrance finds.' *Rayner*, pp. 86, 7.

Affections of this kind are not confined to humble life. Valeria, the queen of Constantime, feels and expresses them as strongly as Elizabeth.

'Shall eastern Cæsar, like a timid hind
Scar'd from his watch, conceal his cowering head?
And does an empire's dame require it of him?
Valeria. Away, away, with all those pompous sounds!
I know them not. I by thy side have shar'd
The public gaze, and the applauding shouts
Of bending crowds: but I have also shar'd
The hour of thy heart's sorrow, still and silent,
The hour of thy heart's joy. I have supported
Thine aching head, like the poor wand'rer's wife,
Who, on his seat of turf, beneath heaven's roof,
Rests on his way.—The storm beats fiercely on us:
Our nature suits not with these worldly times,
To it most adverse. Fortune loves us not;
She hath for us no good: do we retain
Her fetters only? No, thou shalt not go!
(*Twining her arms round him.*)
By that which binds the peasant and the prince,
The warrior and the slave, all that do bear
The form and nature of a man, I stay thee!
Thou shalt not go.
Con. Would'st thou degrade me thus?
Valeria. Would'st thou unto my bosom give death's pang?
Thou lov'st me not.

Con. My friends, ye see how I am fetter'd here.
Ye who have to my falling fortunes clung
With gen'rous love, less to redeem their fall
Than on my waning fate by noble deeds
To s' ed a ray of graceful dignity;
Ye gen'rous and devoted; still with you
I thought to share all dangers: go ye now,
And to the current of this swelling tide,
Set your brave breasts alone.
Now, wife, where wouldst thou lead me?
Valeria. There, there! O, there! thou hast no other way.'
Const. Paleol. pp. 305—7.

What can be more amiable than the following picture of benevolence and hospitality?

'E'en now methinks
Each little cottage of my native vale
Swells out its earthen sides, up-heaves its roof,
Like to a hillock mov'd by lab'ring mole.
And with green trail-weeds clamb'ring up its walls,
Roses and ev'ry gay and fragrant plant,
Before my fancy stands, a fairy bower.
Aye, and within it too do fairies dwell.
Peep thro' its wreathed window, if indeed
The flowers grow not too close; and there within
Thou'lt see some half a dozen rosy brats,
Eating from wooden bowls their dainty milk;—
Those are my mountain elves.' Vol. I.I. *Orra.* p. 23.

In the following lines we have a prospect of the same kind but more extensive.

'*Eth.* O see before thee
Thy native land, freed from the ills of war
And hard oppressive power, a land of peace!
Where yellow fields unspoil'd, and pastures green,
Mottled with herds and flocks, who crop secure
Their native herbage, nor have ever known
A stranger's stall, smile gladly.
See, thro' its tufted alleys to heaven's roof
The curling smoke of quiet dwellings rise;
Whose humble masters, with forgotten spear
Hung on the webbed wall, and cheerful face
In harvest fields embrown'd, do gaily talk
Over their ev'ning meal, and bless king Ethwald,
The valiant yet the peaceful, whose wise rule,
Firm and rever'd, has brought them better days
Than e er their fathers knew.' Vol. II. *Ethwald.* p. 252.

The following is a pretty picture of maternal pride and affection.

'*Helen. (to Rosa)* Where hast thou been my Rosa? with my boy?
Have they with wild flowers deck'd his table round?

And peeps he thro' them like a little nestling,
A little heath-cock broken from his shell?
That thro' the bloom puts forth its tender beak,
As steals some rustling footsteps on his nest?
Come let me go and look upon him. Soon,
Ere two months more go by, he 'll look again
In answer to my looks, as though he knew
The wistful face that looks so oft upon him,
And smiles so dearly, is his mother's.' *Fam. Leg.* p. 26.

There are many separate images, rural descriptions, and short passages of poetical beauty, thrown into the dialogue, of which we ought to give our readers a specimen, but which, we feel, lose much of their charm, when torn from their situation.

'*De Mon.* Thus, it is true, from the sad years of life
We sometimes do short hours, yea minutes strike,
Keen, blissful, bright, never to be forgotten;
Which, thro' the dreary gloom of time o'erpast,
Shine like fair sunny spots on a wild waste.'
Vol. I. *De Monfort.* p 311.

Aur. 'How many leagues from shore may such a light
By the benighted mariner be seen?
Bast. Some six or so, he will descry it faintly,
Like a small star, or hermit's taper, peering
From some cav'd rock that brows the dreary waste;
Or like the lamp of some lone lazar-house,
Which through the silent night the traveller spies
Upon his doubtful way.
Viol. Fie on such images!
Thou should'st have liken'd it to things more seemly.
Thou might'st have said the peasant's evening fire
That from his upland cot, thro' winter's gloom,
What time his wife their ev'ning meal prepares,
Blinks on the traveller's eye, and cheers his heart;
Or signal-torch, that from my Lady's bower
Tells wand'ring knights the revels are begun;
Or blazing brand, that from the vintage-house
O' long October's nights, thro' the still air
Looks rousingly.——To have our gallant Beacon
Ta'en for a lazar house!' Vol. III. *The Beacon.* pp. 297, 298.

'When slowly from the plains and nether woods
With all their winding streams and hamlets brown,
Updrawn, the morning vapour lifts its veil,
And thro' its fleecy folds with soften'd rays,
Like a still'd infant smiling in his tears,
Looks thro' the early sun; when from afar
The gleaming lake betrays its wide expanse,
And, lightly curling on the dewy air,
The cottage smoke doth wind its path to heaven:
When larks sing shrill, and village cocks do crow,

And lows the heifer loosen'd from her stall:
When heaven's soft breath plays on the woodman's brow,
And ev'ry hair-bell and wild tangled flower
Smells sweetly from its cage of checker'd dew:
Ay, and when huntsmen wind the merry horn,
And from its covert starts the fearful prey;
Who, warm'd with youth's blood in his swelling veins,
Would, like a lifeless clod outstretched lie,
Shut up from all the fair creation offers? Vol. II. *Eth.* p. 112.

'*Ella.* Ah, woe is me! within these castle walls;
Under this very tower in which we are,
There be those, Dwina, who no sounds do hear
But the chill winds that o'er their dungeons howl;
Or the still tinkling of the water-drops
Falling from their dank roofs, in dull succession,
Like the death watch at sick men's beds. Alas!
Whilst you sing cheerly thus, I think of them. *Eth.* p. 306.

'*Mah.* What sounds are these?

Os. Hast thou forgot we are so near the city?
It is the murm'ring night-sounds of her streets,
Which the soft breeze wafts to thine ear, thus softly
Mix'd with the chafings of the distant waves.

Mah. (eagerly) And let me listen too! I love the sound!
Like the last whispers of a dying enemy
It comes to my pleas'd ear. *(Listening.)*
Spent art thou, proud imperial queen of nations,
And thy last accents are upon the wind.
Thou hast but one voice more to utter; one
Loud, frantic, terrible, and then art thou
Amongst the nations heard no more. List! list!
I like it well! the lion hears afar
Th' approaching prey, and shakes his bristling mane,
And lashes with his tail his tawny sides,
And so hear I this city's nightly sound.' *Const. Pal.* p. 372.

Miss B. is very happy in the songs which she has scattered through her plays. We must give a specimen or two.

'*Song of Dwina.*

Wake a while and pleasant be,
Gentle voice of melody.

Say, sweet carol, who are they
Who cheerly greet the rising day?
Little birds in leafy bower;
Swallows twitt'ring on the tower;
Larks upon the light air born;
Hunter's rous'd with shrilly horn;
The woodman whistling on his way;
The new-wak'd child at early play,
Who barefoot prints the dewy green,
Winking to the sunny sheen;

And the meek maid who binds her yellow hair,
And blythly doth her daily task prepare.

Say, sweet carol, who are they
Who welcome in the ev'ning grey?
The housewife trim and merry lout,
Who sit the blazing fire about;
The sage a conning o'er his book;
The tired wight, in rushy nook,
Who half a sleep, but faintly hears
The gossip's tale hum in his ears;
The loosen'd steed in grassy stall;
The Thanies feasting in the hall;
But most of all the maid of cheerful soul,
Who fills her peaceful warriour's flowing bowl.

Well hast thou said! and thanks to thee,
Voice of gentle melody! Vol. II. pp. 304—5.

Fisherman's Song

'No fish stir in our heaving net,
And the sky is dark, and the night is wet;
And we must ply the lusty oar,
For the tide is ebbing from the shore;
And sad are they whose faggots burn,
So kindly stored for our return.

Our boat is small and the tempest raves,
And nought is heard but the lashing waves,
And the sullen roar of the angry sea,
And the wild winds piping drearily;
Yet sea and tempest rise in vain,
We'll bless our blazing hearths again.
Push bravely, Mates! Our guiding star
Now from its towerlet streameth far;
And now along the nearly strand,
See, swiftly moves yon flaming brand;
Before the midnight watch is past,
We'll quaff our bowl and mock the blast.' Vol. III. p. 293.

We had intended to have transcribed one or two entire scenes, for the purpose of exhibiting Miss B. more particularly in the character of a dramatist: and had marked for this purpose the scene in which Valeria is informed of the death of Constantine, and that in which an ostensible reconciliation takes place between Rezenvelt and De Montford. But the length to which this article has extended compels us to hasten to a close.

We cannot take our leave of Miss B. however, without expressing our regret, at the resolution she has taken of keeping whatever plays she may henceforward write, 'intra penetralia vestæ.' Why should the public be deprived of so great, and (judging

by the editions that her works have gone through,) so highly prized an entertainment, because forsooth, the *managers of playhouses* have not thought fit to bring her tragedies forward on the stage? We have on so many former occasions entered our solemn protest against the *acted* drama, that to repeat it here seems needless. In criticising Miss Baillie's plays we have regarded them solely as dramatic *writings*. We have considered them as furnishing a high intellectual entertainment, totally unconnected with the grossness of the theatre, and its long inseperable train of evils. The fair author's partiality for *the boards* appears to us a weakness much to be regretted: for we are well convinced it has had, in many instances, an unhappy effect on her genius, in making her address the senses rather than the imagination, and in placing before her the mimic representations of things rather than the realities themselves.

Art. XI. *The Star of the West: being Memoirs of the Life of Risdon Darracott*, Minister of the Gospel at Wellington, Somerset, with his Portrait. To which are added extracts from his Correspondence, and Mr. Darracott's Scripture marks, with Notes. By James Bennett, of Romsey, Hants. 12mo. xi. pp. 172. and 62. Hamilton. 1813.

WE have read this memorial of departed worth with peculiar interest. Mr. Darracott was not distinguished by any remarkable attainments in literature or science; nor was he a *profound* theologian. But as a Christian and a minister he has been surpassed by few; and we agree with the worthy biographer in thinking that it was little less than a duty to place upon public record such an illustration of a 'heart devoted to the divine glory, a life consumed in most successful evangelical labours, and a death pre-eminently distinguished by holy joy.'

Risdon Darracott was born at Swanage in the Isle of Purbeck, on the sea-coast of Dorsetshire, on the 1st of Feb. 1717. He received the first rudiments of learning at Chumleigh in Devonshire, and was subsequently placed at South-Molton under the care of a Mr. Palk, a Dissenting Minister. From school, at about the age of fifteen, he went to Northampton, to study for the Ministry; a work to which it seems, he was destined by the wishes and arrangements of his father, though it cannot be ascertained whether at this early period of his life, he possessed that decided religion which ought to be an indispensable requisite in candidates for the sacred office, and which afterwards so eminently distinguished his character.

'In the choice of a seminary for his son, Mr. Darracott was happily directed by the public voice, to that over which Dr. Doddridge presided at Northampton. The academy exhibited at this time, the evil consequences of admitting young men to study for the ministry before they had given sufficient evidence of their regeneration, or

heir call to the work. But the character of the tutor was in the instance before us a counterpoise to the coil; for Doddridge proved an eminent blessing to his pupil. While in the seminary young Darracott lost his father, but found another in his tutor. The affectionate heart of the Doctor soon formed a strong attachment to the youth in whom he perceived a soul panting for the noblest distinction. A humble diligence in his studies won the tutor's esteem, and inspired such hopes of future eminence as are supremely grateful to those who are formed for the education of youth. Some manuscript volumes written at College, equally attest the ability of the instructor and the industry of the pupil. But it was the frankness of young Darracott's mind, the purity and strength of principle manifest in all his conduct, and the ardour of his devotion which so fixed the affections of Doddridge, as to induce him to say, "I hope this young friend will be the guardian of my widow and orphans should I be called away by death." As there was a vast diversity of character among the students, the reader is prepared to hear that the subject of these memoirs took into his bosom, those whose personal religion aftewards rendered them eminent among the faithful preachers of the gospel. If indeed Northampton was not he place of his new and better birth, it was while he was there, that his religion blazed forth with that seraphic ardour which distinguished his future days.' pp. 17—19.

It appears, that at the academy, his particular friends were Mr. Fawcett, afterwards of Kidderminster, and Mr. Pearsal, of Taunton. With the amiable and pious Hervey, he also formed an intimate and affectionate correspondence. It is refreshing to contemplate the union of kindred minds, over-looking the minor distinctions of opinion and practice, and consecrating, in mutual and undissembled devotion, their united energies to the sacred cause of God and of truth.

On his removal from Northampton, he officiated for some time at Chumleigh, the scene of his father's labours; but as the call to the pastoral charge was not unanimous, he accepted an invitation to Penzance in Cornwall. Here he laboured with great success; till a change of situation became necessary on account of his health; and in the year 1741, he acceded to the wishes and invitation of a Presbyterian Congregation at Wellington in Somersetshire, where he continued till his removal on the 14th of March, 1759, to the higher and purer services of the heavenly temple.

Mr. Darracott was ordained at Wellington, on the 11th of Nov. 1741, and in the following month, he was married to a Miss Bensley, 'a descendant, like himself of the Puritan confessors.' In discharging his pastoral duties he appears to have maintained an uniform course of honourable and useful exertion. "Instant in season and out of season," he went about doing good; not confining his labours to his stated charge, but uniting with the fidelity of the pastor, the extensive and unwearied efforts of the evangelist.

'He did not' says his biographer, 'sink the public in the domestic character, reminding us of the bee whose wings have become incapable of flight by immersion in its own honey. He happily escaped this ungrateful perversion of the favours of heaven. He pursued his labours with new zeal, and the Redeemer crowned them with augmented blessings. His hearers increased to such an amount as constantly to overflow the place of worship, which however served to display the purity of his motives and his freedom from vanity: for in all his correspondence he mentions only that which is the grand end of hearing, the conversion of souls to God, and the increased dominion of religion, over the hearts of professed Christians. These evidences of his usefulness were continually inspiring him with fresh delight, so that the eight and twenty original members of the Church soon found themselves surrounded at the Lord's table by accessions far beyond their own number. He opened houses for worship in most of the adjacent villages where he preached weekly. In one, which was about a mile from Wellington, and from the character of the inhabitants was called *Rogue's Green*, such a change was effected, as produced a change of the name. Drunkenness, rioting, and indeed sin of every description seemed the only business of the inhabitants. Not one of them was known to pretend to prayer or religion under any form. But it pleased God to crown Mr. Darracott's preaching here with such efficacy, that after a time, the traveller heard of an evening the sound of prayer and praise in almost every house. The place lost its former name, and is now called *Roe* or *Row-Green.*' pp. 45, 46.

This fact speaks volumes. What, it is natural to ask, were the leading topics of those ministrations, which, by their adaptation to the moral state of man, and their efficacious impression on the heart, were thus signally proved to be "the wisdom of God, and the power of God unto salvation? By what mode of preaching were these mighty effects produced? By that which exalts the dignity of the creature, and debases the Saviour? which rejects the mysteries of revelation, and makes human reason the standard and the test of truth? which relaxes the tone of moral obligation in proportion as it depreciates the pure and humbling doctrines of the cross? Alas! when does the system of instruction founded on such principles, become the instrument of moral conversion---change the heart---purify the passions---and regulate the conduct of those who were once "serving divers lusts and pleasures, living in malice and envy, hateful and hating one another?" The doctrines insisted on by Mr. Darracott, and enforced by direct and fervent application to the consciences of his hearers, were those of human depravity---redemption by the sacrifice of Jesus Christ, and regeneration by the influence of the Holy Spirit. And yet how many in the present day affect to treat these truths with contempt and derision? And how many faithful preachers are there now loaded with obloquy and reproach, for earnestly proclaiming them, who

can appeal to facts as decisive and convincing as any which the biographer of Darracott has here recorded.

Were we not persuaded that the volume which Mr. Bennett has presented to the world, would obtain, as it deserves, an extensive circulation, we should not content ourselves with an imperfect abstract of the former part of his life, but should willingly accompany the afflicted sufferer to the chamber of sickness, and see "in what peace a Christian could die?" We should also gladly transcribe many excellent passages from the correspondence of Mr. Darracott with Dr. Doddridge, Mr. Joseph Williams, the Rev. S. Walker, of Truro, and other eminent contemporaries. The obituary of this devoted saint is so affecting, that we feel reluctant to impair the impression of it, by any abridged statement. It is one of the most interesting records of holy heavenly triumph in the prospect of dissolution, that ever came under our notice. It exhibits not only the composure but the ecstacy of faith---a setting sun in brilliant and unclouded glory. Not long before his death "he composed a meditation which he enclosed in a letter to a friend in London." "It breathes," says Mr. B., "the language of an exalted Christian on the borders of Paradise." We can insert only a part of this seraphical anticipation of Heaven---this rapturous effusion of devotional eloquence---of "joy unspeakable and full of glory."

"Is this" exclaims the dying saint—"the voice of my dear Lord? Surely I come quickly? Amen says my willing, joyful soul, even so come Lord Jesus! Come, for I long to have done with this poor low life; to have done with its burthens, its sorrows, and its snares. Come, for I grow weary of this painful distance and long to be at home; long to be with thee, where thou art, that I may behold thy glory. Come then blessed Jesus, as soon as thou pleasest, and burst asunder these bonds of clay, that hold me from thee—Death is no more my dread, but rather the object of my desire. I welcome the stroke which will prove so friendly to me; which will knock off my fetters, throw open my prison doors, and set my soul at liberty; which will free me (transporting thought!) from all those remainders of indwelling sin, under which have long groaned in this tabernacle, and with which I have been maintaining a constant and a painful conflict. This world has now no more charms to attract my heart, or make me wish a moment's longer stay. I have no engagements to delay my farewell. Nothing to detain me now. My soul is on the wing. Joyfully do I quit mortality, and here cheerfully take my leave of all I ever held dear below.—Farewell my dear Christian friends; I have taken sweet counsel with you in the way; but I leave you for sweeter, better converse above. You will soon follow me, and then our delightful communion shall be uninterrupted as well as perfect, and our society be broken up no more for ever. Farewell, in particular my dearest.—How has our friendship ripened almost to the maturity of heaven—nor shall the sweet

union be dissolved by death.—What though we meet no more at W——, we shall embrace one another in heaven, never to part more. Till then adieu! and know I leave you with the warmest wishes of all felicity to attend you, and the most grateful overflowings of heart for all the kindest tokens of the most endearing friendship. Farewell, thou my dearest wife! my most affectionate delightful companion in heaven's road, whom God in the greatest mercy gave me, and has thus to the end of my race graciously continued to me! For all thy care, thy love, thy prayers, I bless my God, and thank thee in these departing moments. But dear as thou art—and dearest of all that is mortal, I hold thee—I now find it easy to part from thee, to go to that Jesus, thine and mine, who is infinitely more dear to me. With him, I cheerfully leave thee, nor doubt his care for thee, who has loved thee and given himself for thee—Farewell, my dear children, I leave you; but God has bound himself to take care of you. Only choose him for your own God, who has been your Father's God, and then though I leave you, exposed in the waves of a dangerous and wicked world, Providence, eternal and almighty Providence has undertaken to pilot and preserve you.——And now farewell praying and preaching! my most delightful work! Farewell ye sabbaths and sacraments, and all divine ordinances. I have now done with you all. As the manna and the rock in the wilderness, you have supplied me with sweet refreshment by the way; and now I am leaving you; I bless my God for all the comfort and edification I have received by your means, as the channel appointed for divine communications. But now I have no more need of you. I am going to the God of ordinances—to that fountain of living waters, which has filled these pools below—and instead of sipping at the streams, I shall now be for ever satisfied from the fountain head." p. 100—102.

The concluding chapter contains an admirable delineation of the character of Darracott, and an impressive statement of the instructions suggested by the preceding narrative. It is highly creditable to the taste and piety of the writer. Indeed every part of the volume abounds in useful and judicious observations. Though there is occasionally a slight approximation to quaintness in the style and thoughts of Mr. Bennett, we have been highly gratified with the good sense and fervent piety which they generally display. We meet with no morbid affectation of sentiment---no misplaced attempts at finery,---no pathetic nonsense in his descriptions of character or of incidents: but a plain and interesting relation of a "good and faithful servant" of Jesus Christ. Ministers and churches are much indebted to Mr. Bennett for his valuable and (what deserves no small commendation in this age of large type, and margins) his *cheap* addition to our stores of evangelical biography. There is one advantage to be derived from the memoir of Darracott which we cannot better state than in

the language of Mr. Bennett, and with which we shall close our notice of his production.

'The success of Mr. D. furnishes the more useful lesson in consequence of his being below the first class in point of talent. Men of transcendant abilities excite that admiration which paralyses rather than stimulates. Our self love excuses the barrenness of our lives by the plea of incapacity. Here we are taught, that not singular abilities, but unusual ardour produced the extraordinary lives of Luther, Whitfield and Darracott, while hundreds whose native powers were superior have lived useless and died unmissed. The learned trifling of many has added nothing to the treasures of literature, but the plain sense and flaming piety of Darracott won multitudes to the society of the just. Perhaps the greater part of those who will shine in heaven with distinguished lustre, as having turned many to righteousness, will be found to be men, not of transcendant power, but of ordinary capacities improved to the utmost by holy zeal.' p. 135.

Of Mr. Darracott's "scripture-marks" annexed to this memoir, we have only to say, that we think the text greatly improved, its meaning explained, and its comparatively trivial errors detected, by the commentary.

Art. XII. *The Beauties of Christianity;* by F. A. De Chateaubriand, Author of Travels in Greece and Palestine, Atala, &c. Translated from the French by Frederic Shoberl. With a Preface and Notes, by the Rev. Henry Kett, B. D. &c. 8vo. 3 vols. pp. 970. Price 1l. 11s. 6d. Colburn. 1813.

(Continued from page 55.)

THE primitive constitution and the fall of man, are once more resumed in an ingenious, fanciful, and considerably eloquent chapter, which somewhat strangely assigns as a *new* proof of the degeneracy of our nature, that want of harmony, that destruction of equilibrium, so apparent among the faculties combined in the constitution of man, while the other agents in nature, both the merely material and the sentient, as he observes, display a conformity in the elements of which they are constituted, and an adaptation to their ends. His illustration of the palpable fact of the discord in the nature of man, is made up of true, questionable, and erroneous notions, all asserted, as a short paragraph may shew, in an equal tone of confidence.

'There is a perpetual collision between his understanding and his desires, between his reason and his heart. When he attains the highest degree of civilization, he is on the lowest step of the moral scale; if free, he is barbarous; if he polishes his manners, he forges chains for himself. Does he excel in the sciences? his imagination expires. Does he become a poet? he loses the faculty of profound thought. His heart gains at the expense of his head, and his head at

the expense of his heart. He is impoverished in ideas in proportion as he grows rich in feelings; his feelings become more confined in proportion as his ideas are enlarged. Strength renders him austere and cruel; weakness adorns him with graces. A virtue invariably brings him a vice along with it; and a vice, when it leaves him, as invariably deprives him of a virtue.'

Whoever believes the last part of this statement, will have to consider, when meditating the expulsion of any particular vice of his nature, whether he may not be about as good a man while retaining the vice, balanced and partly neutralized by its twin and inseparable virtue, as he would after the expulsion of them both together. And if he judges that he may be even nearly as good, he will hardly comprehend why he should undergo the painful toil of fighting the vice out of him; for a fearful operation it will be, even notwithstanding the aid that might be received towards promoting its exit, from the attraction of its kindred and conjunct virtue, which will always have a strong tendency to go off. So favourite a locality does any vice find in the human mind, so powerfully does it cling or radicate there, that it would not consent to quit, even to gratify the principle of evil and the spirit of evil by taking away a virtue. It will scorn the example of Castor and Pollux, who enjoyed an equal alternation of ascendency; it will be like Timour, nominally recognizing, in the earlier stage of his career, an associated and even superior potentate, but at the same time ranking and commanding him among his vassals; it will be the giant, with the easy carelessness of conscious power giving orders to the sulky, perhaps, and wayward, but finally obedient dwarf.

The author attempts, in sufficiently eloquent phrases, but to fail, something in the way of explaining *how* the desire of forbidden knowledge in the original man, broke up the harmony, the order, the equilibrium of the human nature. But he may be allowed to describe truly, and poetically, the consequent state of that nature:

'He is manifestly in a state of being which some accident has overthrown: he is a palace that has crumbled to pieces, and been rebuilt with its ruins, where you behold grand proportions and mean patches; magnificent colonades which lead to nothing; lofty porticos and low ceilings; strong lights and deep shades; in a word confusion and disorder pervading every quarter, and especially the sanctuary.'

Our author takes a compass too wide for the most advantageous execution of what should appear to be the main design of his work, and too wide for the measure of his attainments. In undertaking to display the 'Genius of Christianity,' it surely was not necessary for him to place himself in a field of controversy thrown open on all sides, and to send challenges off

combat so far abroad as to all the malignants against the system of Moses, who have brought the means of offence from antiquarian, geological, or astronomical topics. And certainly he has been far too much the wanderer, the romancer, and the poet, to have possessed himself of all the knowledge requisite for demolishing these aggressors, if such a work as this had been the proper place for such an execution. He might have seen that it would be of little available service toward verifying the Mosaic records, as to the distance and the dates of the creation and the primitive events of the world, to enumerate all the arbitrary, capricious, and deceptive modes of computing time, which, as he justly says, 'are sufficient to make history a frightful chaos.' Such an exhibition ought, indeed, to have some quelling effect on the impudence of such men as have made no difficulty of proclaiming the infallibility of an Egyptian, or Indian, or Chinese chronology, or indeed any other chronology, provided it would only contradict that of the Bible: but this vast jumble of uncertainties and impositions cannot prove the *necessary* rectitude of the one most ancient and simple account of ages.---He remarks on the changes in the length of the Egyptian year, on the deceptive enumeration of names in their dynasties, and on the changes by which one name shall obtain to be reckoned several times over. He then exclaims,

'What necessity is there, after all, to lay so much stress on orthographical disputes, when we need but open the volumes of history to convince ourselves of the modern origin of men? In vain you may form conspiracies against truth, by inventing ages that never existed out of your own imagination; in vain you may conjure up death to borrow his shades; all this will not make mankind any other than the creatures of yesterday. The names of the inventors of the arts are as familiar to us as those of a brother or a grandfather. Tubal-Cain taught men the uses of iron; Noah or Bacchus planted the vine; Cain or Triptolemus fashioned the plough. History, medicine, geometry, the fine arts, and laws are not of higher antiquity, and we are indebted for them to Herodotus, Hippocrates, Thales, Homer, Dædalus, and Minos.'

In descanting on the ruins in which we retain the melancholy vestiges of ancient states, he seems as if he would jeer the infidels for not having been prompt enough to turn to the account of their cause the 'extraordinary monuments found within these few years in North America, on the banks of the Muskingum, the Miami, the Wabash, the Ohio, and in particular of the Scioto, where they occupy a space of upwards of twenty leagues in length; and consist of ramparts of earth, with ditches, glacis, moons, half moons, and prodigious cones, which serve for sepulchres. Inquiries have been made, but without success, what people could have left these remains.'

'Fortunate at least,' he says, 'is that nation which has not left behind a name in history, and whose possessions have devolved to no other heirs than the deer of the forest, and the birds of the air! None will repair to these wilds to deny the Creator, and with a balance in his hand to weigh the dust of the dead in order to prove the eternal duration of mankind.'

The finest part of the chapter on the objections against the Bible derived from astronomy, consists of a very poetical and beautiful description and celebration of the pastoral lives of men in the patriarchal ages, when observations began to be made on the economy of the heavenly bodies. This is followed by reflections on the progress of science, and by brief and not very conclusive answers to one or two presumptions against the biblical records drawn from the stars. Soon afterwards, our author's poetical imagination rises and floats sublimely on the deluge; and then expatiates with luxurious felicity on the idea that the scenery of the world was created to appear, even at the first moment, a mixture of older and younger productions in both the vegetable and animal kingdoms.

The next portion of the work is the Demonstration of the existence of God by the wonders of nature, which was separately translated and published some years since, and which we briefly noticed at the time. For the purpose of strict proof, the value of this essay is certainly small. This will appear in a peculiarly striking manner on a comparison with any part of Paley's Natural Theology, to which, happily, the student may be referred for the exercise and conviction of his understanding, at the end, or in the intervals, of the indulgence of his fancy and sensibility among the sentimental and poetic luxuries of the romantic Frenchman. It must be confessed that in this part of his work, pre-eminently, he abounds with enchantments; and as the elements of which they are formed are the beauty and sublimity of nature, they charm into a perfect willingness to be carried away, in the triumph of his art, the same mind that resists, with invincible disgust, when he attempts the captivation by means of the Popish superstitions, presented in images and tones of pensiveness or solemnity. There are, nevertheless, a number of passages so extravagant in fancy and language as to cool the mind from poetry into the recollections of plain judgement. This is sometimes done, very effectually, by his *creating* more wonders than really exist in nature, however profusely all her regions abound in them. If his musing prolific imagination falls on some ingenious fancy, this fancy shall quickly become a fact or a principle in nature, and is to be developed and illustrated in the mingled terms of philosophy and sentiment. If an instance were demanded, we should be tempted to select the passage (V. I. p. 135.) in which he represents it, and assumes

the merit of originality for representing it, as a marvellous thing that the sun should be at one and the same time rising, setting, and in his zenith, that is to say, as seen by the inhabitants of the different parts of the globe.

'Those who have admitted the beauty of Nature as a proof of a supreme Intelligence, ought to have pointed out one thing which greatly enlarges the sphere of wonders: it is this; motion and rest, darkness and light, the seasons, the revolutions of the heavenly bodies, which give variety to the decorations of the world, are successive only in appearance, and permanent in reality. The scene that fades upon our view is painted in brilliant colours for another people; it is not the spectacle that is changed but the spectator. Thus God has combined in his work absolute duration and progressive duration: the first is placed in time, the second in space.

'Here time appears to us in a new point of view; the smallest of its fractions becomes a complete whole, which comprehends all things, and in which all things are modified, from the death of an insect to the birth of a world; each minute is in itself a little eternity. Combine then, at the same moment, in imagination, the most beautiful incidents of nature; represent to yourself at once all the hours of the day, and all the seasons of the year, a spring morning and an autumnal evening, a night studded with stars and a night overcast with clouds, meadows enamelled with flowers, forests stripped by the frosts, and fields glowing with golden harvests; you will then have a just idea of the prospect of the universe. Is it not wonderful that, while you are admiring the sun sinking beneath the western waves, another person should perceive him rising from the regions of Aurora? By what inconceivable magic is this ancient luminary, which retires to rest weary and glowing in the evening, the same youthful orb that awakes, bathed in dew, and rises from behind the grey curtains of the dawn? Every moment of the day the sun is rising, glowing at his zenith, and setting on the world; or rather, our senses deceive us, and there is no real sun-rise, noon, or sun-set. The whole is reduced to a fixed point, from which the orb of day emits, at one and the same time, three lights from one single substance. This triple splendour is perhaps the most beautiful incident in nature; for while it affords an idea of the perpetual magnificence and omnipresence of God, it exhibits a most striking image of his glorious Trinity.'

The immortality of the soul is argued from its insatiable desire of happiness, from conscience and remorse, and from the absolute necessity of the belief in order to have any sure basis for morality; and the answer to objections is rather loosely composed of a mixture of metaphysic, natural philosophy, and sentiment. No small extravagance of this last is combined with the brilliance of our author's rich imagination, to illustrate the danger and inutility of atheism. It is somewhat mortifying to see, when he aspires into the poetry of a serious subject, how little he holds himself accountable with regard to the sober rea-

son of it. The most inappropriate facts and fancies shall come in gravely to hold a place among legitimate proofs and illustrations, if they have any trivial point of analogy with the principle asserted, however unavailing or impertinent to it they may substantially be. For instance, in the enforcement of the topic in question, it may be a very good sort of argument to say that the heroism that braves death would be an absurd thing if disconnected from the belief in a God and a future state: and when he comes to historical examples illustrative of the congruity and dignity of the combination of heroic and religious sentiment, it might be proper enough to name Epaminondas and Xenophon, Fabius and Brutus: but as if anxious to preclude, by the proof cumulative, all possibility of a future question about his accuracy and discrimination, he adds, 'Alexander, the everlasting model of conquerors, gave himself out to be the son of Jupiter, Cæsar pretended to be of celestial descent, and Augustus reigned only in the name of the gods!' What a glorious thing is religion, since it is dignified enough to harmonize with the passions of these matchless saints! How can we ever be grateful enough to religion, for having aided to present such models of excellence! Let us cling fast to religion, lest this miserable world should be doomed to receive no more such benefactors!

Through every part of the book, the remaining and larger portion of which we must be content to notice in the most brief and cursory manner, a similar debility or dereliction of judgment continually recurs, interfering, grievously, with the complacency with which we regard the author's unquestionable good intention, and diminishing, almost destroying, the value of his most enchanting pictures, and giving too often a cast of alternate childishness and wild extravagance to a sensibility which, if united to a sound strong reason, would have displayed all that is either attractive or noble in tenderness and enthusiasm. It is this grand defect that makes him less persuasive than he is pathetic, that deprives his magnificence of basis and proportion, that makes the originality which he possesses in a very considerable degree, appear fantastic, and which often awakes in the reader a certain perception of inanity in an eloquence which really partakes a good deal of the sublime.

The next general division is intitled the 'Poetic of Christianity,' and begins with a general survey of Christian epic poets, who are of course to be compared with the pagan literary 'immortals' of the first class. The author is not long on this ground before he comes, very properly, to the Paradise Lost, of which he makes a rapid analysis. Here the English reader will be gratified to see him beguiled for a while out of his strong patriotic partialities, and liberally and emphatically extolling, almost without reserve, a work which he evidently regards as

the grandest emanation of poetical genius in modern ages. He passes in haste over the works of Camoens, Klopstock and Gessner, to the Henriade of Voltaire, with which, however, he is very little pleased, excepting those passages here and there which shew what Voltaire might have done had he been a Christian, and which are fatally contrasted with the much larger portions which have the coldness and artificial character appropriate to his wretched system. A conversion in our author's school of Christianity, however, would still have left that great and depraved genius in a very doubtful way for the dignity of Christian poetry, if a riddance of credulity and superstition be of any importance in the case.

'He might have found,' says he, 'among our saints powers as great as those of the goddesses of old. and names as sweet as those of the graces. What a pity that he did not choose to make mention of those shepherdesses transformed, for their virtues, into beneficent divinities; of those Genevieves who in the mansions of bliss protect the empire of Clovis and Charlemagne! It must be, in our opinion, a sight not wholly destitute of charms, for the muses to behold the most intelligent and the most valiant of nations, consecrated by religion to the daughter of simplicity and peace.'

He then goes on to compare, at great length, the natural and social characters, the husband and wife, the father, the mother, the son, the daughter, the priest, and the soldier, as displayed in some of the finest scenes of the great pagan poets, with some of the most interesting exhibitions of them in the poets who have had the advantage of the Christian religion. This is done with a great deal of taste and poetical feeling, and a number of just and refined critical observations. Indeed a material portion of the section is written purely in the exercise of criticism, and the indulgence of poetical sentiment, with a partial forgetfulness therefore of the specific purpose of illustrating the super-excellence of Christianity. And we might long since have made the general remark, applicable to the whole book, that though it is, on the whole, made substantially to subserve this purpose, so far as the author's confused and Popish notions of that religion would permit, yet he eagerly seizes, at every step of his progress, every occasion for splendid or pathetic amplification; and in this amplification he will luxuriate for the mere delight of it, and with such forms of thought as may have little relation, and may contribute but little assistance, to the main object, though appropriate, perhaps, and even beautiful as forms or colours of the detached independent pictures which he thus suspends his leading operation in order to create.—He could not touch such a topic as the character of a Christian soldier without being instantly carried back to the age of chivalry, becoming minstrel to the knights, travelling with the crusaders to 'So-

lyma,' and kindling into extasy in the camp of Godfrey. He had evidently the greatest difficulty to force himself away from those heroes and their romantic achievements, to prosecute, with such different weapons and so much less magnificence, the warfare against the infidels of Paris.

We might as well have observed any where else as here, that it is a besetting sin of our author to convert truth into falshood by excess. He has no notion of discrimination, restriction, and degrees, in the affirmative illustration of a principle, or a proposition of fact. What is true at all, in any sense and degree, is forthwith true absolutely without limitation or condition. For instance, it is an unquestionable fact that Christianity has had the effect, in modern Europe, of mitigating the ferocious character of war; but, to hear our author, it might be supposed that this terrible demon had been very nearly converted at once into a gentleman and a saint; that the fighting of Christian soldiers, that is to say, their earnest endeavour to inflict wounds and death, was become a generous indulgence of all the most magnanimous sentiments.—In the knights of chivalry, concerning whom he might have recollected the combined testimony of history and romance, that no small share of both the licentious and the barbarous qualities mingled with their virtues, while those virtues themselves were partly of a fantastic and very dubious character,—he finds and celebrates a splendid model of Christian excellence.

He has a wonderful versatility of taste. His imagination equally takes fire at characters and scenes of soft domestic tenderness, at the austerity of the anchorites of the desert, and at the splendid turbulence of chivalry. If he has any preference among them, it is for the solitary ascetics. He repeats, without end, his references to this form of life and character, and always in the tone of animated complacency. He is so enchanted, and we think we may fairly say befooled, by any thing that combines an appearance of religion with a bold singularity, that he is desirous of making a fine picture of even the wretched superstitions of the monastery of La Trappe. Indeed the picturesque of almost *every* kind is irresistible with him; insomuch that when he has to display the pageantries of even a heathen ritual, he seems to go into the business with a kind of interest which we do not exactly understand how he finds compatible with the abhorrence which a Christian should feel. Their erroneous and pernicious character seems often to strike with less force on his imagination than their beauty, or magnificence, or solemnity, or wildness. In short he is a poet---always a poet---with an indistinct and superstitious kind of Christianity, which he loves, indeed sincerely, but loves quite as much for what is superstitious in it as for what is true. Thus imperfectly disciplined and

guarded on the one hand, and thus excessively susceptible on the other, it may well be believed he is not a man to be led, or to lead, with certain impunity, among temples, and sacred groves, and mysteries, and sacrificial pomps, and heroic games, and festivals of the Muses. Of course, all that is imposing in the ceremonial of Popery, as having, in his view, the full sanction of Christianity, and even constituting a part of it, will be brought into exhibition with all the delight of poetry elated by the superstitious piety that will deem it impossible to work the consecrated machinery to excess. Accordingly, there are wonderful doings in the third volume, a part of which descants on the ritual institutions of Christianity. The reader's imagination will be excited to its most ambitious guesses at what our genius can do with less vulgar things, when it is seen in what style he can perform so humble a ceremony as that of ringing bells, the introductory call to so many more commanding solemnities.

'As we are about to enter the temple, let us first speak of the bells which summon us thither. To us it seems not a little surprising that a method should have been found by a single stroke of a hammer, to excite the same sentiment at one and the same instant in thousands of hearts, and to make the winds and clouds the bearers of the thoughts of men. Is silence more poetic than this breeze fraught with the sound of the bell and rendered tremblingly alive amid the unbounded expanse? Considered merely as harmony, the bell possesses a beauty of the highest kind, that which by artists is styled *the grand.*'—'With what transport would Pythagoras, who listened to the hammer of the smith, have hearkened to the sound of our bells on any solemn or joyful occasion! The soul may be moved by the tones of a lyre, but it will not be rapt into enthusiasm, as when roused by the thunders of the combat, or when a powerful peal proclaims in the region of the clouds the triumphs of the God of battles. This, however, is not the most remarkable character of the sound of bells; this sound has a thousand secret relations with man. How oft amid the profound tranquillity of night has the heavy tolling of the death-bell, like the slow pulsations of an expiring heart, startled the adulteress in her guilt! How often has it caught the ear of the atheist, who in his impious vigils had the presumption to write that there is no God! The pen drops from his fingers; he counts with consternation the strokes of death, which seems to say to him, *And is there then indeed no God?* O how such sounds must disturb the slumbers of a Robespierre! Extraordinary religion, which by the mere percussion of the magic metal can change pleasures into torments, appal the atheist, and wrest the dagger from the hand of the assassin!'

'But more pleasing sentiments also attached us to the sound of bells. When, about the time for cutting the corn, the tinkling of the little bells of our hamlets was heard intermingled with the sprightly strains of the lark, you would have thought that the angel of harvest was proclaiming the story of Sephora or of Naomi. And had not the

bell tolled by spectres in the ancient chapel of the forest: and that which religious fears set in motion in our fields to keep off the lightning; and that which was rung at night in certain sea-ports, to direct the pilot in his passage among the rocks; in a word, had not all these murmurs their enchantments and their wonders? On our festivals, the lively peals of our bells seemed to heighten the public joy, and to express it on a scale of immense sounds: in great calamities, on the contrary, their voice became truly awful. The hair yet stands erect at the remembrance of those days of murder and conflagration, all vibrating with the dismal noise of tocsins Who has forgotten those yells, those piercing shrieks succeeded by intervals of sudden silence, during which was now and then heard the discharge of a musket, some doleful and solitary voice, and, above all, the heavy tolling of the alarm bell, or the clock that calmly struck the hour which had just expired?'

Our deficiency in the art of despatch has left us no space for noticing many of the subjects of the work. There are ample sections on the Passions, as delineated by Pagan and by Christian poets, on the Marvellous, on the Fine Arts, Philosophy, History, and Eloquence, on Tombs, on Missions, Military Orders, and the Services rendered to mankind by the Clergy.—We think that, even if we had any room to proceed, we might as well conclude here. It is probable the interest justly excited by our author's Travels will have secured a considerable number of readers for the present performance. Its place is among the higher order of works of amusement. For valuable instruction we think it cannot on the whole be recommended; though there are scattered here and there a considerable number of important and some original and profound reflections. It does not discuss, with a steady and pertinacious view to an intellectual decision, any of the multitude of questions and topics within the wide extent it is made to comprehend. Sometimes on one hand and sometimes on another, a gleam of pure and almost celestial light falls on some single object for a moment. But taking the whole compass of the intellectual scene, under the character of a system of Christian philosophy, it is to the last degree wild and crude and indistinct. The fopperies of Popery, the dogmas of Platonism, the ardours of all sorts of romantic passions, the dictates of connoisseurship, and twenty kinds of things beside, are blended in one fine fantastic confusion with some of the genuine sublimities of Christianity.---In point of poetical description, the work is, we need not repeat, of the first rank.

Art. XIII. *A Charge delivered to the Clergy of the Diocese of Lincoln*, at the triennial visitation of that diocese in May, June, and July 1812. By George Tomline, D.D. F.R.S. Lord Bishop of Lincoln 4to. pp. 35. Rivingtons.

Art. XIV. *Answer to the Charge delivered by the Lord Bishop of Lincoln to the Clergy of that Diocese, at the triennial visitation in the year* 1812. By the Rev. John Chetwode Eustace. 4to. pp. 50. Mawman. 1813.

Art. XV. *Catholic Emancipation*, the substance of a Speech intended to have been delivered at a meeting convened at Guildhall, in the city of Bristol, for the purpose of taking into consideration the expediency of presenting a petition to Parliament against the claims of the Roman Catholics. By William Thorp. 8vo. pp. 32. Hatchard. 1813.

Art. XVI. *Catholic Emancipation*, an enquiry into the principles and views of the different parties who urge and support the claims of the Roman Catholics at the present juncture. By William Thorp, of Bristol. 8vo. pp. 72. Hatchard. 1813.

Art. XVII. *A Protestant Layman's Letter*, in reply to the Rev. Mr. Thorp's Speech against the Catholic Emancipation. pp. 20. Hamilton. 1813.

OF all changes which affect large bodies of men, those are invariably the slowest which relate to general truths. The sentiment of a nation is expressed loudly and at once on measures and opinions which have an aspect on its temporary interests; but to fix its attention on those fundamental principles in which the lesser modes of policy are comprehended, requires much time, and is accomplished by many struggles. In regard to these, men are in general contented to take the world just as they find it; and are sure to meet every proposal of improvement with certain standard observations on the solidity of experience and the hazard of innovation.

In proportion, however, to the difficulties and impediments which obstruct the progress of salutary opinions, does it become those who are anxious for their final triumph to exercise unwearied perseverance in bringing them frequently into public notice, in exposing mistakes and misrepresentations, obviating real or imaginary objections, and enforcing reasonings which, though in themselves unanswerable, may have hitherto failed of their effect. The strongest and most inveterate prejudices may be expected to yield to repeated attacks; and arguments rejected with scorn while the mind was heated by passion, have been found to work conviction if presented in moments of tranquility. Such expectations seem to be encouraged even by the subject of the present pamphlets. For though it is to be regretted that, in the course of its discussion, many passions have

been roused hostile to the interests of truth; and though it must be confessed both parties have discovered an indecent spirit of exaggeration, invective, and crimination; yet we hold it to be quite clear, that great advances have been made in removing honest scruples, in diffusing tolerant maxims, and in convincing the reflecting of all parties that the advantages of a good government are best recured by giving all sects an interest in their preservation. Not to lose the ground that has been gained, it is necessary to persevere until success be complete.

If it were possible for those who oppose innovations favourable to the improvement and happiness of mankind, to abstain from arguments and objections that have been thoroughly refuted, we should have been spared the trouble of examining the present assortment of pamphlets against the Catholics. They absolutely contain nothing which has not been proposed and solved times without number. If therefore we are obliged to repeat what has been repeated, the fault is not ours.

It is very remarkable that the most violent adversaries of further concessions to the Catholics, set out with loud professions in favour, not of a limited but of a full and perfect toleration. This is an encouraging circumstance. Formerly, the great advocates of tolerant maxims were content to propose them with many exceptions and limitations. Now, those who plead for restraint discover a sort of horror at the least infringement of the most ample toleration. The Bishop of Lincoln, Mr. Thorp, and, indeed, the great body of the anti-catholics protest that no men are more atttached to tolerant principles than themselves, or more anxious that the Catholics may enjoy the most perfect religious toleration, while in the very act of declaiming against all mitigation of the present disabling statutes. From this paradoxical inconsistent conduct, it is evident that these persons labour under some radical misapprehensions upon the subject. 'Toleration,' says Paley, 'is of two kinds,---the allowing to 'dissenters the unmolested profession and exercise of their reli-'gion, but with exclusion from offices of trust and emolument, 'which is *partial* toleration; and the admitting them without 'distinction, to the civil privileges and capacities of other citi-'zens, which is a *complete* toleration*.' In confounding, as they generally do, a *partial* and *complete* toleration, the advocates of restriction cannot be acquitted of unfairness and disingenuity. To them indeed this confusion is of too much advantage to be easily foregone. By this means they avoid the odium of intolerance, and represent the Catholics as extremely unreasonable in not resting satisfied with what they already enjoy. If

* Moral and Political Phil. Vol. II. p. 334.

the anti-catholics plainly avowed it as their opinion, that *complete* toleration should not be granted to Catholics, their conduct would at least be manly and ingenuous. But to panegyrize themselves as liberal, while they plead for restriction; to pretend that the Catholics are in possession of complete toleration while they labour under so many disabilites; is mean in itself, mortifying and insulting to the Catholics, and ridiculous in the eyes of the impartial and discerning.

But though we think it right to expose the inconsistency and unfairness of the anti-catholics in pretending to be friendly to complete toleration, while they are the advocates of restraint and exclusion, we by no means intend to maintain that every man, whatever be his religious opinions, is entitled to complete toleration. Cases have occurred in which restriction was a most wise and justifiable policy. Superstitions now exist which a Christian legislature, if it had the power, ought to suppress. Here we concur with Mr. Thorp. What the 'Protestant Layman' has written to the contrary, we cannot help thinking mere rhetoric and rant. The question, as it seems to us, between the advocates and the opponents of the Catholics, is, whether it be expedient to continue the present restrictions? It lies of course on their opponents to evince the existence of such an expediency; since the restrictions, if something very important cannot be alledged in their favour, ought to be abolished, as well on account of the general principle that every restraint is an evil, as of the particular advantages that the nation would derive from their abolition. The Bishop of Lincoln as well as Mr. Thorp have attempted to make out a sort of necessity for perpetuating the disabling statutes. Their line of argument often coincides; but the former insists chiefly on the safety of the religious, the latter on that of the civil establishment of the empire as turning on the continuance of the restraining laws. To abrogate these laws, they wish it to be believed, would be the overthrow of church and state.

The Bishop of Lincoln is of opinion that 'the Catholic question derives its whole importance from its connexion with the safety of the established church.' p. 27. Before adverting to the arguments or rather asseverations by which his Lordship pretends to make out this connexion, it may be proper to expose a mistake that pervades the whole of his charge. It is supposed that the disabling statutes form the pillars and barriers of the established church, and that if those pillars and barriers were removed, the enemy would break in, and, seizing upon its honours and emoluments, would lay it entirely waste. Happily for the church it rests upon a more solid basis, and is protected by firmer bulwarks than any laws excluding dissentients from honour and authority. The established church reposes

on the convictions, affection, and honest prejudices of the majority of the nation, and it is strengthened by ample privileges, splendid endowments, and a learned and vigilant clergy. The zeal, power, and activity of its members throw around it an impregnable rampart. And we may easily conceive how quickly the prospect of real danger would rouse them to arms, when so much causeless alarm is created by the faint report of that which is imaginary. The true security of the church is entirely independent of disabling statutes, and were they abolished would remain uninjured.

At what period has the church been most secure? Not certainly when those vaunted barriers were kept in full repair. It is since they have fallen to decay that she has been left without molestation to pursue the objects of her institution. If those who were the most deeply concerned in the enactment of the laws which aggrieve the Catholics, were now alive, they would surely deem the panegyrics bestowed on their wisdom and piety not a little ridiculous.

'Protestantism is an essential part of the British constitution.' 'Would popish peers,' inquires, his Lordship, 'or popish members of the House of Commons enact laws for the security of the protestant government?' p. 14. This is his Lordship's great argument. It is however a mere play upon words. It is not Protestantism, generally, but Protestantism in the episcopalian form that is the religion of the British government. If his Lordship is at all correct in his reasoning, does it not follow that the Scotch presbyterians and the English dissenters ought to be expelled the House of Commons; since, by the Bishop's theory, it cannot be expected that they would enact laws for the security of an episcopalian government.

'Were papists invested with power,' continues the Bishop of Lincoln, 'they could not but be solicitous to overthrow an establishment which they believed to be heretical. Would they not repeal the whole Protestant code, and make Popery again the established religion of the country?' pp. 14, 16. To the argument comprised in this extract, and indeed to every thing else, contained in the "charge," a most ample and satisfactory reply will be found in Mr. Eustace's "answer." It will be sufficient for us to remark that the zeal of proselytism is not enflamed by indulgence. If the Catholics are now solicitous to procure the ascendancy of their religion, history warrants the conclusion that their solicitude will relax when they become eligible to offices of honour and profit. When the church no longer obstructs them in the career of ambition, she will no longer excite their hostility. Even if the Catholics, when the disabling statutes are repealed, should retain their present quantum of zeal, what reason is there to think they would suc-

ceed in assailing the established church? Their physical force certainly would not be any greater than it is at this moment. The repeal would not lull the guardians of the church into silence and slumber. The arguments of a Chillingworth, a Barrow, and a Tillotson against the errors and absurdities of the Romish church would lose nothing of their weight or efficacy. The convictions and attachments of all classes of the community would remain the same. To make his Lordship's argument at all plausible, the repeal of the catholic disabilities must have some such effect upon the inhabitants of these kingdoms, as the fable ascribes to those who had the misfortune to look on Medusa's head. If the Catholics now find such mighty difficulties in obtaining the object of petitions which have at least the appearance of reason and justice, and which are urged by the eloquence and authority of the ablest and most enlightened Protestants of the three kingdoms, how is it likely, that, without any more weight or influence---not only forsaken, but opposed, by their present friends and advocates---they would succeed in obtaining objects evidently unreasonable and unjust.

The Bishop of Lincoln is confident that the Catholics would not 'enact laws for the security of the Protestant government.' He appears to have forgotten that the Catholics had no small share in procuring the act of uniformity*, which *he* no doubt ranks among its greatest safeguards.

We may fairly conclude, therefore, that the security of the established church, does not require the continuance of the Catholic disabilities. But it is pretended that the principles of the catholics totally disqualify them for the possession of the advantages common to other subjects of the empire. After enumerating some of these disqualifying principles, Mr. Thorp adds:

'They have manifestly a dangerous political bearing, and threaten the subversion of the existing government; they are hostile to the principles of the British constitution, and incompatible with the faithful discharge of the duties attached to particular offices in this Protestant government; they withhold the pledge, which the community has a right to demand for the constitutional discharge of those duties, and by a natural and necessary result are destructive of civil and religious liberty.' *Speech*, p. 19.

If the catholics hold the principles here attributed to them, so far from being admitted to the full benefits of the constitution, they ought not to be tolerated at all. These noxious principles are, it is asserted, essential to the catholic religion. They form then, by consequence, the topics in the preaching of which the ministers of that religion are protected, and to prepare persons for the diffusion of which, a seminary is supported by the British government. Are men to be protected in the dissemination of

* See Hume's History of England, Vol. VII. p. 375.

doctrines incompatible with good government, and subversive of all the institutions of social life? Can it be believed that the nation supports an institution for the education of anarchists, apostles of disloyalty and sedition? As however, those who oppose the Catholic claims are at the same time most earnest in pleading for a complete toleration of the Catholics, it is difficult to suppose that they have any faith in their own representations. For in pleading for their toleration, they must deem them tolerable—which it is impossible they should do, if such accounts of their principles were correct.

When the penal laws against the Catholics, which are now abrogated, were first enacted, and as long as they continued in force, it was confidently affirmed, that they were unfit to discharge any of the duties belonging to the offices to which they are now admissible. But since the most scandalous and oppressive part of the penal code has been abolished, they have appeared not inferior to any of their fellow subjects in the fidelity and diligence with which they have executed the trusts reposed in them. This is so notorious that Mr. Thorp is somewhat displeased at the mention of it, as arguing an unwillingness in their opponents, to acknowledge the merits of the Catholics. *Speech*, p. 7. For our part we do not see how it is possible to escape the inference, that if the Catholics, to their own credit and the prosperity of the nation, fill stations for which it was formerly believed they were disqualified by their principles, they cannot with any shadow of plausibility be held unfit for other stations requiring no greater degree of loyalty or of attachment to the constitution!

If in any place the principles of the Catholics may be expected to discover themselves it is in Ireland. Were these principles subversive of the government, or incompatible with the duties of social life, the Protestant gentlemen who have been brought up in that country, or have, in official situations, passed considerable time in it, must have observed their pestilent operation. But what is the fact? From those very persons, who are in this case the most competent to form an accurate judgement, have the Catholics received the most unequivocal testimonies to their good conduct, and to their qualifications for all the functions of civilized life. These gentlemen, inferior to none in steady loyalty and enlightened patriotism, are their warmest and ablest advocates, a circumstance utterly irreconcilable with the supposition that they hold principles inimical to the laws and government of the British empire. Some of the functionaries of the government, who have gone into Ireland hostile to the claims of the Catholics, after conversing with and narrowly observing them, have returned, not confirmed in their hostility, but converted

into strenuous advocates for their admission to the full benefits of the constitution.

The manner in which it is attempted to fasten the belief of odious doctrines upon the Catholics is very singular, and gives reason to suspect that the whole is a groundless accusation got up to serve a purpose. "Semper eadem," say the Catholics, "is more emphatically descriptive of our religion than of our jurisprudence." This maxim, which, if it were taken without limitation, would prove that the religion of the Roman Catholics of the present age is exactly the same as that of the primitive Christians, is the basis of all the charges made against them on the ground of their principles. Their opponents consider it as universal, not as general; and instead of endeavouring to ascertain the principles of their religion from the expositions given at present of them, they go back to the distance of centuries. Finding that pernicious principles were in past ages held by Roman Catholics, and received too much countenance even from the heads of the Romish church, they instantly ascribe them to modern Catholics, who are all the while protesting that they abhor and detest them, and affirming that they never made an essential part of their doctrine. Thus by virtue of the above maxim, without any further proof, the Catholics are charged with believing dogmas, which by their books, their declarations, and their oaths, they expressly disavow and reprobate.

There is nothing, however, by which the adversaries of the Catholics have made so strong an impression on the middling classes of society, as by this charge of their holding monstrous and pernicious principles: on which account, though the considerations already adduced seem sufficient to show that it is entirely void of foundation, it may be useful to examine briefly the separate heads of accusation. The odious doctrines, which the Catholics are said to hold, are partly political and partly moral.

The Catholics, it is pretended, are the abettors of arbitrary power, and think themselves bound to submit to a foreign jurisdiction. Upon both these charges the Bishop of Lincoln and Mr. Thorp expatiate at considerable length, and very much to their own satisfastion. As to the first, that the Catholics favour arbitrary power, it may be remarked that this charge is brought against them with a very ill grace, by members of a Protestant Church, which* 'inculcates a blind and 'unlimited passive obedience to the prince, which, on no ac-'count and under no pretence, it is ever lawful for subjects 'in the smallest article to depart from or infringe.' All the

* "Homily against Disobedience and unwilful Rebellion."

republics of the middle ages, and the greater part of those of modern times were founded and maintained by Catholics. Once it was contended that the genius of Presbyterianism was incompatible with submission to a monarchical government. But the conduct of the Scotch for above a century has overturned this theory, which was at least as plausible as the incompatibility of the catholic religion with liberty.

The second political principle, which is said to disqualify the Catholics for offices of trust, is, that they think themselves bound to submit to a foreign jurisdiction. They are the subjects of the Pope, and it is affirmed they cannot be good subjects of the British government. It seems in vain for the Catholics to say that they consider the authority of the Pope to be spiritual not temporal. For the Bishop of Lincoln will have it that the acknowledgement of the Pope's spiritual authority, being opposed to a fundamental law of the ecclesiastical constitution of these kingdoms, 'is alone sufficient to justify the exclusion of Papists from all situations of authority,' while Mr. Thorp and others contend that the acknowledgement of his spiritual, is a virtual acknowledgement of his secular authority. To this scholastic metaphysical reasoning, may be opposed the direct and positive proofs which the Catholics have given of their fidelity and allegiance to the British government. Their loyalty and patriotism have been sealed with blood; and the highest authorities in the empire have borne repeated testimonies to their merits. That to be good subjects it is not necessary to acknowledge a spiritual authority in the sovereign, is put beyond a doubt by the example of the Scotch nation and of the whole body of Protestant dissenters. Now we have the most satisfactory evidence that the Catholics do not consider the Pope as having any temporal authority whatever in these kingdoms. Upon this head the oaths that are taken both by English and Irish catholics are decisive and explicit. To the same purpose may be mentioned the replies of the foreign universities to the questions proposed to them by Mr. Pitt, the class-book of the College of Maynooth, and the resolutions of the Irish Catholic Bishops, by which they determined during the captivity of his Holiness to refuse whatever briefs or bulls might be alledged to come from him.

To refute the charges brought against the Catholics, on the score of their moral principles, is if possible a still easier task. The pernicious doctrines of a moral nature which they are accused of maintaining, are, the impossibility of being saved out of their own communion, the efficacy of absolution, the lawfulness of all means that may promote their religion, particularly of breaking promises made to heretics, and the utility of auricular

confession. Of these articles the first is perfectly innocent, except so far as it is supposed to justify violence in compelling persons to enter into their communion. Besides, however, that this is a mere inference, supported by no solid argument, it ought to be remembered, that the oaths taken by Bishops and Archbishops, by which it was pretended they were bound to prosecute heretics, was, in 1791, explained in a rescript from the Pope and a congregation of cardinals, to signify merely that they were bound to employ all rational means to reconcile heretics to the Catholic church. And that there might not be the least handle for such a charge, the clause was by the same authority omitted altogether in the following year. The second article, the efficacy of absolution, as held by Catholics, will not be found to differ from the doctrine of the Church of England on the same subject. It is expressly and positively inculcated upon Catholics in their youth, that the absolution of the priest will not be ratified in heaven, except the subject of it is possessed of unfeigned repentance. The charge that Catholics are not bound to keep promises made to heretics was treated as a shameless calumny in the replies of the six universities to Mr. Pitt's inquiries. The Pope himself affirmed that the doctrine of keeping no faith with heretics was never taught by the church of Rome. Promises and oaths made to heretics and infidels are asserted to have a binding power upon Catholics from which no dominion on earth can release them. This is expressly laid down in the replies of the six universities, the rescript of the Pope, and in the class-book of the College of Maynooth. As for the Catholic doctrine of auricular confession, it is so much akin to that of the English church, that when the canon, enjoining and explaining it, was read in the House of Commons, by Sir J. C. Hippisley, Mr. Wilberforce interrupted him, by saying it was a canon of the church of Rome---and was quite astonished on discovering his mistake.

We were very much surprised to find that after all Mr. Thorp has written, he does not think the principles of the Catholics incompatible with admission to the same privileges as their fellow subjects enjoy. 'Admitting,' says he, 'that present disabilities are removed, ought not the Catholics to be required upon oath to deny the infallibility of the ancient councils.' *Inq.* p. 68. It seems then that reliance *may* be placed on the oaths of Catholics; and consequently that those oaths by which they express their abhorrence of the noxious principles ascribed to them, ought to satisfy even their antagonists of the injustice of their imputations.

The above considerations may be enforced by the authority of the most eminent persons in our times,---statesmen, philo-

sophers, and divines. As living merit is often questioned, we shall mention only the dead. The opinions of Burke, Pitt, Fox, and Windham, it is well known, were decidedly in favour of removing the catholic disabilities. To these great statesmen mey be added Judge Blackstone, Dr. Johnson, Bishops Horsley and Watson, and Archdeacon Paley. All these most enlightened and patriotic men, no strangers to the character and conduct of the Catholics, perceived nothing in their principles incompatible with the strictest fidelity to the British government, and consequently with the enjoyment of all the privileges common to good subjects. The most timid and fearful may rest satisfied, that, if the dangers, which the alarmists profess to see, had been real, they would not have escaped so much sagacity and penetration.

As the opponents of the Catholics rest their charges on the slightest possible foundation, so they are of all men the most pertinacious in re-iterating them. With them, the catechism of the Catholics, their oaths and declarations, the replies of Universities, and the rescript of the Pope go for nothing. New demands must be satisfied. Mr. Thorp seems to wish for another general council. 'They must cancel,' he says, 'by an authority equal to that by which they were established, or at least by the highest authority of their universal church in council assembled, those decrees of former councils which strike at the foundation of Protestant communities.' *Speech.* p. 28. If another general council must be holden, an event almost impossible, before their opponents throw up the game of accusation, the catholics must despair of ever being admitted to the full privileges of British subjects.

In the beginning of his "Speech," Mr. Thorp professes great anxiety 'to purge the question from all foreign and extraneous matter.' He is for taking it up so abstractedly that he will not allow any mention of 'the virtues by which,' he says, 'individuals of that community (the catholic) are eminently distinguished.' Though this be a very strange proceeding in a case which must be in a great measure determined by considering the vices and virtues of individuals, we should have passed it by in silence, had not Mr. Thorp himself digressed into 'matter' at least equally 'foreign and extraneous.' Before he closes his "speech" he professes it to be easy to divine the various motives by which different men are actuated; in supporting the Catholic claims; and accordingly he lightly touches upon those topics which he has since thought fit to enlarge into an "Inquiry into the principles and views, &c." If our memory does not fail us, an attempt had previously been made to reduce the adversaries of the catholics into classes, and to characterize their

views and principles. From this attempt Mr. Thorp, it is likely, however, took the hint for his Inquiry. Considering the number, the rank, character, and talents of those who advocatet he Catholic claims, an attempt to bring the question into discredit by such means, is to say the least, egregious trifling. But to represent them as 'bending their force against the laws and liberties of England,' is a flight of extravagance, that we should really have judged it impossible for a man of Mr. Thorpe's acknowledged ability to be guilty of. It is not against, but in favour of the liberties of England, that they bend their force. The penal statutes are anomalies in English law, and a contradiction to the spirit of the constitution: and the advocates of the Catholics, far from wishing to violate the genius of liberty, are honestly desirous of abolishing every unnecessary restraint, and bringing all the subjects of the empire to rejoice alike under her genial influence.

Art. XVIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Within a few months will be published, in weekly numbers, price 6d each, intended to form two large volumes in quarto, The Holy Bible, including the Old and New Testaments; and the Apocraphy, according to the authorized version: with Notes, Explanatory and Practical. The Notes will be taken, upon all subjects connected with Doctrine and Discipline, from the most eminent writers of the United Church of England and Ireland; in matters unconnected with those subjects, recourse will occasionally be had to other authorities. The Marginal References will be added, together with appropriate Introductions, Tables, Indexes, Maps, and Plans: the whole intended to form a Family Bible for general use. Arranged under the sanction of the Society for Promoting Christian Knowledge: and dedicated by permission, to the Most Reverend the Lord Archbishop of Canterbury. By George D'Oyly, B. D. and Richard Mant, M. A. His Grace's Domestic Chaplains.

Mr. Frey has issued Proposals for publishing by Subscription, a Hebrew and English Dictionary. Containing I. All the Hebrew and Chaldee words used in the Old Testament arranged in one Alphabet, with the Derivatives referred to their respective Roots, the Pronunciation in English Letters, and the Signification given according to the best authorities. II. The Principal Words in the English Language, with those which correspond to them in Hebrew. By Joseph Samuel C. F. Frey.

In the press a Treatise on Diamonds and precious Stones, including their History, Natural and Commercial; to which will be added, some Account of the best Mode of cutting and Polishing them. By John Mawe, Author of the Mineralogy of Derbyshire, and of Travels through the Diamond and Gold District of Brazil, which no stranger was ever before allowed to visit. none volume, octavo.

Shortly will be published a History of the University of Cambridge, including the Lives of the Founders. By George Dyer, with a series of illustrative Engravings, to correspond with Chalmers's History of Oxford, in octavo and quarto.

Ready for publication. Letters to a Friend; containing Observations on the Poor Laws, so far as they regard Settlements, and establish the modern System of Poor Houses; for the purpose of shewing the pressing and immediate necessity of bringing back these Laws somewhat nearer to the simplicity of their original Provisions, as well for the Relief of the Rates, as for the Comfort and moral Character of the Poor themselves. By Sir Egerton Brydges, K. J. M. P. for Maidstone.

Mr. Barker intends to prepare for the press a Bibliographical Work, containing a complete View of all the best and most valuable Editions of the Classics, together with a complete view of Works on Latin Criticism and antiquities (with numerous additions) taken from a publication of the greatest celebrity, where the student would not expect to find such information, and which he therefore never thinks of consulting.

In the Press. The History of England, from the earliest Periods. By Rapin de Thoyras. Newly translated and corrected; and continued to the present time: with illustrative Annotations, historical, political, and statistical, from private Collections, and from public Records, deposited in the British Museum, the Tower of London, &c. Presenting a luminous Exposition of every Political, Military, and Commercial Event,

relating to the British Empire, and to its Colonial Possessions; a general View of the French Revolution, and its consequent Wars; Accounts of Voyages and Discoveries, and of the Progress of Literature, Science, and the Polite Arts. By Henry Robertson, LL. D.

This work will be comprised in 200 weekly numbers, price Eightpence each, containing two sheets of elegantly printed Letter press, in folio, on a new and bold Type. A superbly engraved Plate will be given generally in every third Number. It will be also published in parts, each part comprising 12 numbers, Price 8s. each.

Dr. Butler has made considerable progress in the fourth volume of his edition of Æschylus, The Doctor is now engaged on the Fragments of his author, and has completed the printing of the Persæ. Dr Butler means to give a new Index to the Poet, in the additional volume that is to contain his own reading of the text, and in the manner of Beck's Index to Euripides. The numbers in this Index will refer to the text of Stanley; and an Index Rerum and an Index Auctorum, both to the Notæ Variorum, and to those of Stanley, will be included in the volume that is now passing through the press.

Dr. Maltby has dispatched a considerable part of his edition of Morell's Greek Thesaurus. It will contain the latest critical discoveries with many corrections and additions in regard to the former work, and the various applications of each word will be added in Latin.

Mr. Kidd is preparing for the press, some Criticisms, Tracts, &c. by the late Professor Porson.

Mr. E. H. Barker intends to publish a Glossarial Index to all the Plays of Æschylus, which will contain copious illustrations of the principal words and phrases, with such examples, as he has either observed himself, in the perusal of the ancient Authors, or remarked in the commentaries on them, or collected from books of miscellaneous criticism. The Quotations will be made in the very words of the Originals, with the most exact reference to the authorities.

Dr. Robert Watt, of Glasgow, has a work in the press on the History, Nature, and Treatment of Chincough, illustrated by a variety of cases and dissections; with an inquiry into the relative mortality of the principal diseases of children, in Glasgow, during the last thirty years.

Dr. Marshall Hall, of the Royal Infirmary, Edingburgh, is preparing a practical work on the Physiognomy and Attitude of Patients, and on the Symptoms, Diagnosis, and Prognosis of Diseases.

Dr. John Moodie, of Bath, has a work nearly ready for publication on the Modern Geography of Asia, in two quarto volumes, with an Atlas.

Mr. Joseph Wood is preparing a fourth volume of the Antiquities of Athens, &c. by Messrs. Stuart and Revett, from drawings made by them at Pona, and in the Greek islands; including some additional sculptures of the Temple of Minerva at Athen, from drawings made by Mr. Pars.

Dr. Herbert Marsh has in the press, a Reply to Dr. Isaac Milner's Strictures.

Miss E. A. Coxe shortly will publish, Liberality and Prejudice, a Tale, in three duodecimo volumes.

Mr. Martin Smart, the late Editor of Blair's Class Book, had prepared for the press a work on a similar plan, adapted exclusively for young ladies, which will appear in a few days under the title of the Female Class Book.

Mr. Meadley, the biographer of Dr. Paley, has in the press, Memoirs of Algernon Sydney, collected from various and scattered sources of information; with an Appendix of curious and important documents.

The Travels of M. Von Klaproth in the Caucasus and Georgia, performed by order of the Russian Government, translated from the German by Mr. Shoberl, are in the press.

A Pictureque Journey to the North Cape, by A. K. Skioldebrand, translated from the French, will shortly appear in an octavo volume.

Northern Antiquities, or, Tracts designed to illustrate the early History, Poetry, and Romance of the Nations of the North of Europe, is printing in a royal quarto volume.

Mr. Luders will shortly give the readers of Shakespeare, a tract on the character of Henry the fifth.

The Index to the Literary History of the Eigteenth Century, which forms the seventh volume, being now complete, will be delivered, without any further charge, to the purchasers of the former volumes; but it is requested that the promissory note which was given with

each set may be returned to the Publishers, free of expence, and that Gentlemen who have been supplied with the work from their own Booksellers, will apply for the Index through the same medium.

During the course of the summer will be published a complete refutation of Mr. D'Oyley's Remarks on Sir W. Drummond's Œdipus Judaicus, by Vindex.

Speedily with be published, in one volume octavo. Select Remains of the late Rev. James Bowden, of Tooting, Surrey: comprising an Annual Review of his Life and Ministry, Family Legacy, Sermons, and Letters. Edited by the Rev. R. Bowden, of Holloway. To whom Subscribers are requested to send their names, or to Mr. Conder, Bucklersbury.

On the 1st of September, will be published, part the 1st, of a new History of England; to be completed in three parts, forming a handsome quarto volume, illustrated by forty copper-plates of Engraved Symbols, designed as an Assistant to the young Student in History. By Mary Ann Rundall, of Percy House, Bath, Author of the Grammar of Sacred History.

Dr. Watts no Socinian: a refutation of Dr. Lardner's Testimony concerning his supposed Manuscripts, as produced in Mr. Belsham's Memoirs of Mr. Lindsey, that Dr. Watts' last Sentiments were completely Unitarian. By Samuel Palmer.

The Rev. Dr. M'Leod, of New York, is preparing for publication in one large elegant octavo volume, price two dollars and fifty cents, in boards, Lectures upon the principle Prophecy of the Revelation. In this work connection of the prophecies of Daniel with the book of Revelation the author proposes to give an outline of the History of the moral world in the order and within the period contemplated in those inspired writings. He will endeavour faithfully to apply the fact to the prediction and make true religion the meridian line to which the several parts of the crowded map are referred.

Art. XIX. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The History and Antiquities of Hinckley, in the county of Leicester; including the Hamlets of Dadlington, Stoke, Wykin, and the Hyde. The second edition, embellished with twenty-two folio plates. To which is added, the History of Witherley, in the same County, and a large extract of the Manduessedum Romanorum; being the History and Antiquities of Manceter, [including the Hamlets of Hartshill, Oldbury, and Atherstone;] and also of the adjacent Parish of Ansley, in the county of Warwick; by the late Benjamin Bartlett, Esq. F. S. A. with additions. Illustrated by seventeen folio plates. By John Nichols, F. S. A. London, Edinburgh, and Perth. Of this Edition no more than fifty copies are printed, folio. Price 2l. 2s.

The History and Antiquities of Hawsted, and Hardwick, in the County of Suffolk. By the Rev. Sir John Cullum, Bart. F. R. S. and F. S. A. The secoud edition, with Corrections by the author, and Notes by his brother, Sir Thomas Gery Cullum, quarto, elegantly printed and embellished with beautiful Portraits of the author, and his ancestor Sir Thomas Cullum; and nine other plates of this edition no more than 230 copies are printed; 200 on royal paper, price 2l. 2s. and 30 on imperial paper, price 4l. 4s.

The third volume of a much-improved edition, by Mr. Gough, of Hutchins's history of Dorsetshire, price 6l. 6s. or on large paper 8l. 8s.

BIOGRAPHY.

Plutarch's Lives. Translated from the original Greek; with notes, Critical and Historical, and a Life of Plutarch. By John Langhorne, D. D. and William Langhorne, A. M. The second edition, with Corrections and Additions, by the Rev. Francis Wrangham, M. A. F. R. S. 6 vol. 8vo. price 3l. 3s. bds.

A Biographical and Critical Dictionary of Painters and Engravers. By Michael Bryan. Part I, 4to. price 15s. sewed.

Memoirs of Sir Joshua Reynolds, Knt.

LL. D. F. R. S. F. S. A. &c. late President of the Royal Academy. By James Northcote, Esq. R. A. Comprising Original Anecdotes of Dr. Johnson, Goldsmith, Burke, Garrick, and many other distinguished Characters. 4to. price 2l. 12s. 6d. bds.

CLASSICAL.

E. Gregorii Nazianzeni Carminibus et Orationibus Excerpta quædam curâ H. S. Boyd, sm. 8vo.

Prælectiones Academicæ Oxonii Habitæ ab Edvardo Coppleston, 8vo. price 15s.

EDUCATION.

The Nature and Objects of Education explained, with Mr. B. H. Smart's Prospectus and Terms, price 1s.

A Hebrew Grammar, in the English Language, together with the whole Book of Psalms. By Joseph Samuel C. F. Frey, Editor of Vander Hoogh's Hebrew Bible. Price 10s. 6d. extra bds.

FINE ARTS.

The third Part, containing two views in the Island of Madeira, and one in the Island of St. Helena, with descriptive Accounts, in English and in French, of a Series of Views of Picturesque and Romantic Scenery. By William Westall, price 10s. 6d. Proofs 15s.

HISTORY.

A Sketch of the History of the East-India Company, from its first Formation to the Passing of the Regulating Act of 1773; with a Summary View of the Changes which have taken Place since that Period in the Internal Administration of British India. By Robert Grant, Esq. Royal 8vo. price 15s. boards.

LAW.

A Practical Treatise of the Law of Marriage, and other family Settlements. By Edward Gibson Atherley, Esq. royal 8vo. 1l. 4s. bds.

A Treatise on the Law of Slander, Libel, Scandalum Magnatum, and False Rumours. By Thomas Starkie, Esq. Barrister at Law, 8vo. price 18s. bds.

An Analytical Digested Index to the Nisi Prius Reports, with Notes and References. By James Manning, Esq. of Lincolns Inn. royal 8vo. price 16s. boards.

The Laws relating to the Clergy, including the latest statutes and judicial decisions relative to Ecclesiastical affairs. By the Rev. D. Williams, 8vo. price 16s. bds.

MEDICAL.

An Essay on the Shoulder Joint Operation: principally deduced from Anatomical Observation. By W. W. Fraser, Surgeon Major to the Garrison of Gibraltar, price 2s.

MISCELLANEOUS.

Literary Quarrels. Being a third volume of Calamities of Authors. By the author of Curiosities of Literature, 8vo.

The Classical Journal, No. XIV. price 6s.

The Pamphleteer, No. II. price 6s. 6d.

The Annual Register, or, a View of the History, Politics, and Literature, for the Year 1812, 8vo. price 16s. bds.

Tales of Real Life.—By Mrs. Opie. In 3 vols. 12mo. 18s bds.

Correspondence of the late Gilbert Wakefield, B. A. with the late Right Hon. Charles James Fox, in the Years 1796—1801, chiefly on Subjects of Classical Literature, 8vo. price 9s. bds.

Margate; or, Sketches amply descriptive of that celebrated Place of Resort, with its environs, and calculated to inculcate in the Mind of Youth a Fondness for the Productions of Nature and Art. By Mrs. Pilkington, 12mo. price 5s. bd.

With Engravings. A description of an Improved Method of Delineating Estates, in which the Advantages of Mathematical Accuracy are combined with the Beauties of Landscape Painting; representing not only the Estate itself, but also the adjacent Country, in Panoramic Perspective. To which are added, Opinions on Landscape Gardening and Rural Ornament. By T. Hornor, 8vo price 7s. 6d. bds.

Critical Observations on Books Ancient and Modern, this Work is published occasionally, and will be completed in about four more Numbers, No. XVI. price 2s. 6d. sewed.

Reflections on Suicide. By Mad. de Stael, Baroness of Holstein. Translated from the French, 12mo. price 5s.

A Letter to the Hon. the East-India Company, in Reply to the Statements of Charles Buller, Esq. M. P. concerning the Idol Jaggernaut. By the Rev. Claud Buchanan, Extracted from the printed Minutes of the House of Commons, 8vo. price 1s.

POETRY.

The Russian Chiefs, an Ode. 4to. price 5s.

A New Translation (in Rhyme) of Ovid's Metamorphoses, with the Latin Text. By Thomas Orger. 1st vol. price 10s.

The Wanderings of Woe. With an appendix interesting to the Clergy. By the Rev. J. Cox, 8vo. price 5s.

The Year, a Poem. By the Rev. J. Bidlake, 8vo. price 10s. 6d.

THEOLOGY.

A Theological Disquisition on the characteristic Excellencies of Christianity; or, an Inquiry into the Superior Assistance it affords, and Motives it contains for the practice of virtue, cultivation of the best affections of the Heart, and preparing the moral Offspring of God for permanent felicity. By T. Cogan, M. D. 8vo. 12s. 6d. bds.

The Genuine Influence of Scripture Principles in Life and Death. A Sermon, preached at Silver Street Chapel, Whitby, on Sunday, March 21, 1813, occasioned by the lamented death of the Rev. Edward Williams, D D. By John Arundell, 8vo. 1s. 6d.

Lent Sermons, or an Inquiry into the nature and design of Christ's Temptation in the Wilderness. 8vo 5s. bds.

An Essay on the Equity Divine Government and the Sovereignty of Divine Grace. By Edward Williams, D.D. 8vo. 12s. bds.

A Sermon preached by order of the Hon Court of Directors of the affairs of the East India Company of England, September 6th, 1807, on the opening of a Monument set up in St. Mary's Church, Fort St. George, to commemorate the the virtues and services of the late Rev. C. F. Swartz. By R. H. Kerr, D.D. Senior Chaplain of Fort St. George. Price 2s. 6d.

Sleep of the Soul, and the resurrection of the Body; bieng an attempt to prove that the resurrection commences at death. 8vo. 1s. 6d By John Platts.

Sermons on the Duties of Children, set forth in the Catechism of the Church of England. By a Lady. 12mo. 2s. 6d. bds.

The Doctrine of New Jerusalem respecting the Lord. Translated from the Latin. Amsterdam, 1763. Royal, price 12s. Demy 6s.

TOPOGRAPHY, VOYAGES, AND TRAVELS.

A New Edition, with several Additions and a map, of a Tour in Teesdale, including Rokeby and its Environs. 18mo, 3s. bds.

A Chronological History of the Voyages and Discoveries in the South-Sea, or Pacific Ocean. The present volume comprises the period from 1620 to 1688. By James Burney, C.R. N. Part 3, 4to. 2l. 2s. bds.

A Journey through Albania, and other Provinces of Turkey in Europe and Asia, to Constantinople. By J. C. Hobhouse. Illustrated by Views of Athens, Constantinople, and various other Plates, Maps, &c. 4to. 1l. 5s. boards.

Travels through Norway and Lapland, in the years 1806-7. By Leopold Van Buch, Member of the Royal Academy of Sciences at Berlin. Translated from the German by John Black, with Notes, and a life of the Author, by Professor Jameson. 4to. bds. Illustrated by maps.

A Topographical Dictionary of Scotland, and of the islands in the British Seas; being a continuation of the Topography of the United Kingdom of Great Britain and Ireland. By Nicholas Carlisle, 2 vol. 4to. 5l. 5s. bds.

TO CORRESPONDENTS.

Articles on Montgomery's World before the Flood, Saumarez's Oration, Steinkopff's Tour, and Berzelius on Animal Chemistry, are unavoidably postponed to our next Number.

THE

ECLECTIC REVIEW,

For SEPTEMBER, 1813.

Art. I. *An Elementary Treatise on the Geometrical and Algebraical Investigation of Maxima and Minima*, being the Substance of a Course of Lectures delivered conformably to the Will of Lady Sadler: To which is added a Selection of Propositions deducible from Euclid's Elements. By D. Creswell, A. M. Fellow of Trinity College, Cambridge. 8vo. pp. iv. 339. Price 10*s*. Deighton, Cambridge. Longman and Co. 1813.

MR. Creswell is a writer of whom we have already had occasion to speak so favourably, that we are happy to meet him once more on mathematical ground. Our approbation of his present performance, however, is by no means unqualified. It would have pleased us better if at least one-third had been omitted: and we think that much more satisfactory reasons ought to have been assigned for publishing it at all, than any that Mr. Creswell has formally adduced. 'It is,' he informs us 'a *part* of the plan of his work, to invite a comparison between Geometry and Algebra,' especially by tracing their respective tendency to produce 'those collateral effects which have been ascribed to the mathematics considered as a discipline of the mind.' He gives the preference very decidedly to the geometrical method, and among his reasons for this preference are the following:

1. 'There exists, in the first place, this manifest distinction between a synthetic and an analytic process, that, in order to comprehend the former, *the whole chain of reasoning must be kept in view*, as it is continued from the beginning of the proposition to the end: whilst, in pursuing the latter method, the attention is fixed only upon each single step, as each of them successively offers itself; and *the conclusion is to be admitted independently of all but the last of them, whenever it is to be arrived at.*'

2. 'Even when the same method is used in both, geometry afford a better exercise for the mental powers than algebra. Pure geo-

metry, is *always* precise and logical; it carries on its demonstrations by the exact comparison of ideas, adhering to the constant use of terms, the meanings of which are always verified by a reference to precise definitions. Its reasonings proceed by means of syllogisms, in which, for the sake of brevity, the minor proposition is suppressed. But even in the demonstration of those theorems in algebra, in which little depends upon the employment of its peculiar symbols, the reasoning *is seldom close and exact.*'

3. 'The absurdities which have been published with a view of explaining the rule for algebraic multiplication; the common method of shewing that the numerator and denominator of a fraction in its lowest terms are measures of the numerator and denominator respectively of every other equal fraction, &c.;—the defects in the demonstration of the binomial theorem; and many more examples might be adduced in support of the assertion made above. Nay, it is *well known that some propositions of the greatest importance in Algebra have never yet received a satisfactory proof:* and although mere metaphysical objections ought not to stop the progress of any science, it is time that these faults were remedied.'

4. 'When a question is proposed in order to be answered algebraically, *the greatest exertion of intellect which is called for*, is usually *the mere translation* of the conditions into a language, the peculiarity of which is, that it is so concise as to exhibit several propositions in a small compass: this having once been effected, and it is seldom difficult to perform, the attention is then withdrawn from the things signified and confined to the signs.'

5. 'Algebra is *doubtless* the more powerful and convenient instrument for use. "Idem omnino mihi (says Euler) cum Newtoni Principia et Hermanni Phoronomia perlustare cœpissem, usu venit, ut quamvis plurium problematum solutiones satis percepisse mihi viderer, tamen parum tantum discrepantia problemata resolvere non potuerim." But the same causes which give analytics their superiority in that respect, prevent them from being so valuable considered as a mental discipline. The great praise, it may be further remarked, which has been bestowed upon mathematics as conducing to strengthen the mind, has proceeded from men, who lived when geometry constituted the principal part of them: and those who have lately denied them this merit, seem to have been biassed in their estimate by a partiality for extended analytics.'

6. 'If the view which has here been taken of this subject be just, it should seem to be no disservice to our established system of education to afford scope for the efforts of our junior students in an easy extension of what they learn from Euclid. It is impossible for them to enter upon a more fertile field than that of geometry, which really seems to admit of the exercise of as much genius and invention as poetry itself: and after having thus strengthened their faculties, they will proceed with better success, to the remaining part of their academical course.'

Now, in our judgement, the view of the matter taken by Mr. Creswell in these passages, is extremely partial and defective.

We agree with Mr. Locke, that there is no study better suited to exercise and strengthen the reasoning powers than that of the mathematical sciences; but our reasons for this preference would by no means lead us to exclude the algebraic mode of investigation. We assign this exalted rank to mathematics, first, because there is no other branch of science which affords such scope to long and, at the same time, accurate trains of reasoning; secondly, because it gives full, and at the same time, safe play, to the two principal mental powers employed in the discovery of truth and the detection of error, namely, the powers of *invention* and of *perceiving relations*; and thirdly, because in mathematics we are less influenced in our reasonings by authority or by prejudice of such kind as would give a false bias to the judgement, than in any other region of human inquiry. But none of these reasons restrict the advantages of mathematics to geometry. There is another reason assigned by Lord Kames; which is this. 'In mathematics the reasoning process is shortened by *the invention of signs* which, by a single dash of the pen, express clearly what would require many words. By that means a very long chain of reasoning is expressed by a few symbols; *a method that contributes greatly to readiness of comprehension.* If in such reasonings *words* were necessary, the mind, *embarrassed with their multiplicity*, would have great difficulty to follow any long chain of reasoning. A line drawn upon paper represents an ideal line, and a few simple characters represent the abstract ideas of number.' But neither does this confine the advantages to geometry. It rather tends to show, contrary to the obvious opinion of Mr. Creswell, but corresponding, we believe, with the experience of most mathematical teachers, that even geometrical demonstrations are much better comprehended by students when they are brought into short compass by the use of symbols, as in Barrow's Euclid, than when they are drawn out in words at length, as in the edition of Dr. Simson. Let us now, however, attend to *some* of the observations of Mr. Creswell: we dare not descant upon them all.

In the first of the paragraphs above cited, the language which we have first printed in Italics seems to imply that, in his estimation, the energies of the mind are best exerted when the memory is most oppressed; but leaving this, we object to the representation of the algebraic process, which says that, 'the conclusion is to be admitted *independently* of every step but the last.' There is often, in the geometric and algebraic methods of obtaining results, so close an analogy, that it is astonishing it should have escaped the notice of Mr. Creswell in the way it seems to have done. Suppose the equation $\frac{bx+ab}{13} = \frac{24b}{13}$ were

proposed in order to determine the unknown quantity x. What would be the process? First, because the members on each side the symbol of equality are equal, and because by a fundamental axiom, when equal quantities are multiplied by the same quantity the results are equal, it follows that when both sides of the equation are multiplied by 13, equality will still subsist between the results, that is, $b\,x + ab = 24b$. Again, because, by another axiom, when equal quantities are divided by the same quantity, the results will be equal, it will follow that if the last step be divided by the quantity b, the result, that is, $x + a = 24$, will still be a proper equation. But, in this last, since the first member evidently exceeds the quantity x by the quantity a, the second necessarily does the same; and hence, by another axiom, if the quantity a be taken away from both members, the results will again be equal, that is, $x = 24 - a$. Now, every one will perceive, that, in this example, the value of x is obtained by the genuine and received rules of the algebraic method. Let our author compare it with the demonstration of a proposition in Simson's Euclid, say the 20th in the first book, and see if there be any other difference in the train of reasoning, than what is occasioned by the contemplation of a geometrical, and of another quantity; and let him farther ask himself, if, in this solution of an equation, he can affirm that the conclusion is *independent* of every step but the preceding, in any sense but that in which he might say that the demonstration of the 48th proposition of Euclid's first book, is independent of all but the 47th and the 8th; that is, in any but a very incorrect sense.

In the second passage we have quoted, our author affirms that 'pure geometry is *always* precise and logical.' This, to be at all applicable to the discussion upon which he has entered, must mean, that when geometers arrive at true results it must *always* be by a precise and logical process. Yet, this is far from the case. Let Mr. Creswell examine Cavalerius's demonstration of the proposition, 'every sphere is two-thirds of its circumscribing cylinder,' and he will find that though it be in a certain sense elegant and even beautiful, it is far from precise and logical. Let him examine the treatises on geometry by Malton and Leslie, and he will find that *many* of their propositions are demonstrated in the most loose and illogical way imaginable. Let him look also at the solid geometry of Bonnycastle, and he will find several propositions demonstrated (as the author doubtless supposed) either by taking for granted a particular case of the thing to be proved, or by a palpable contradiction. Let him turn even to R. Simson, the most 'precise and logical' of modern geometers, and he will find that in the attempt to establish the 12th axiom, he has committed several paralogisms, and especially in the fifth proposition of that demonstration has

assumed the truth of a particular case of the general theorem he was aiming to confirm. Such examples, and we could add greatly to their number, show that 'pure geometry' is not '*always*,' any more than algebra, 'precise and logical.'

In the third of our quotations, Mr. Creswell is pleased to speak of 'the absurdities which have been published with a view of explaining the rule for algebraic multiplication:' but he surely cannot mean to say that nothing but 'absurdities' have been advanced on that point; for unanswerable proofs of the truth of the operation as it respects the change of signs, given by Mr. Jones and Mr. Sheepshanks when they were tutors in his own college, *must* have been well known to this gentleman. But, supposing we were to admit all that he requires, and allow that nothing but what was absurd or unsatisfactory had yet been offered in reference to common measures, the binomial theorem, and some other points brought under notice in treatises of algebra; still this does not prove that algebra is useless or unfavourable as a species of mental discipline. Has our author never heard of the dreams and whimsies which have been advanced by *geometers* under pretence of squaring the circle, trisecting an angle, or doubling the cube? Is he aware that even Euclid himself, demonstrates the 4th proposition of his first book, by imagining the motion of something which *cannot* be a triangle, and yet must be thought one; that is, by a process which is a fiction of an *impossibility?* And is he not farther aware, that among the numerous 'precise and logical' geometers who have edited Euclid, *not one* has noticed this unsatisfactory demonstration of a proposition which lies nearly at the foundation of the Elements? How then does it happen that he did not push his reasoning farther, and instead of employing it to depreciate algebraic investigation unduly, employ it (as he might have done with equal propriety) to depreciate mathematical studies altogether?

In the fourth paragraph, we are told that the greatest exertion of intellect is in translating the conditions of the question into algebraic language, and the rest is merely mechanical. To rectify our author's notions in this respect, we request him to attend to the celebrated problem proposed by Colonel Titus to Dr. Wallis, in which there are given three sums; that of the square of one quantity added to the product of two others; that of the square of the second, added to the product of the first and third; and that of the square of the third added to the product of the first and second; to find the three numbers separately. Let him first translate the conditions of the problem into algebraic language, and then find the numbers. And if after this he ask himself, first, whether the solution of the pro-

blem does not require a *much* 'greater exertion of intellect' than the conversion of it into the language of algebra; and next whether the discovery of the numbers does not give as fine a play to the inventive faculties, call into exercise as many expedients, and require as close and deep thinking, as the investigation of any of Dr. Stewart's general theorems; we have no doubt that to both questions his answer will be affirmative. How then, can a lover of geometry, when recommending his favourite study, reason so loosely, and rest his case upon such disputable positions?

Geometry has its advantages, and striking ones too; but they are not such as make *mere* geometers the best reasoners. Dr. Simson and Dr. Matthew Stewart, confined their attention almost exclusively to matters of pure geometry. Maclaurin and the late Professor Robison, were also excellent geometricians; but, in their investigation of mathematical truths, they did not think that geometry was the *only* instrument which ought to be employed. And yet we are persuaded that no person who is acquainted with the various writings of these four eminent men, will maintain that Simson is a better writer or a closer reasoner than Maclaurin, or Stewart than Robison.

The truth is, we have no doubt, that a man who confines his attention altogether to geometry, will become very accurate in his *notions*, as far as they go, but very contracted in his *views*; just, as one who accustomed himself to poring upon an object at the distance of four inches from his nose would become short-sighted. Besides, that by the inevitable constitution of our nature, it is absolutely necessary that a student should indulge to a certain extent in variety of views, diversity of pursuits, and different modes of enquiry, to prevent his becoming a bigot or a pedant. Let it also be borne in mind that the term of human life is short, and the time of a collegiate or academical course still shorter; and it will appear very unwise to confine the *general* student too long to mere geometry. Suppose him to spend his weeks, and months, and years, (and *years would* be required according to this supposition), in reading Euclid, and Archimedes, and Apollonius, and Pappus, Hugo D'Omerique, and Lawson, and Stewart; and, if it be not intended to make him a consummate geometrician, by the sacrifice of other branches of human knowledge, but to make him a sound and able *reasoner*, where will be the benefit? We reply in the words of Mr. Locke: It is but like a 'monkey shifting his 'oyster from one hand to the other; and, had he but words, 'might no doubt have said, oyster in right hand is *subject*, 'and oyster in left hand is *predicate*: and so might have 'made a self-evident proposition of oyster, i. e. *oyster* is 'oyster; and yet with all this, not have been one whit the

'wiser or more knowing: and that way of handling the matter, 'would much at one have satisfied the monkey's hunger, or a 'man's understanding; and they two would have improved in 'knowledge and in bulk together.'*

It will be seen, from the preceding observations, that we are no friends to the manufacture of intellectual Fakirs, who by holding the limbs of their understanding (if we may so express ourselves) long in one direction, become unable to move them into another. Yet we are far from depreciating mathematical studies. The "accurate sciences," by their tendency to improve the arts and manufactures of a country, to direct the power of the various agents, animated and inanimate, employed in machinery most advantageously, and by enabling philosophical inquirers to attain the sublimest heights in their pursuits, to penetrate the mists which hang about the top of the mountain of physical knowledge, and to "look through nature up to Nature's God," are of inestimable value. Nor are they of small moment considered in reference to mental discipline. They furnish innumerable trophies of the victories gained by human intellect in the pursuit of truth; and present a more copious repository of important facts and indisputable propositions than can be supplied by all other regions of *unassisted* human inquiry taken together. We agree with the author who remarked, in the beginning of the last century, that 'in the 'search of truth, an imitation of the method of *geometers* will 'carry a man farther than all the dialectical rules. Their *ana-* '*lysis* is the proper model we ought to form ourselves upon, 'and imitate in the regular disposition, and gradual progress 'of our inquiries.' But while we admit this fully, we must also observe, that in the practice of generalizing results, and forming universal propositions, a student cannot do better than take for his model the method of the algebraists, who arrive at theorems the most comprehensive and exact, by processes which are, or may be, at every step accompanied by decisive marks of their complete agreement with truth, according to the principles assumed.

We have stood so long arguing with Mr. Creswell upon the very threshold of his edifice, that we have scarcely time to look into the apartments he has prepared for our examination. Yet it is due to him and to our readers that we inspect them, however hastily.

'The first division of the publication is purely geometrical, and an easy application, for the most part, of the Elements of Euclid.'

'The propositions of the first and second sections of this first part, form a distinct and important subject: they lead to results

* Hum. Und. book iv. ch. 8.

which have, most of them, been long known, but which are, perhaps, no where to be found collected, arranged, and strictly demonstrated. The maxima of the first section are, each of them, connected with a minimum: that is, the same species of figure which renders the surface greatest when the perimeter is given, renders the perimeter least when the surface is given. This remarkable property is shewn, in a general theorem, necessarily to obtain. In the questions of the second section, on the contrary, the area is a maximum, when the perimeter is a maximum; and a minimum when the perimeter is a minimum. In one description of them, whilst the perimeter remains the same in length, the area also remains the same, whatever be the number of sides of the figure.

'The third section consists of miscellaneous propositions; classed, however, according to a division, which refers them to lines, angles, and surfaces.'

The problems and theorems thus given in these three sections, relate (with the exception of two or three that refer to physical inquiries,) to plane geometry. Several of them are very curious, others useful, and most of them neatly demonstrated. There are a few obvious defects in the arrangement; and in some cases where the deviations from the determined point might have been in two directions, the figure should have been drawn and, sometimes the demonstration modified, to suit that circumstance. But there is another defect which prevails throughout, and which, whether Mr. Creswell intended his book for young reasoners, or for young mathematicians, is of serious importance. He lays before them truth; but not always the simplest truth. He puts them in the way to determine whether what he presents them be true; but he does not teach them how to investigate truth for themselves. He makes them fit recipients of his own doctrine; but does not furnish them with the capacity of becoming doctors in their turn. They are not shewn how to conduct a geometrical *analysis*; which is the more extraordinary in this author, because if geometry have the exclusive advantages he contends for, they must be found principally in the analytical method. No demonstration of a geometrical proposition, whether problem or theorem, can be deemed complete, if it do not exhibit both the analysis and the synthesis: and, therefore, there can be no doubt that Mr. Creswell's book would have been more serviceable to students, if, instead of containing seventy-four propositions demonstrated as they now are, it had comprized only twenty well selected propositions, with the analysis and synthesis of each so conducted as mutually to illustrate and confirm each other; and shew the admirable fertility as well as conclusiveness of geometry skilfully employed. In consequence of this defective mode of procedure, our author has left some of his solutions in a very imperfect state. We have

a remarkable instance of this in reference to an interesting problem, which stands as the 10th proposition in the third section. 'If two semi-circles lie on contrary sides of the same straight line, and the radius of the greater be the diameter of the less, to draw the greatest straight line perpendicular to the diameter, and terminated both ways by the two curves.' Mr. Creswell gives a construction which requires the drawing of two lines, and the erecting of two perpendiculars; instead of which all that is required is, to set off upon the diameter of the larger semicircle a portion equal to its *third* part. This would have appeared at once by tracing the analysis: or indeed the general problem, of which this is a particular case, may thus be shown susceptible of a very simple construction. Let the circumference of the lower semicircle terminate in C, the centre of the upper (we refer to Mr. Creswell's diagram,) and then whatever be the ratio of the two radii, the required point G is determinable from a very short analysis. For when HI is a maximum, since the tangents *xy*, and *zw* to the two circles at the points H and I, are parallel, as remarked by our author, it follows what the radii respectively perpendicular to them, i. e. HC and IK, are parallel also; and therefore that the triangles HGC, IGK, are equiangular, and have their homologous sides proportional; so that the point G through which HI is to be drawn will be determined by dividing KC, the given distance between the centres of the semicircles, into two parts having the ratio of their respective radii.---The second corollary to this proposition is not very intelligibly expressed.

Before we terminate our observations upon this part of the work, we must remark that though our author advances his definition of *maxima* and *minima* with great appearance of precision, it is not one with which we are perfectly satisfied.

'A variable magnitude is said to be a *maximum* when it is the greatest of its kind, or the greatest under certain conditions, and it is called a *minimum* when it is the least of its kind, or the least under certain conditions.'

Here if the disjunctive conjunctions *or*, *or*, be used logically, as they ought to be in a definition, the above is separable into four distinct propositions, of which two will run thus. 'A variable magnitude is said to be a *maximum* when it is the greatest of its kind.' And, 'a variable magnitude is called a *minimum* when it is the least of its kind.' Yet, surely these cannot be correct. For, let an equilateral triangle be assumed as one *kind* of trilateral, and a square as one *kind* of quadrilateral: how will Mr. Creswell assign a maximum or minimum equilateral triangle, or a maximum or minimum square? He might determine the maximum equila-

teral triangle or square in a given segment of a circle; but this would be the greatest triangle or quadrangle 'of its kind' 'under certain conditions.' So that the disjunctive term must be omitted, or the definition needs emendation in some other way.

In the second part of this treatise Mr Creswell enters upon 'the algebraical investigation of maxima and minima,' for the purpose of 'inviting a comparison between geometry and algebra,' as we have already remarked. But, if it were intended to make the comparison *fairly*, why were not the modern methods exhibited in their most fascinating dress? The method employed by Mr. Creswell is that of differentials so disguised and modified, as to appear under the most disadvantageous form possible He commences this part with some remarks on the binomial theorem, and an attempt at a new demonstration. It is elaborate and complete; yet it is not one that we are inclined to recommend: on two accounts; ---it does not contain one new step;---and, it occupies only *twenty-seven* pages.

We must now pass to our author's reasons for rejecting the method of fluxions.

'Previously to the estimation of continued quantity, it is necessary to make some hypothesis respecting the generation of variable magnitudes.

'Barrow enumerates eight different modes in which quantity may be supposed to be generated. Its increase and decrease by motion, which is the foundation of the doctrine of fluxions, is readily conceived in a vague and general manner. But there is no inconsiderable difficulty in deducing logically from that primary notion the rules of algebraic computation, without which mere theory is of little value. Motion implies velocity; velocity requires the consideration of time; and to any enquiry concerning the nature of time we are not yet enabled to return a much more satisfactory answer than that of Augustin, so often cited, *Si nemo quærat, scio; si quis interroget, nescio.*

'The reasoning of Lagrange has been principally followed in the most important propositions belonging to this part of the subject. His rules of computation are the same with those of Leibnitz, and all the writers on Fluxions. It was the *demonstration* only of these rules, and not the rules themselves, which needed to be improved.'

The readers of the mathematical articles in this Review will be aware that we *cannot* agree with Mr. Creswell in these observations. Whatever might be said respecting the reasonings and supposed demonstrations of loose, illogical, writers, in this as well as various other departments of science, there is, in our opinion, no fair and tenable ground of objection to the manner in which the subject has been contem-

plated by the standard authors who have treated it. It might be thought invidious if we were to point Mr. C 's attention to the recent production of one of his contemporaries at Cambridge; but we may, without exciting any such suspicion, refer to the well-known writings of Robins, Maclaurin, and Simpson. ' But there is no inconsiderable difficulty' we are told ' in deducing logically from the primary notion,' of motion ' the rules of algebraic computation.' Let the difficulty be what it may, it has been surmounted by the above-named authors, and it may be surmounted in various other ways. And, though the methods adopted by Robins, and Maclaurin, in establishing the principles of the fluxional analysis are prolix, yet it should not be forgotten that the prolixity was occasioned by the unceasing pertinacity of objectors; who pursued a plan with regard to this new branch of science, which, if applied and admitted universally, would lop off every branch from the tree of human knowledge and lay them prostrate in the dust. But fluxions, it seems, include the idea of motion, and motion that of velocity, and velocity that of time: and Augustin said of time ' If no one asks me, I know; but if any ' one wish me to tell him, I cannot;'---and therefore we must abandon the fluxional method. What a striking instance of the mode in which ingenious theoretical men lose their labour by wire-drawing their speculations! The reasoning is specious, but no more satisfactory than that with which a theorist, when told the price of *two* sheep, and asked what *three* such animals would cost, should reply---" That question is too abstruse for me: the selling price of a sheep depends upon i s value, its value upon its qualities and the various constituent parts. I know nothing of the chemical properties of the blood, nothing of the process by which the entrails are made into catgut, or of those by which the skin is manufactured into leather, or the wool into cloth; and with all this ignorance the complex idea of sheep can only be ' conceived in a vague and general manner:' shall I, then, presume to compute the price of *three* sheep?"—If fluxions must be abandoned because we have only ' vague and general' ideas of motion, velocity, and time, what will become of Mechanics, Astronomy, Optics; for all these include the consideration of the same subjects? Such fancies would reduce the business of natural philosophy to very narrow limits indeed.

But besides the unreasonableness of this representation of things, there is, we apprehend, a *little* want of fairness. Mr. Creswell tells his readers that ' Barrow enumerates *eight* different modes in which quantity may be supposed to be generated;' but he does not add that in the estimation of that profound mathematician ' *all* of them must in some sort suppose *motion*.' He quotes from Barrow the language of Augustin; but he neglects to quote, what Barrow gives within two pages of the

former, namely, the axiom of Aristotle, '*He that is ignorant of motion, must necessarily know nothing of Nature.*' He insinuates that our inability to define motion, &c. may lead to error, though he must know that all which is aimed at by mathematicians in their enquiries, is the accurate determination of *relations;* and so long as in uniform motions the relations of space, velocity, and time, are comprehended in the theorem $s \propto vt$, and in variable motions in the formula $\dot{s} = \dot{v}t$, we need no more hesitate to make mathematical deductions respecting them till we can tell precisely what they are, than we need doubt or call in question geometrical truths respecting circles till we can tell *precisely* the ratio of the diameter of a circle to its circumference.

There is one other objection to introducing the idea of motion into these theories, to which we take this opportunity of adverting briefly, though it is not advanced by Mr. Creswell: "Fluxions constitute merely an extension of the algebraic art, and should therefore be established upon principles independent of motion, which has no necessary or even natural connection with algebra." This objection, if we mistake not, will vanish at the touch. What is algebra? A universal method by which quantities of all kinds may be subjected to investigation by means of appropriate symbols. And how is the universality of the method evinced, but by the ready adaptation of the symbols, of the mode of investigation, and occasionally of the metaphysics of the operation, to the several subjects that may be brought under enquiry? If the question relate to the meeting or the overtaking of travellers, who move either uniformly, or daily according to the terms of some progression, it is by general suffrage referred to algebra; though it obviously relate to motion, velocity, and even *time*, of which St. Augustin can tell so little. If we assume the uniform velocity of effluent water from different orifices in the bottom of a large reservoir, the consideration of the times of discharging quantities in certain proportions, is again referred to algebra, though the investigation, as before, includes motion and time. Are we, then, to stop at such problems, or may we go farther? If we *may* go farther, how must we proceed? Evidently by suiting our mode of investigation to the business in hand. If it relate to progressions, for example, we consider the law by which one term is deduced from another, and express it symbolically. If it relate to the doctrine of chances, we trace and contemplate the probabilities, as they are shown to attach to the case in hand. If it relate to life annuities, we consider the probabilities of life, the rate of interest, and its effect upon a given capital in certain times. If it relate to geometrical magnitudes, we, for a like reason, in founding our investigation, devise or speculate upon the manner of their generation. Now, it must

be manifest even to the most superficial thinker, that it is impossible to *conceive* the genesis of a geometrical figure, whether line, surface, or solid, without including the idea of motion. Let the imagination be brought for a moment to fix itself either upon the mere geometrical description of a circle, a sphere, or a cone,---or the actual existence of a material cube, or cylinder, &c. or the placing any such thing in a particular part of space to-day, where it was not yesterday,---or the want of a thing to-day, in a place where it was seen yesterday; and it will be found as unnatural to exclude the idea of motion from any such cases, as it would be to affirm there can be an effect without a cause. Hence, then, so far is it from being improper to introduce the idea of motion into this extensive class of enquiries, that it is impossible to leave it out. A speculatist may through some strange bias, *fancy* he is working independently of it; but there it is, notwithstanding. He may say, as Mr. Creswell does, that 'a variable quantity is that which may have any value within certain limits,' and thus exclude the *term* motion, while he retains the idea. For a mathematical quantity cannot *vary* without becoming greater or less, longer or shorter, broader or narrower, more or less crooked, or more or less straight; and how it can receive any such modifications without *motion* is a greater mystery than ever the boldest writer upon fluxions attempted to explain. Let us, then, hear no more of the impropriety of introducing the idea of motion into our algebraical investigations, till there is established a new law of human thought, which will compel us to think of war without bloodshed, gardening without spades, machines without wheels and pinions, chemistry without acids and alkalies, and astronomical systems without suns and planets.

Art. II. *A View of the Society and Manners of the North of Ireland, in the Summer and Autumn of* 1812. By J. Gamble, Esq. Author of "Sketches of History, Politics, &c. taken in Dublin, &c. in 1810." 8vo. pp. 400. Price 10*s.* 6*d.* Cradock and Joy. 1813.

IF the makers of books have no kind and grateful sentiments towards the tribe of critics by profession, the latter must cling the more strongly to the faith that virtue is its own reward. They have the consciousness of much benevolent interest for their brethren of the paragraph vocation, for which they would perhaps hardly obtain credit with any class in this selfish age. Their friendly cares often take a direction and proceed a length which ordinary good-nature could never surmise. We ourselves, for example, cannot glance over a map of the globe without one gratifying consideration which we think we might put it to the conscience of the oldest philanthropist, out of our tribe, to say

honestly whether he ever fell upon in his musings of charity. This benevolent idea is, what a vast field this terraqueous planet will afford for making books about. For authors' sake we rejoice the place is so wide and diversified. How happy for them, we are tempted to exclaim, that it is not some trivial satellite, from which they would have been doomed to look through trackless space at the bulky principal, with desponding envy to think how much mightier a quantity of continent and island has been *there* got together, for the express purpose of making books about and upon. Placing out of view the vast scope, the almost infinite possibilities, furnished by this huge assemblage of matter for the scientific writing which labours upon the general principles and qualities of its consistence, rather than its local divisions, we are delighted to cast our eye over the ample squares marked out by the intersections of its geographical lines, over the noble spaces of mountain and plain, over the mazy definition of so many thousand leagues of coast, and the scattered multitude of its islands, with the consideration that there is no terrene spot, of sufficient extent to appear as the smallest point on the map, but what is capable of being made, and probably waits to be made at some future time, the subject of a book. What a stupendous quantity of money and fame is safely treasured under the surface of all these regions, to be got out in due time by the legion of active book-making spirits destined to traverse them during the remaining ages of the world!

So eminent is the good fortune of this class of authors, that, should they be ever so numerous, the world that they have to divide among them for their subjects is big enough to afford every one a competent share; besides that almost every one spot may legitimately be made the subject of a long succession of books by as many adepts at the quill as can afford to explore or even visit it. But it will be proper to suggest a cautionary consideration relative to the progressive quality of such a succession of works. The foremost, in point of time, of these travelling workmen, have a grand advantage. Those who bring the first descriptions of foreign regions, with any tolerable indications of honesty, have a good chance of obtaining attention however indifferent may be their claims in the precise capacity of authors. The rudest journal of a hunter, or a Fakir, or a shipwrecked sailor, that could just write and could not spell, if it described a country before absolutely unknown to us, would be read with an interest which a vast portion of elegance, or wit, or some other fine quality would be required to excite in reading a trip to Edinburgh, or to Paris—if indeed France had not relapsed into the number of nearly unknown countries. And almost the same welcome would be given to the humblest contributor's authentic report of a country of which we have previously learnt but just

enough to excite our impatient curiosity. Drury's account of Madagascar was in its day a more stimulant work than ever was Addison's Travels in Italy. And let any honest man, who would give proof of his having the use of his eyes, obtain the good luck of living twelve months in a state of freedom in the interior of Japan, and then steal out and come to England with his Notes, or even recollections, and he may be very sure of reducing a dozen contemporary classical tourists to wait unopened on the shelf till he has told his story quite to the end.

But as the series of works, illustrative of any one piece of the earth, advances, and all pretensions to novelty of fact must be laid aside, readers naturally come to make great and growing demands on the publishing traveller for such qualities in his book as it can derive only from his own talents and accomplishments. When they think they know very well already what sort of a country it is, they become rather too proud to let him assume all the airs of being a superior man to themselves, on the mere strength of his having eaten a certain number of dinners, and having been conveyed, by his own or better feet, a certain number of miles, in a district of ground that they had never been disposed to pay the required fares of coach, packet, or hotel, in order to see with their own eyes.

Now, it may perhaps be allowed that Ireland has been till very recent times, one of those parts of the world of which we consciously knew so little, that a small portion of honest information, even though loaded with insignificant personal details, would be matter of stronger interest with us in a new book of travels than the finest shew of authorship, and that therefore a rather coarse or trifling performance might command our attention by the advantage of its subject. Acknowledging this strange fact of our comparative ignorance, till lately, of Ireland, in both its physical and moral character, we at the same time think that the case is mending so fast, and that at length so considerable a measure of information has found its way into this country, that the time is quite come for putting an end to that suspension of the more rigorous laws of criticism with respect to the writers of travels in that island. They have had a good long day of indulgence for ostlers' and post-boys' jokes—tavern adventures—geographies of two or three great towns and the roads between them—civilities and dinners, or pretended dinners, at my Lords' or Sir Patrick's—sweepings, to the veriest dust, of the traditions of Dean Swift—drolleries about the community of men, pigs, and fowls in the occupancy of the same apartment—and the gambols of ragged or ragless brats on the road side to amuse the passengers. They must now begin to try at writing well, in some sense of the word, or reckon on being thrown into the rubbish of this division of literature. Mr. Gam-

ble's ought to be the very last book of the old series. Indeed, it would be very like defrauding not only the law, but the equity of criticism, to put his work on the protection of those precedents of lax adjudgement which have tended so much to encourage and encrease an evil that will not now be repressed without such a rigorous execution of critical law as will be loudly accused of harshness and malice.

The performance is of the scampering careless class, though it contains some matter of amusement, and as good a share of illustration of national character as we can expect from travelling reporters, till we can afford to send men of patient observation and enlarged minds. The preface describes the work as a mixture of gloom and levity, and mentions, in explanation and excuse, a fact we are sorry to learn, the doubtful state of the author's sight, which has for some time suffered a distressing alternation between light and darkness. There might, however, have been a pensiveness or an elevation in the gloomy passages which would have more awakened the reader's sympathy, and a rectified spirit in the gaiety which would have given it a vivacity of effect which, the author may have yet to learn, it can never have by coarse jocularity.

The book has the advantage of a spirited beginning, in the relation of the voyage from Liverpool to Skerries, an adventure of dreadful peril. The captain, a 'drunken ruffian,' having put to sea, persisted in going on in spite of the most unequivocal omens of tempestuous weather, which came upon them in all its violence toward the close of the second day, when they knew not where they were. The captain conjectured they could not be far from Drogheda; and though, in a night so utterly dark it would have been, even without a storm, a desperate hazard to drive thus blindly against the land, the measure was resolved on as the least hopeless thing in their choice. In the latter part of this fearful night the ship struck, but happily did not go to pieces till after all the persons on board had been conveyed to the shore by a large fishing boat. The author has given a very lively display of the moral scenes of the vessel during the storm and when it struck. There was a general and decided expectation of perishing; and he describes the course of his own thoughts, and the manners, the cries, and the devotions, of the rest of the condemned company, under the impression of this expectation. The most remarkable figure is made by a military Hon. Captain K——, a gay, intrepid, generous, and licentious young fellow, who had been in a number of the battles of the Peninsula. After the dreadful tumult and agony produced by the striking of the ship had somewhat subsided,

'I observed,' he says, 'a very general disposition to kneel down and pray; there appeared to be no hope from man; they therefore

sought it from heaven, and, prostrate on the deck, snatched the few moments they could call their own, to recommend their souls to God. Captain K——, after kneeling a few moments, got up, and putting on his great coat, which he carefully buttoned up to the chin, said to me, (I shall never forget the words) "now, I thank God, I am as ready to die, as ever I was to go to hunt.'"

Mr. G. gives not the slightest hint whether he judged this an adequate preparation and a rational confidence, nor whether he thought even this short ceremony necessary for *himself*. Indeed, from various expressions in his book, we should be led to conclude that he would deem any sort of preparation little better than a waste of the time which he employed, or affects to have employed, in speculating on the scene around him. But why cannot we have the story from some other relater, to tell us whether this unbeliever in a future state did not play the same useful game as the redoubtable Volney in a nearly similar situation. We think it is very likely that even this Mr. Gamble did this once utter a prayer of emergency and fear,—though he might congratulate himself on soon recovering to a tone of feeling as little akin as possible to any such exercise; and no doubt he still reverts to it as a manful and spirited thing, that a few hours after this deliverance from what he pronounces the 'most terrible of deaths,' he could conclude the relation in the following sort of style.

'Sorrow has been always known to be dry; but besides drought, it gave us an appetite. We swallowed large potations of whisky till the breakfast was ready. It was so delicious—that breakfast—long before that hour I had expected to be at one "not to eat, but to be eaten."'

As to the devotions of the Hon. Captain K——, it will be easily judged how far they were indicative of any thing habitual in his mind, when our author tells, and without much appearance of disapprobation, that on the evening of the day of this extraordinary escape, he endeavoured to entertain a grave clergyman and several ladies with boasting stories of his vicious gallantries, claiming the merit of a much greater degree of profligacy than Mr. G. affects to believe he could have been guilty of.

Our author's rambling began without delay, and was briskly prosecuted, in sundry modes of animal mechanism, through a succession of villages and towns, several of which have not yet become familiar in Irish tours. The narration dashes on as fast, except where it is suspended by a long story. It has considerable liveliness; not by means of wit or energy, but of a rough daring freedom of expression, a sort of impudent assumption to talk about any thing, in any manner, any where; a rude reeling sort of versatility, that frolics and flounders this way and that, without design or rule, or ceremony or civility. He jokes,

and moralizes, and rants, and sings, and jigs, and kicks, all in the space of five minutes.

There is an almost total want of literary good taste. His language has almost every kind of fault but heavy regularity; it is incorrect, unpolished, grotesque, sometimes motley and bombastic; though generally perspicuous, and not seldom considerably vigorous, expressing with unstudied ease a sentiment strongly and explicitly conceived. He will often make a furious dash into a crowd of metaphors, and bring out a quantity in torn pieces of dissimilar kinds, that even magic could not force to coalesce. He thinks himself never the worse company for that sort of vulgarity in which a gentleman may indulge by choice, without being mistaken for one of the vulgar by necessity. He does not, like some tourists, hunt and watch for occasions of coarse allusion; he will not give himself so much trouble; but if they occur, they will do as well as any thing else.

Perhaps we ought to believe that *every* thing done and said in Ireland, is distinctively characteristic of the country. Very properly, therefore, we have it all over about breakfast and dinner, and wine and punch, and all the other odd customs and things that are so perfectly unknown in our own country; and our author will be gratified to receive the expressions of respect for his opinion in this department, which may not be so readily given him in that of literature, morals, and what is called sentiment— for want of some better term.

The charge of defective taste is very commonly applicable where that of irreligion may be justly made. A mind that makes light of religion is generally disposed to degrade its peculiar topics, facts, and images, even from that venerableness which they possess in virtue of their sublimity, their antiquity, and their infinity of solemn and poetical associations—a character which fine taste strongly recognises in them, with a perception distinguishable in some degree from the precise conviction of truth and divinity. Irreligion, that will not *let* them be thus acknowledged by taste, in so far depraves and debases that taste, which therefore thenceforth perceives no *incongruity* (we say not a word of *impiety,)* in placing the marvellous, the doctrine, or the language of the Bible, in the meanest or most ludicrous associations, This is repeatedly done by Mr. Gamble; and we have no doubt he would think it all the better, for wit, sense, and good taste, if every page of the venerated volume could have such low associations profanely fixed on it. We will cite only the first example we noticed. In mentioning a village where a 'brewery is thrown down, or converted into a distillery,' he says, 'Whiskey, like Aaron's rod, seems to swallow up every other liquor.' p. 17. He has a very considerable

knack of biblical quotation, which he employs sometimes indeed gravely, but is at the very least as much pleased with himself when he can hit it off in the way of humour and parody.

We should take some little notice of the course of the ramble. At Dundalk, he begins talking French with the family of an inn-keeper who had lived long in France; and in his delight to find himself able to keep up a little dialogue in the language, he must maintain, and illustrate by examples selected, evidently with deep research, though he pretends at random, its infinite superiority to English for the expression of the affections.

'While others admire the light graces of this beautiful language, to me its great charm is its overflowing tenderness. Innumerable instances might be given. I take two at random. How cold seem in our mouths the expressions of father, mother, daughter, brother, compared to the sweetly affectionate ones of Mon Pere, Ma Fille, Mon Frere, Ma Mere; and unfeeling would be the heart which did not vibrate in unison with the soft and dulcet sounds in the lips of a French woman of Je vous aime.'

A diction as 'dulcet' as this is not unfrequent in the book; and we may remark that the affectation of the language of exquisite sensibility by those who do not understand it, is commonly marked, just as this is, by an overdone quantity of sweet words. It is overlaid, like a wedding cake, with a mawkish preparation of sugar.

But though our author cannot make trifles of sentiment interesting, nor create, as some writers have done, by means of tender forms of fancy and refined touches of sensibility, an interest out of nothing, he is more successful when he comes, in the progress of the book, to the relation of some facts of such a nature as to command the reader's feelings by their own essential quality, and in spite of the writer's coarse, dashing, and sometimes jocular mode of telling them.

The first story of considerable length is that of the extraordinary circumstances attending an early attachment of the wife of a gentleman to whose hospitable house the author was introduced a few days after the commencement of his excursion. He understood her to be then in a state of dotage though not very aged. The history is distinctly said to have been given to him by her daughter, to whom he apologizes for having repeated it with perhaps less effect than she would tell it. This very formal reference, (though indeed no name is given) seems a sufficient authentication. The most striking circumstance was, that when the desired union, which had appeared an altogether hopeless object, had been brought into a happy train by events quite like the forced improbalities of a romance, the deserving object of her affections died at the very moment the clergyman was pronouncing the matrimonial benediction. The

catastrophe was proved to be in consequence of an injury of the brain, caused by his having, a few days before, received a blow on his head, in rushing in to shield a venerable and most generous benefactor (the chief agent in the train of events apparently so happily completed) from an iron crow which a sailor was unwittingly in the act of swinging round.

Such a history will in a considerable degree excite its appropriate emotions in defiance of almost any possible mode of telling it; but nevertheless the reader will be forced to feel how much it suffers in the hands of the relator.—The brother of this lady's husband had been an officer in the American service, during the war for independence, and greatly amused our author by the singularity of his appearance, and his most passionate enthusiasm in favour of the Americans.

'He actually shrieked at the idea, that, in what I must deem the most unfortunate struggle about again to commence between them, the mercenary slaves of England should prove a match for the free-born sons of America. I thought he would have *suffocated* nor was I relieved from my apprehensions until I saw the tears of affection roll down the poor man's furrowed cheeks, as in imagination he beheld the future greatness of his beloved adopted country. "And oh," exclaimed he, "that I may be permitted to look down a hundred years hence, and to see her greatness extending from the rising to the setting of the sun. I warrant ye, her low minded enemies will then be as low laid." His dress bespeaks his fondness, as forcibly as his conversation. He wears upwards of two dozen of silver buttons on his blue coat and waistcoast, on each of which *are* engraved some great American statesman, general, or event. General Washington occupies the upper button of the coat, and Mr. Handcock, President of Congress, the same station on the waistcoat.' p. 101.

He here observes that many Presbyterians, actuated chiefly by aversion to an aristocratical and episcopal polity, had emigrated to America, and that 'they almost universally took part with her in her struggle for freedom, as they would consider it.' He represents the present Presbyterians of the North of Ireland as generally and unalterably possessed by this evil spirit, the love of liberty;—an evil spirit, for he declares he cannot give it room in *his* mind. It is impossible to read this kind of avowal, now so frequent, and uttered with so little apprehension of disgrace, without recalling to mind the time, not so long departed but that the termination of it is within the remembrance of even middle age, when they were deemed fit only for the thirtieth of January sermons, and in the general opinion exposed the makers of them as persons of narrow understanding or corrupt principles. According to the general opinions of thinking Englishmen in that age, it would have been, on the ground of either politics or philanthropy, pitiful enough if any one would have been found delivering with honest gravity such a paragraph as the following:

'In every country, and under every government, a few will revel in luxury, a few will work with their minds, and the many, (the happy many, would they but think so) must work with their hands. And, notwithstanding all the bustle and disturbance that have been made about modes and forms of government, there is hardly any truth more incontrovertible, than that they have worked in almost all countries with nearly equal security Luckily for mankind, Providence has not trusted their happiness to statesmen or speculatists. The great business of life goes on under despotic as well as under free governments—corn grows in Thrace as well as in Middlesex, and the vintager of the Rhine, or the Moselle, gathers his grapes (in ordinary times) as quietly as the man of Kent does his hops.' p. 45.

It should follow from this, that the labouring part of the community, that is the bulk of the population, in this and the other countries of Europe, have no real interest in the great business for which their toils and their blood have been so largely and so long in requisition, of resisting the grand tyrant of the age; and that therefore it is most iniquitous and cruel to impose on them any exertions and sufferings for such an object, and most dishonest and deceptive to represent it to them as their interest or their duty. If it is of trifling importance, as to their substantial welfare, under what government they live and labour, it cannot be their duty to resign a large share of the benefit of their labours, or to expose their lives in battle, for the maintenance of the government they happen to be under, or any other principle than that they are absolutely its property. This principle we suppose Mr. G. is hardly prepared to avow. He might as well avow it, however, if he holds it. He will be in too much good company to have any occasion to be ashamed.

The people, he says, will be enabled, under almost any sort of government, to follow their work in tolerable security, and will find they obtain its natural comfortable results in corn, wine, &c &c. How false and foolish is such an assertion it is needless to observe to any one who has but in the most cursory manner read the accounts of the condition of labour, and the state of cultivation and manufacture, throughout the greatest part of the Turkish empire—in India previously to the English conquests there—in a considerable portion of the American dependencies of Spain and Portugal—even in France under the old government, (how the case is now, we have no adequate means of learning) and in many parts of Ireland. Those accounts present a vast and melancholy picture of poverty, indolence, despondency, and sterility, caused by a vexatious and repressive direct interference with the people's labour, an interference which both harrasses the labour itself through all its stages, and watches and immediately devours its results. But we might contemplate a much more favourable condition of a laborious people, without much diminution of our contempt for

such doctrine as that of the paragraph quoted above. It would be easy to imagine the case of an industrious and ingenious population really protected, in a good degree, in the prosecution of their labours, aided in them by intelligent co-operation, distribution, and the new inventions of art, and *apparently* empowered to appropriate the profitable results: but there would be little to envy in the lot of that people, if they were doomed to find that with all their exertions and auxiliary inventions they were still becoming poorer; if they had a government boundlessly and incorrigibly lavish in expenditure—which consumed in direct corruption as much as the produce of innumerable myriads of industrious hands—which was unremittingly furious for wars, and scornful of all sober calculations as to the means of carrying them on—which, in short, kept its enormous taxation faithfully attendant on every labourer in the vast national work-shop, and instead of suffering the labourers to improve their condition, or relax their toils, pressed them, amidst alternate threats and cajoleries, with a continual aggravation of their tasks, perhaps at the same time, in the true Egyptian style, adopting, in the indulgence of its pride, measures tending to make the performance of those tasks in many instances impracticable. To such a population Mr. Gamble's congratulations on their privilege of working in security, and on the means of their welfare being independent of statesmen, would be an insult, if they were at leisure to notice or feel it, or if they would let themselves take as an insult any thing such a talker could say.

It is but fair to observe, that he does not pretend to be deep or systematic in politics; but he nevertheless flings down his remarks on this, as on all other subjects, in the manner of great confidence and self-complacency. We should not wonder if he were even particularly vain of the following mixed effusion of cant and rant, as a piece of wisdom and fine writing. Speaking of the 'innovating' spirit in politics,

'I must confess,' says he, 'though I am "native here," (in the North of Ireland) "and to the matter born," it is a spirit in which I am in no degree a participator. I think mankind in general have fully as much freedom as they know how to make good use of; and I dislike untried and untrodden ways. Like Hardcastle in the play, I love every thing that is old—old customs, old religions, old constitutions, and old governments. And should my head at times detect this as a delusion, my heart ever recognizes it as a legitimate one. For what can novelty or new-created greatness command of respect or veneration, compared to that which has its origin in past ages! and I do not hesitate to declare, that I should prefer the decaying frame of ancient greatness, when viewed in the yellow light thrown on it through the stained casement of the sanctuary of the Gothic Cathedral, in which it has lain so long, to a constitution just

issued from the head of the goddess of wisdom, did it even come into the world as perfect and full grown as she did herself.' p. 69.

By the way, we must here deny the universality of Mr. Gamble's preference of what is old. The good old sober constitution of the English language is not within the compass of his affections. He is on this ground a furious and practical revolutionist, and if his example were to be unpunished and become infectious, there would be a frightful anarchy in the provinces of grammar and rhetoric. In grateful return for his benevolent willingness to consign us and other handicraftsmen to a political despotism, we wish him, and all such as he, to be put under the most rigorous despotism of criticism. He has had more liberty than he 'knows how to make a good use of.' He has taken up the most mischievous form of the doctrine of literary liberty and equality. He is clearly unfit for the exercise of the elective franchise, or any other function of a free citizen in the community of paragraph makers. With a remarkable perversity of fancy and whim, his democratic turbulence and refractoriness, as a subject of the state of letters, are combined with a violent passion for gaudy magnificence. It is the fancy of a man who cannot satisfy himself he is a freeman unless he may blazon the royal arms on his carriage or his cart, and harness eight cream-coloured horses. We will give two or three slight samples of his painting, gilding, and livery.

'About the same time was reared in France that fatal Columna Bellica, from which was thrown the burning spear, which has caused such conflagration on earth. The spirit of Ulster innovation became sublimated, and blazed with borrowed violence. The sober Presbyterian drew infection from the boiling cauldron of French atheism, and while the livid fire gleamed on his visage, he could hardly be distinguished from the blood-stained demons, who, with shouts and yells, in uncouth and unseemly garb, were dancing round him.'

In relating an instance of the influence of love, he finds occasion to generalize in the following strain :

'A man can dissemble to the object he loves ; or rather, he is in her presence a different being, on whom her likings and dislikings, her feelings and affections, are impressed—and he may be said, without much exaggeration, to be endued with a new and etherial existence, floating in the cerulean dew of her creation.' p. 141

Adverting to the early history of a now very old friend, a Presbyterian minister, he describes a disputation that was held by formal appointment, between that gentleman and a Catholic priest, just fresh and hot from Salamanca.

'The first point was the often enough disputed doctrine of transubstantiation. This is a vast Sorbonian bog in which whole armies of controversialists have sunk. It is, of all the tenets of the Romish

church the most incomprehensible—which was precisely the reason why the young Salamanca pedant chose it. The more unmalleable it was, the more credit he thought he would have in hammering it into the hard head of his Presbyterian antagonist.' p. 255.

Again:

'A people who are accustomed to the gratifications of the imagination, are rarely politicians, and as rarely sots or gluttons. How calm and unruffled, even unto this day, would, probably, have flowed the stream of Italian government, had it not been disturbed by the French Revolution, which, like a ponderous mill-stone fallen into a lake, extended its circles to the remotest parts. And what a people were the Italians—so gentle, so sober, so animated, so intelligent, so affectionate. Is that wonderful? when the finest paintings, the most exquisite statues, when heavenly music and sacred incense, and spectacle, and show, and procession, daily seen and hearkened to, turned their natures to corresponding harmony, and caused their souls to float in a kind of celestial dewiness, which raised them far above the dark and murky shadows, which sordid care, and barbarous ignorance, and paltry rivalship, and mad-brained politics, throw on the characters of men.' p. 297.

The merit of the fine composition, though that is not small, is infinitely surpassed by that of the truth and sense, of this matchless piece of raving, which asserts, in the face of the history of the civilized word, and of the biography of artists and men of taste, the incompatibility of vice and a high cultivation of the fine arts; and, with a felicity that never can be equalled, cites modern Italy, the very sink of morals and reason, as the proof and illustration! It is perfectly worthy of the judgement and the style of such a writer to run wild in rhapsody on the charms and glories of popery; and the following sentences may complete the display of eloquence and intellectual sanity.

'How delightful too is the Catholic religion—solemn in music, fragrant in incense, splendid in decoration, graceful in ornament; the beads, the scapular and cross,—it may be said, like the Pagan religion of old, to deify life, and to reflect only in its fair bosom the beneficent author of creation; while the gloomy spirit of Calvinism, like a stern enchantress, waves her wand over the bright landscape of the imagination, and gives in its stead the dark cavern of a ferocious tyrant.' p. 31.

'I see little reason why it (the ascendency of Protestantism in India) should be desirable There is nothing in the Catholic religion more than any other, to make worse men, worse subjects, or worse members of the community; it addresses the heart as well as the head, it pleases the fancy, it captivates the imagination, it throws a ray of glory round the skeleton head of theology. It is no upstart, it is an ancient religion; it has all the grandeur and venerable aspect, though it has some of the weaknesses of age,' &c. &c. &c.

And then he goes forward in loud eulogy of the Catholic

clergy and gentry; who, if they have but even a small portion of that noble and lofty and magnanimous spirit which he ascribes to them, will spurn and nauseate a pretended tribute to their religion from a man who is prepared, in other company, to laugh at that and all other forms of religion.

It has often been imputed to religious, *alias* methodistical censors of books, that not being able, in any other effectual way, to vent against an author who thinks too freely for them, the malignity of which they are supposed to be always full to overflowing, they resort to an easy common-place of mischief, and call him an infidel. This charge will not be made in the present instance. The light, and sometimes sneering or burlesque manner in which religious topics are alluded to, and facts and phrases of Scripture cited, in the more lively parts of the book; the sceptical cast of the philosophic reflections (as we suppose we are to call them) in the graver parts; and the repeated affectation of considering the various modes of religion, excepting Calvinism, as all nearly equal, hardly left it necessary, for deciding the reader's estimate, that the author should have thrown in such a sentence as this: 'The grave is the isthmus which unites eternity to time—when once our eyes are closed in it, we do not know whether we shall ever wake again, or if we do, in what state we shall wake.' p. 375.

This ignorance nevertheless appears competent to be a foundation for pride. For in speaking of the very aged and venerable Presbyterian clergyman alluded to before, who is described as enjoying in his conscious approach toward the close of life, the calm confidence of a life to come, our author says, in a tone of kind condescension partaking of compassion, the tone of a man who must have the merit, forsooth, of being too good to wish to banish the fond fancies that console a weak mind, 'I have never heard him express a doubt on these subjects (the 'truth of revealed religion, and the immortality of the soul') '*and very cruel would be the man that suggested it to him!*' This arrogant sort of kindness is the more silly and nauseous as this very clergyman is described as having been uniformly distinguished by an uncommonly sound understanding, and by a freedom and liberality of thinking and taste which had sometimes been greatly inconvenient to him in his connexion with a very rigid sect.

Mr. Gamble has frequent occasion to revert to the rebellion and the United Irishmen; and it is done in much more tolerant language than might have been expected from so complete an enemy to political innovation. He affirms that the *active* energy of the conspiracy was in a great measure confined to the Catholics. So long, he says, as its employments were those deliberating, and planning, and writing, the Presbyterians bore

an ample and most animated share. But when the design was matured to the great crisis, they began to shrink; not for want of courage, but from the intervention of conscience and humanity, from a moral and religious horror of the crimes of civil war, combined with their long established partialities and prejudices. In consequence, the Catholic portion of the insurgents regarded themselves as basely betrayed by these Protestant co-operators in the schemes and councils which had led them into the war. And there is, it seems, a deep and extensive feeling of indignation and hatred, cherished by the discontented Catholics on this account. There is, therefore, in Mr. G.'s opinion, no possibility of any future political relation between the two parties. The Catholics could not trust, and the Presbyterians will never seek to be trusted.

Among the remarkable facts attending the conspiracy, the author relates at great length one most extraordinary history. But we really cannot tell whether he means it to be all believed or not. He assumes most fully indeed the manner of a person relating what he knows or believes to be facts, only concealing names under initials; but he begins and ends without saying any thing precisely on the subject of the authentication of the story, while he might have been sensible that a more established name than he can suppose his to be, would have been requisite for such a narrative, if it was to be given without any of the formalities of evidence. Indeed he will expect every reader to challenge the authenticity of a history so full of romantic incidents of surprising changes of feeling, of tragical and overwhelming misery, and of retired circumstances and communications which it is impossible to conceive how the relator could know. It is an account of a young Protestant gentleman who entered the league of the United Irishmen, was implicated in the melancholy transactions of 1798, and became a prisoner, and a victim to the law. It includes two tender and ardent attachments, the former of which ended in a manner hardly less melancholy than the fatal catastrophe which resulted from and closed upon the latter. This interesting and ill-fated youth had for a time completely withdrawn himself from the dangerous political connexion, in consequence partly of having found on what pernicious moral principles it was prosecuting an object which in itself he deemed good, and partly of the solemn injunctions of his father when on his death bed. He devoted himself to retirement and rural employment, from which, though oppressed with languor and melancholy, he was little likely to have returned to the political fraternity and its schemes and enterprizes, had he not fallen, or rather been led by design, into the company and irresistible enchantments, as he found them, of a beautiful young woman, who was so enthusiastic a republican

and United Irish-woman, that though she became as much attached as he, she refused to marry him but on the condition of his first rejoining the formidable fraternity. He did so, at a moment very near the crisis of their designs, led a small division of the insurgents to battle, was wounded, and after a number of escapes, apprehended, condemned, and executed. His female friend attended him in his last melancholy hours, and accompanied him to the place of execution.

Art. III. *A View of the Progress and present State of Animal Chemistry.* By Iöns Jacob Berzelius, M. D. Professor of Medicine and Pharmacy, &c. &c. Translated from the Swedish, by Gustavus Brunnmark, D.D. Chaplain to the Swedish Legation at the Court of St. James's. 8vo. pp. 115. Price 5s. 6d. Hatchard, Johnson and Co. and Boosey. 1813.

THIS truly scientific memoir owes its origin to a regulation of the Royal Academy of Sciences of Stockholm, which requires its President, who is elected for six months only, to read an essay on his retiring from that office, on some literary or scientific subject of his own choice. This circumstance has necessarily given to the essay before us a less laboured and formal character than is generally exhibited by productions of a similar class. Entering into no minute details of experiments, it makes us acquainted merely with their general results; and while it contains a very brief but candid account of what has been done by others, it gives us also the product of much original investigation, conducted by the Professor himself.

For this undertaking, indeed, the author seems to have been peculiarly qualified by the nature of his previous studies; having, in a work published a few years ago, gone pretty extensively into the experimental investigation of the chemistry of animal bodies, which is by far the most difficult department of the science. Nor is this all. His views are every where those of a philosopher, in the most enlarged and proper sense of the term,---of one who is sufficiently aware of the narrow boundaries within which the human mind is permitted to range, and who is too wise to attempt to supply by conjecture, what is denied to diligent and well directed inquiry. He shews very little respect towards the idle attempts made by Reil, Home, and others, to account for and explain the nature of secretion by the agency of galvanism; observing that there is no analogy between the effect of this agent upon either animal or unorganic bodies, and the function of secretion, and that by such an application of it we gain no information at all. The following observations appear to us strikingly just and philosophical.

'With all the knowledge we possess of the forms of the body, considered as an instrument, and of the mixture and mutual bearings of the rudiments to one another, yet the cause of most of the phenomena within the animal body lies so deeply hidden from our view, that it certainly never will be found. We call this hidden cause *vital power*; and like many others who before us have in vain directed their deluded attention to this point, we make use of a *word* to which we can affix no idea. This *power to live* belongs not to the constituent parts of our bodies, nor does it belong to them as an instrument, neither is it a simple power; but the result of the mutual operation of the instruments on one another—a result which varies as the operations vary, and which often, from small changes and obstructions ceases altogether. When our elementary books inform us, that the vital power in one place produces from the blood the fibres of the muscle; in another a bone; in a third the medulla of the brain; and in another again, certain humours which are destined to be carried off; we know after this explanation as little as we knew before This unknown cause of the phenomena of life is principally lodged in a certain part of the animal body, viz in the nervous system, the very operation of which it constitutes. The brain and the nerves determine altogether the chemical processes within the body; and although it cannot be denied that the exercise of their functions tends to produce chemical effects; yet we are constrained to confess, that the chemical operations therein are so far beyond our reach, that they entirely escape all our observations. Our deepest chemical researches and the finest discoveries of later times, give us no information on this subject. Nothing of what chemistry has taught us hitherto, has the smallest analogy to the operations of the nervous system, or affords us the least hint toward a knowledge of its occult nature. And the chain of our experience must *always* end in something inconceivable; unfortunately, this *inconceivable something* acts the principal part in animal chemistry, and enters so into every process. even the most minute, that the highest knowledge which we can attain, is the knowledge of the nature of the productions, whilst we are for ever excluded from the possibility of explaining how they are produced.'

In estimating the relative importance of the functions of the animal economy, the first place is unquestionably due to that performed by the brain and nerves. The Professor commences, therefore, by inquiring into the structure of these organs. Of their chemical composition our knowledge, which is far from complete, is derived chiefly from the experiments of Thouret, Fourcroy, Jordan, and Bichat; the former having made us acquainted with the composition of the brain itself, as far as the state of science at that time would permit, and Bichat having examined with considerable attention the neurilema, or membrane of the nerves.---By subjecting the nerves to the action of caustic alkali, the medullary part of the nerve is dissolved; while the tube formed by the neurilema is left entire.

Next in importance to the nervous stands the sanguiferous system. Many chemists have directed their attention to determine the nature and composition of the blood; but the most explicit analysis made of it was by Deyeux and Parmentier, to which Fourcroy and Vauquelin afterwards added an examination of the colouring matter. Berzelius himself has also contributed considerably to our knowledge of this remarkable fluid; not only by correcting some mistakes into which his predecessors had fallen, but by determining the character of its constituent parts with greater precision. He has ascertained that the fibrin of the colouring matter and the albumen, combined with the mineral acids in excess, form insoluble compounds which become soluble in water, on washing off the excess of acid. He has found that these substances dissolve readily in the acetic and phosphoric acids, both of which prevent the coagulation of the blood by heat; that fibrin by being boiled in water dissolves in small quantity, while the remaining portion shrinks and becomes insoluble in acetic acid; and that alcohol and ether change all these substances into peculiar kinds of fat. He has also discovered in blood an alkaline lactate of potash, and some peculiar animal substances, which accompany that salt all the humours of the body, and which he thinks owe their existence in the blood to the absorption of those decayed parts of the body, which are intended to be removed by means of the different secretions. He does not admit either gelatine or sulphur to be constituent parts of the blood, but regards the substance which has been mistaken for the former, as albumen in a state of imperfect coagulation; while the latter, he thinks, is a part of the albumen from which it has been disengaged by the combined effect of boiling and caustic alkali.

The colouring matter of blood has been long regarded as owing its properties to the presence of iron: but, while Deyeux and Parmentier suppose it is a solution of iron in the free alkali of the blood, Fourcroy and Vauquelin conceive it is more probably a solution of the red subphosphat of iron in albumen. Professor B. states, that though he repeated their experiments with much care, the results were invariably different. He regards their conclusions, therefore, as erroneous, and is of opinion that we know as little now of the manner in which iron is combined with the colouring matter of the blood as when it was first discovered in it. The colouring matter cannot, he thinks, be albumen, much as it resembles it; and the microscopical observations of Leeuwenhoek and others have sufficiently ascertained that it is not dissolved in the blood. Nor did the Professor find it possible to dissolve it in serum, by triturating the coagulated cruor in it; for though the serum becomes coloured by this means, yet the colouring matter afterwards subsided

leaving the serum perfectly clear as before the experiment. Serum dissolves metallic oxides, especially those of iron, to a certain extent; but none of them impart to it the colour of blood; nor does serum impregnated with iron possess the peculiar characters of the colouring matter. As, therefore, the most delicate tests of iron do not detect its presence in the colouring matter, and as the strongest acids do not separate from the blood, or from its charcoal, either the iron, or calcareous phosphate which the ashes of blood abundantly contain, Professor B. concludes that neither of these substances exist in the blood in a saline form. It becomes probable, therefore, that blood contains merely the elements of these salts, combined in some way with which we are unacquainted. And as the subphosphate of lime which enters so largely into the composition of bone, cannot be separated from dried blood by any dilute acid, he concludes that it is only produced from the decomposition of the immediate constituents of the blood; which is effected at the precise spot where it is wanted.

On the very obscure subject of the coagulation of fibrin, Professor B. does not throw any new light. All inquiries into its cause have been hitherto fruitless; nor does it appear, as far as we yet know, to be connected with any chemical change whatever. The chemical examination of the fibrin, the albumen, and the colouring matter, proves them to be so nearly allied in composition, that it is probable they are convertible into each other by processes going on within the body, and that they are all equally applicable to the purposes of the animal economy either in the offices of secretion, or in the reproduction of parts. On instituting an accurate comparison between the blood of man and that of the ox, Professor B. found that they possessed a remarkable resemblance, as well in the constituent parts themselves, as in the proportions; but there was a striking difference in the chemical character of some of the constituents. This difference the Professor regards as an indication of a larger proportion of nitrogene in the blood of the ox; a circumstance very remarkable, when the respective nature of their food is considered. The Professor's supposition receives strength from the fact that the charcoal of the blood of the ox, when burnt slowly, constantly gives out carbonat of ammonia, though it may have been heated in an open vessel, and freely exposed to the air. This fact of itself appears almost conclusive of the compound nature of nitrogene.

From the examination of the blood Professor B. proceeds to examine that of the arteries, and more especially to determine the nature of that portion of the arterial structure which has been generally supposed to consist of small annular fibres possessing the character and office of the muscular fibre This

was the opinion of Haller, and his theory of the pulsation of the arterial system is founded upon it; but it was rejected by John Hunter, and has been proved to be erroneous by Bichat, who discovered that no perceptible motion was produced in the arteries of a living animal by those chemical or mechanical stimuli, which excite contraction in the muscular fibre; and who also, having endeavoured to investigate the character of this and the other membranes of the artery by maceration, came to the conclusion, that the pulsation of the artery depended solely on the action of the heart, and that the artery had merely a limited degree of loco-motion. In this state of the inquiry Professor B. entered upon a chemical investigation of the nature of the artery, from which he has obtained the most satisfactory and decisive results; and has thus afforded a very happy proof of the assistance which chemical science may bestow in perfecting our anatomical knowledge of the ultimate structure of parts. He has placed it beyond doubt that the fibrous membrane of the artery is not muscular; since instead of being soft and flaccid like muscle, and containing a large proportion of water, it is dry and elastic. Neither does it possess the same chemical properties as the muscular fibre, which is soluble in acetic acid, and forms scarcely soluble compounds with the sulphuric, nitric, and muriatic acids. The arterial fibre, on the contrary, is not soluble in acetic acid, though it is readily so in the mineral acids diluted with water, from which it is not precipitated by alkali, or alkaline prussiats, which may be regarded as the tests of fibrin. It must be concluded, therefore, that the elasticity of this coat supplies the want of muscular structure, and that the phenomena of the pulse are altogether dependant upon it, since it must be dilated during the systole of the heart, and resume its original state during the diastole. Whether this structure extends to the minute capillary vessels, can only be conjectured in the present state of our knowledge. Analogy would lead us to suppose that it does.

On the subject of respiration, we are not presented with any new facts; but the Professor has given a very neat historical detail of what has been done by others; and offers a conjecture relative to the use of the colouring matter of the blood, which, we think, both novel and ingenious. He observes that the principal effect produced by blood upon the air, is effected by the colouring matter; and as this colouring matter does not penetrate any of the reproducing, and but few of the secreting capillary vessels, he supposes it is principally useful in the production of animal heat. On this principle, he observes, it is easy to account for the diminished heat of the body after any severe loss of blood. Whether the diminution of temperature in such circumstances is real or apparent only, may admit of ques-

tion, but of the fact itself, there is no doubt. We have seen it in a very remarkable degree in a boy who had been bled to a degree beyond what the powers of the system could sustain: he was in a state of perpetual shivering, until the time of his death.

Subsequent to the period at which this memoir was probably drawn up, some attempts have been made in this country by Mr. Brodie to overturn the hypothesis, which attributes the production of animal heat, to the function of respiration. For our own part, we do not consider them as by any means decisive. In attributing the production of animal heat to the influence of the brain, there appears to be this strong objection to the theory, that the relative magnitude of this organ compared to that of the animal, is much less in other animals, than in man, while their temperature is precisely the same; a fact which seems to be hardly compatible with the hypothesis. The labours of other experimentalists on this particular subject have merely determined the consequences resulting from the division of the eighth pair of nerves, which it is probable influences the blood, only secondarily, since its primary effect is, by degrees, to render the respiration uneasy and laborious.

From the extreme minuteness of the absorbent vessels, we have but little knowledge of their anatomical structure, and still less of their chemical composition. The lymph which they contain however has been examined by Emmert and Reuss, who found it to be a complete chemical solution, which, after some time, becomes a coagulum, altogether resembling the fibrin of the blood. And as this fluid is absorbed after having served particular purposes in the animal economy, Professor B. infers that the colourless portion of the blood which penetrates the reproducing capillary vessels must also contain fibrin in a state of complete solution. The examination of this fluid as it circulates in these vessels, and after it has been taken up by the absorbents, he observes, would be of great consequence, as also to determine the nature of the decayed and useless parts, which are removed by their means. From an examination of the humours in the muscles, and of the urine, Professor B. thinks it likely that most animal matters are changed into lactic acid, phosphoric acid, and other animal matters, which are soluble in water, alcohol, which are found with the lactates in the various humours, and constitute the viscid extracts generally obtained in their analysis. Should this be the case, a much larger proportion of this viscid extract must be contained in the lymph of the absorbents than in the serum.

The secretions which are formed from that portion of the circulating fluid, which is not intended to be conveyed back again into the circulation, vary considerably in their character, though they still retain some of the characters of the fibrin and albumen,

from which they are produced, while the more fluid matter in which they are dissolved contains the salts of the blood, and often its alkali in the same proportion as the blood itself. Professor B. observes, that those secretions, which before their discharge are intended to be applied to some purpose within the body, are always alkaline, while those which are to be carried off as useless to the animal, are all acid, the free acid they contain being the lactic.

Our author now proceeds to notice the cellular texture, and the fluids connected with it. He considers the gelatine obtained by boiling the cellular texture in water, as a product formed during the process, and not as one of its constituent parts; observing that no precipitate resembling that produced by tannin and gelatine, can be obtained from any animal fluid, except from urine after having been boiled sometime with alkali, by which means its animal matter is either entirely or in part converted into gelatine. In adverting to the fat which is found deposited in the cells of the cellular membrane, he remarks that the acid obtained by the distillation of fat, and which has been described by Crell, Thenard, and others as a peculiar acid under the name of sebacic, is, in fact, possessed of all the properties of benzoic acid, except in a few of its external characters, which he apprehends result from the combination of some other products of the distillation, by which both its taste and smell are modified. In detailing what has been done to determine the nature of pus, he observes, that the modes of examination suggested with a view to a correct discrimination of pus from mucus have failed, from the want of correct notions on the subject. The Professor very properly considers as pus, not only the fluid produced by inflammation terminating in an abcess, but also the yellow matter (expectorated after inflammation in the lungs, for example,) formed in the decline of inflammatory action, and without any distinction of parts; both fluids being produced from the coloured blood, which, during inflammation, is propelled into the capillary vessels. As, however, that which is produced in the cellular texture, can only escape by the destruction of the neighbouring parts, he thinks it would be found on a comparative examination to contain more constituent parts, than that which is formed on the surface, and is mixed only with mucus. The investigations of Dr. Pearson on this subject are mentioned with approbation, though our author thinks he had not sufficient experience in these inquiries, to make them altogether satisfactory. Dr. P.'s animal oxyd affords an instance of this, which the Professor states to be merely the viscid extract, obtained in the analysis of most animal substances, and consisting of muriate of soda, alkaline lactate, and some peculiar animal matters.

The next object of the Professor's notice, is the mucous membrane which lines the intestinal canal, and all the reservoirs of the body, with their excretory ducts. The principal characteristic of this membrane is its insolubility in boiling water: it is not, like cellular texture, and serous membrane, converted into gelatine by boiling; and, with the exception of the brain, it is of all parts of the body most easily destroyed by maceration in cold water, or by the action of acids. The mucus with which it is covered, though varying but little in its external characters, yet differs considerably in its chemical properties, according to the nature of the substances with which it is to come in contact. Mucus in its chemical composition is not a solution: it contains a solid matter, which swells in water, and becomes a tough semi-liquid mass, which water does not dissolve. The more fluid portion of mucus is serum, almost deprived, indeed, of its albumen, yet retaining its other constituent parts. Professor B. does not admit the existence of an animal mucus in the fluids of the animal body, distinct from that which covers the mucous membranes. In all his experiments he never found any fluid to which the name could properly be applied, or which agreed in character with mucus as described by Hatchett, Bostock, and others. Fourcroy, also, in his paper on mucus, he observes, has fallen into the error of drawing general and extensive conclusions from very uncertain, and oftentimes incorrect observations; and he has generalized so far as to consider parts of the body having very different chemical and physiological characters, (such as the epidermis, nails, hair, &c.) as nothing but mucus, more or less condensed and hardened. The mucous membrane of the intestinal canal is the only one having a specific character; its dense cellular texture, and muscular coat, having the same chemical character as the same structures in other parts of the body: and the serous membrane or peritoneal covering, as it is commonly called, which envelopes the whole, is fundamentally the same as the cellular texture. The serous fluid with which this membrane is constantly moistened, is chiefly serum, containing only a small portion of its albumen, and depositing chrystals of muriate of soda, and the usual viscid animal extract, during evaporation.

Of the fluids employed, more or less, in the digestive process, the saliva comes first to be noticed. Professor B. observes, that it is one of the most aqueous fluids in the body. The white mucous matter suspended in it, he thinks is most probably derived from the mucous membrane of the salivary ducts; but besides this, and the usual salts contained in the serum, it has a peculiar matter which is not coagulated either by boiling, by tannin, or by the subacetate of lead, and which with water forms a liquid frothy solution. How far saliva may contribute to the solution of the food, is yet unknown to us. From the mucus

diffused through the saliva, the tartar which adheres to the teeth is formed. It consists at first merely of darkened mucus, but phosphat of lime is slowly deposited, and the crust which is gradually formed, contains about $\frac{1}{5}$ its weight of mucus.

The facts with which we are supplied by former experimentalists on the nature of the gastric juice are extremely limited: nor does Professor B. make us acquainted with any new ones relatively either to it, or the pancreatic secretion. His examination of the bile, however, has enabled him to correct and extend our knowledge of this important secretion. Notwithstanding the reports of other chemists, he found that it does not contain any resin; that it has the same proportion of alkali and salts as the blood; and that it contains a peculiar matter, which is at first bitter, and afterwards rather sweet to the taste, which possesses characters in common with the fibrin, the colouring matter, and the albumen of the blood, and which forms, with mineral acids, a compound not easily soluble in water. With excess of acid this substance is completely precipitated, and has all the characters of a resin, but the separation of the acid, by a body having a superior affinity (barita for example) restores its original properties unchanged. Like the albumen and fibrin of the blood, it is not precipitated by acetic acid. Its properties vary in different animals, and even in the same animals in different circumstances; and the Professor had opportunities of observing, that its remaining long in the gall bladder, increased its tendency to form a resinous compound in the acids. The substance which has by other experimentalists been considered as albumen, and to enter into the bile as one of its constituent parts, our author thinks he has demonstrated to be merely a portion of the mucus of the gall bladder. The proportion of it is very small, and thick viscid bile does not appear to contain more of it than that which is quite thin.

The account of the process of digestion which follows this account of the chemical properties of the fluids concerned in it, is almost purely historical; and supplies a neat and condensed view of the labours of others, in this important department of physiological enquiry. Our author does not appear to have much faith in the recent speculation of Sir Everard Home relative to the division of the stomach into two portions, by a contraction of its muscular fibres, during the time the digestive process is going forwards: and certainly, the anatomical structure of the stomach is very unfavourable to the hypothesis. The composition of the chyle, for the formation of which the complicated process of digestion is carried on, appears, from all observations, to resemble the blood in every thing but its colour, except that it is much more dilute; but upon what circumstances its change

of colour depends after it is mixed with the blood, is very obscure—though it is probably effected, in great measure, by the atmospheric air to which it is exposed in the lungs.

In proceeding to consider the composition of the bony part of the animal structure, Dr. B. manifests a pardonable anxiety in asserting the claims of his countryman Gahn, to the honour of having first discovered the existence of the phosphat of lime in bones, from which they drive their firmness and solidity. In addition to this, however, the Professor informs us, that he has discovered, by a careful and minute analysis, that a human bone contains also fluat of lime and phosphat of magnesia; and he has satisfied himself that the sulphat of lime, which is found in the residuum after combustion, does not belong to bone in its living state He estimates the proportion of cartilage at $\frac{1}{3}$, but it is less in the teeth, and in the enamel it is altogether wanting. The combustible matter in the enamel, he estimates at only 2 per cent, while Pepys states it at 16, and Fourcroy and Vauquelin at 27. The bone of the ox contains the same constituents, and nearly in the same proportion as that of man. The cartilage of bones is converted into gelatine by boiling, and it may be extracted in this form almost entirely by the use of Papin's digester. The marrow Professor B. considers as precisely similar to the fat in other parts of the body, any apparent difference being attributable to the fluids proper to the membrane in which it is enclosed. The cartilage, properly so called, is exactly the same with that which enters into the composition of bone, and, like it, is converted into gelatine by boiling in water. The sinovia appears to be almost entirely serum, but still retaining a portion of fibrin which coagulates in the open air.

In his experiments to determine the nature of the muscular part of animals, the Professor found that it included about $\frac{3}{4}$ its weight of a fluid containing a free acid, and affording the usual viscid extract consisting of lactic acid, alcaline lactate, muriate of soda and animal matter. This extract, however, he does not consider as a constituent part of flesh, but rather as matter in a state of decay, either already absorbed, or ready to be taken up by the absorbents for the purpose of being removed from the system. The solid muscular fibre itself has the same properties as fibrin; the whole of it being soluble in acetic acid, except the cellular texture, nerves and blood vessels, and undergoing the same changes by boiling. The tendons and aponeuroses have fundamentally the same composition as the cellular texture and cartilage. The sclerotica, choroidea, and corner of the eye are all converted into gelatine by boiling water; but the black colouring matter spread over the inner surface of the choroid, is insoluble in water at any temperature, and in acids;

but caustic alkali dissolves it, and it is precipitated by acids, the colour being rendered somewhat paler. It burns like vegetable matter, and leaves the same ferrugineous ashes, as the colouring matter of the blood, from which it is most probably formed. The iris has all the chemical characters of muscle. Of the humours of the eye, the aqueous and vitreous resemble the fluid secreted by mucous membranes, only they are quite colourless; the chrystalline lens, however, is as remarkable in its composition as in its texture, which is well known to increase in density from the circumference to the centre. It has been asserted, both by Fourcroy and Chenevix to contain both albumen and gelatine, but Professor B. in his examination of it, found neither of these substances. It is almost completely soluble in water, and the solution coagulates on boiling, but the coagulated mass has no resemblance to albumen; it is gritty and opaque like the colouring matter of the blood, and like it is also easily dissolved in acetic acid after coagulation. The coagulation is a pure white, and leaves a small quantity of ferrugineous ashes after combustion, so that it seems to differ from the colouring matter of the blood, only by its want of colour, but the attempts to impart colour to it, by different modifications of the phosphat of iron have been unsuccessful. Less aqueous than the blood, it appears to form the boundary between the fluids and the solid matter of the animal body. When analysed, it affords a portion of acidulous extract. Its structure, therefore, cannot be considered in any degree muscular. The texture of the epidermis is peculiar, since it is not dissolved by long boiling in water, but is soluble both in the caustic alkalies and acids; in most of its chemical characters it resembles the hair and the nails. The experiments on the matter of transpiration though very numerous, have been more directed to ascertain its quantity, than its chemical composition; it is known, however, to be always acid; and Professor B. found it to contain muriate of soda, and to exhibit marks of the usual viscid extract, as well as of matters insoluble after spontaneous evaporation, and which had the smell of albumen when burnt. The nails appear to be composed of the same matter as the epidermis.

Scarcely any portion of animal matter has been more frequently the subject of chemical examination than the urine, and for reasons sufficiently obvious; since a knowledge of its nature might be expected to throw some light upon one of the most painful of human maladies. After a brief and very candid notice of what has been accomplished by others, the Professor proceeds to state what has been done by himself on this subject. He has ascertained that the free acid in urine, is not as has been supposed by others, either the acetic or phosphoric acids, but consists of the lactic and uric acids. In the phosphat of lime,

which is held in solution by their agency, he found, as in the bone, a portion of fluate of lime; and he supposes, from a comparison with the blood, that, in the formation of urine, a portion of the constituent parts of the blood are oxydated in the kidneys; by which several alkalies, earths, and acids are produced, which either did not exist in the blood at all, or only in very minute quantity. The different sediments deposited during the cooling of urine, Professor B. found to be either simply the mucus of the bladder, which is always present, partly suspended and partly dissolved, or a combination of this mucus with the uric acid: but it does not contain any earthy phosphates—though these are frequently precipitated, from the want of a sufficient quantity of acid to retain them in solution. The urea, such as is described by chemists, Professor B. finds to be a compound of the urea properly so called, and several deliquescent substances, which had not been separated from it before. In its pure state, it is destitute of colour, and forms prismatic chrystals resembling nitre, but it is rather intimately united with the lactic acid, lactate of ammonia, and the animal matter which always accompanies them, and it is these substances, which, combined with the urea, give to the urine its colour. This animal matter is easily dissolved both in alcohol and in water, and Professor B. supposes it is this substance, and not albumen which occasions the precipitate with tannin. We know that albumen is often present in urine in a state of disease, and may be precipitated by corrosive sublimate; but there is also another peculiar substance thrown down by it, which is not soluble in alcohol, but which is one of the animal substances always found to accompany the lactic acids and its salts. It is not precipitated from healthy urine so long as it contains free acid; and the absence of acid, the Professor supposes, may be the cause of the precipitate which corrosive sublimate occasions in the urine of persons ill of fever. In addition to these substances which have been overlooked hitherto, our author has found silicia also in urine, and he thinks it probable it is contained in all other fluids of the body though in very small quantity. The addition made to our knowledge of diseased urine in this memoir is not considerable.

Although milk has been the subject of examination by many eminent chemists, the Professor found, on directing his attention to it, that some facts, relative to its composition, had been misstated, and others overlooked. In the formation of butter, he ascertained that air is always absorbed, and never evolved, except when fermentation has previously commenced, in which case carbonic acid is disengaged. He found, too, that the caseous matter is dissolved, so as to form a clear solution. He

has proved, moreover, that milk does not contain any gelatine, and that the extractive matter which gives a brown colour to the sugar of milk is the same which accompanies the lactates wherever they are found. Finally, after a careful examination of the lactates, he has satisfied himself that the acid they contain is not the acetic or any other vegetable acid, as has been asserted by some of the most eminent French chemists (among whom are Fourcroy and Vauquelin) but the peculiar acid found in the animal body to which the name of lactic acid has been assigned; and he has thus, he observes, with honest exultation, restored to his illustrious countryman Scheele, 'the singular honour of never having advanced an erroneous statement relating to the science of chemistry.'

We must now close our account of this very able and perspicuous essay—and we do it with the less reluctance because we feel confident, that those of our readers who have any pleasure in the science to which it relates, will be anxious to peruse it for themselves. It seems scarcely necessary to add, that it will afford us very sincere pleasure to learn, that the success of this little volume has been such, as to induce the amiable translator to make many other productions of Swedish literature accessible to the English reader.

Art. IV. *A Discourse on Parochial Communion;* in which the respective duties of Minister and People are deduced from scripture, from the acknowledged principles of episcopacy, from the practice and discipline of the primitive Church, and from the laws of England. By the Rev. Thomas Sikes, A. M. Vicar of Guilsborough. 8vo. pp. 415. Rivingtons. 1812.

THE opinions of men resemble their modes of dress, as well in the absurdity which they often betray, as in the fluctuations to which they are liable. While a particular fashion prevails, whatever be its absurdity, it is little observed; but he who retains it after it has fallen into disuse, attracts attention, and becomes an object of curiosity. In like manner, the most silly or irrational doctrine may be embraced without exciting surprize or censure while it is in vogue; but should any person, after it has been exploded, hold it up as a part of his creed, and inveigh against those who may reject it, his practice must afford fit matter for public amusement and diversion. Having met with a singular specimen of these restorers and improvers of obsolete fancies in the person of the Rev. Thomas Sikes, it occurred to us that it might gratify our readers to lay before them an abstract of his doctrines and reasonings, as they are set forth in this "Discourse on parochial Communion."

The subject of the Church as 'a society invested with authority from Jesus Christ to regulate all the affairs of religion,' this gentleman thinks 'is little regarded.' And as 'the present miserable and distracted state of our Church' is owing to this lamentable dulness of perception, he kindly undertakes to remove it,---after earnestly wishing, and with much propriety, 'that the task had fallen into abler hands.'

In a preliminary chapter, he begins his discourse by recurring to the nature of the Church. The power of the Church, it seems, which is purely spiritual, resides in the bishops; and, unlike their secular authority, which is adventitious and may be lost, arises from their character; being derived in a direct line through the channel of ordination from Jesus Christ. If the proof of such a succession be wanting, Mr. Sikes is quite confident the succession itself has never been interrupted. 'The bishop's title to apostolic authority is a *temporal* title to a *spiritual* inheritance.' The unbroken succession of the priesthood is an important doctrine of the Romish Church, which, though refuted by Chillingworth,* Mr. Sikes cannot bring himself to abandon; and he even deems those who reject it, on a par with infidels. Perhaps his attachment to this must be attributed to his holding another tenet of the Roman Catholics---that 'the clergy alone constitute the Church.'

As 'the first step toward establishing the duty of parochial communion' is 'to establish beyond controversy the authority of the bishop' to exact submission 'in all spiritual matters from every Christian residing in his diocese,' Mr. Sikes, in the first chapter of his discourse, which he divides into two parts, treats of 'the spiritual and temporal power of episcopacy.' It is an article of the creed, he says, to believe in the Church, which is 'a society consisting of apostolical governors, and such as to hold communion with them in the word and sacraments.' In Mr. Sikes's style 'apostolical governors' signifies the clergy, particularly the bishops of the English Church. Here is another of the worst doctrines of the Church of Rome in her worst days. The attributes of *the* Church, from which the greater part of Christians of all nations are excluded by our author, are unity, holiness, universality and derivation from the apostles. Of the Christian Church, which we know was not constituted until after our Lord's ascension, Mr. Sikes informs us 'Christ was, on earth, the first bishop.' The first bishop ordained the twelve in the sense we now use that word: 'He appointed them to assist him in the work of the ministry, and gave them a right of maintenance.' 'The stewardship and dispensation of the sa-

* Religion of Protest. Part I. Chap. 2.

craments were vested in them alone.' Our author tells us, that Christ divided the world into provinces, assigning to each of the twelve his sphere of authority, and that 'they were solemnly inaugurated into their government by our Lord,' and received 'the investiture of spiritual power.' To all this was added 'the power of amplifying their means of governing:' 'they transferred part of their work upon certain helpers called deacons.' There is no particular account in scripture of the exact gradation of priests, deacons, presbyters, elders, and bishops: and these names are indiscriminately bestowed on the same persons. Mr. Sikes, however, thinks it unquestionable that there was a gradation of power and authority. 'Timothy, it is plain, had that authority in the Church of Ephesus, which our bishops now challenge in the Church of this country.' And the world being parcelled out, among the apostles, as already noticed, Mr. Sikes is of opinion that St. James was appointed to the bishoprick of Jerusalem; while St. Peter was bishop of Antioch, and St. Paul of Achaia.

The apostles as such had no successors; but then there can be no doubt but that bishops derived from them 'an eminent jurisdiction over Churches, and the inferior order of ministers, the power of imposing hands in ordination and confirmation, appointing canons and ceremonies, and of censuring offenders.' This primitive government was established in this country on the first introduction of Christianity.

With their spiritual authority, derived from the apostles, the bishops, in this country, unite certain temporal powers which they receive from the state, in consideration of the great advantages that Christianity affords to society. Mr. Sikes is at great pains to show that, while it is lawful for these spiritual rulers to accept of the greatest secular dignities, they cannot impart any of their sacred authority to laics. The Church is independent of the kingdom of this world; whichought not therefore to interfere with her jurisdiction. In consequence of maintaining the independence of the Church on secular power, our author falls into great perplexity. He denies the King's supremacy in ecclesiastical matters; and thus expounds the doctrine of the English Church on this head:

'The State has a temporal cognizance of all temporal affairs: that is, the former has a right of passing what laws it pleases, and of punishing with civil pains and penalties, persons or societies who violate those laws. The latter has the right of doing similar acts in a spiritual manner, that is, of declaring the will of God, and of censuring evil doers ecclesiastically. The State hath authority *circa sacra*, as some express it, but not *in sacris*; it may compel spiritual men to keep to their duty, but cannot interfere with them in the discharge of their sacred office. The Church may compel and restrain, by spiritual

means, all Christians of every nation, and if obstinately contumacious against the sacred authority of Christ, she may expel them the society of Christians, as civil governments may banish from their country the seditious and rebellious.'

This may be obvious to Mr. Sikes's apprehension, but to us it is unintelligible. Having forgotten what he had written in the beginning of this chapter, Mr. Sikes says 'it is foreign to the institution of the Church to be invested with secular power.' 'It is impossible for bishops or clergy to perform their duty in its full extent.' It is of importance to remark the serious imputation on the clergy involved in this sentence. On the whole, Mr. Sikes wishes that the power of the state in religious affairs were circumscribed.

From the spiritual and secular authority of episcopacy, our author proceeds, in the second chapter, to treat of Church unity and schism. Almost in the beginning he gives the following paraphrase of Ephesians, iv. 8-16, to which we request our readers to turn.

'In other words, our Lord's method of preserving unity in his Church, and of securing it from false doctrine was this: He formed it into a society with proper governors and pastors; that each member, not thinking of himself more highly than he ought to think (for we are all members one of another in Christ) might "do his own duty" obeying and submitting to them who are appointed to govern.'

The most essential part of the Church union is submission to its rulers; and schism, by consequence, consists chiefly in not obeying the Bishop of the diocese, whether by actual separation from the established Church, or by disregarding ecclesiastical canons. The schismatics within the Church are 'those who are styled evangelical or gospel preachers,' and those without the Church consist of dissenters in general. It is against the former that Mr. Sikes inveighs with the greatest bitterness, while he excludes both from the hope of God's final approbation. Had this most uncharitable vicar lived in the first age of the Christian Church, he would certainly have been himself guilty of schism to no small extent, since he seems to be actuated by a spirit essentially repugnant to that principle which unites together the members of Christ's mystical body. Want of submission to the bishop, is a sin which our author ranks with drunkenness and adultery; and which he says merits the same opposition from Christians as any other gross immorality. It seems, indeed, doubtful whether it should not be more severely persecuted; 'to hear the Church—to submit to spiritual rulers,' according to Mr. Sikes, being 'gospel obedience.' Many pages are employed in tracing the history of schism from Cain, through Corah, down to the converts at Corinth; from all which it appears that schism is closely allied to treason and rebellion.

The third chapter of this work consists of a parrallel between ecclesiastical and civil government. Here Mr. Sikes discovers great penetration in detecting remote analogies. All government is divine. It is not, as moderns foolishly imagine, the creature of the people.

'Since no individual possesses power over his *own* life, it is impossible that he can transfer it to another. And if the power of life never belonged to the individuals of a community, it is evident, that the aggregate never could enjoy it; for the mere circumstance of aggregation can create no new privilege, it can only shew the sum of individual privileges. So the greatest majorities possible can no more invest any man with the power over his life, than the lowest individual which composes it;—for the sword of Justice is borne, we are expressly told (Rom. xiii.) by the *Minister of God*, not by the *servant of the people.* Hence it is, that the lawful Princes are called in the sacred scriptures "the Lord's Anointed," and the King's Majesty is styled "Sacred!"

Simple monarchy by uninterrupted hereditary succession is, in Mr. Sikes's view, the only legitimate form of civil government; from which it is easy to determine with what feelings he regards the British government, and the provision made by our ancestors by which the succession to the crown was turned from the direct line and settled in the reigning family. Now 'the government of the Church is purely monarchical' by an uninterrupted succession of 'spiritual princes or Bishops.' 'If the Church of Christ,' says he, 'be a kingdom, it must have a king, who, to be a lawful one, must succeed in a right line from the founder of the kingdom.' The first division of the world into spiritual kingdoms was effected under the immediate direction of Christ; and the apostles sent others to succeed them on their spiritual thrones. The Church, then, thus divided among an indefinite number of spiritual princes is not 'a republic,' nor a democracy, but a kingdom of several principalities. If, because the Christian Church is called a Kingdom, the Romanists contend that there should be but one sovereign, as Mr. Sikes contends there should be many, our author is ready with the following spirited and conclusive reply.

'We might as well contend for one universal head of God's temporal kingdom; for one universal Bishop is just as unreasonable a fiction, as one universal King. The truth is, that as God apportions to several heads or princes, the *civil* government of the world, so has our Lord assigned to divers spiritual Princes or Bishops, the *ecclesiastical* government of the world.'

In the outset of the fourth chapter, 'Of the right of the people to choose the pastor' the following extraordinary passage occurs.

'The consent of *every* individual in the world cannot invest the civil governor with the power of life and death; because this power never resided in *any*, therefore not in *all*, of those individuals, for aggregation cannot create it. The power of spiritual life and death (so far as it is included in the power of admitting men into a *state* of salvation, or excluding them from it) never yet resided in the people; nor can they, even by universal consent, turn the keys of the Kingdom of Heaven themselves, or depute representatives to do it.'

That every Christian is at liberty to attach himself to the pastor of his choice, is a notion that puts Mr. Sikes into a perfect rage; whether as adopted by dissenters who maintain the right of electing their own teachers, or by Churchmen who frequent the clergymen by whom they are likely to be the most edified. He is the most violent against the latter. The people, he contends, were never allowed, in any sound part of the Christian Church, the right of choosing a pastor. The Almighty always appointed the *sacrificer* as well as the *sacrifice*. 'We read of Melchisedec the priest of the most High God.' 'The people of Israel were apportioned in regular divisions; each being committed to its respective pastor.' He affirms, what we know is contrary to fact, 'that among the patrons of that doctrine the *actual* choice of pastors never descends to the people.' In Mr. Sikes's view the bishops, who, it is to be observed, are appointed by the king, derive their authority from Jesus Christ, and parcel out, according to their wisdom, the cures among the inferior clergy; that is, license those who are presented to livings by individuals or corporate bodies. Although all this may be very expedient and beneficial, it must be confessed there appears nothing supernatural in the King appointing to certain sees what clergyman he may think fit, nor in patrons bestowing vacant livings on their friends or acquaintance. In all these transactions the finger of God is no more apparent than in popular elections of dissenting ministers. Forgetting that every man must give an account of himself to God, Mr. Sikes contends there is no analogy between a man's choosing a physician or a lawyer and addicting himself to a religious teacher. The terms employed to describe the functions of the clergy seem to our author incompatible with popular election. For example.

'"Son of Man," says the Almighty to his servant Ezekiel, "I send thee to a rebellious nation, that hath rebelled against me:—they are impudent children and stiff-hearted. And thou, Son of Man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions:—be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." Ezek. ii. Now suppose the Prophet, a Prophet

upon the conventicle plan, what absurdity will Ezekiel speak! The Almighty sends his Prophet to a rebellious nation; but it seems, the Prophet cannot come, unless the rebels choose it. This, say they, is the ordinance of God, that Christian people shall not have a Prophet imposed upon them, without the people's call; they have a right at least of leaving him to prophesy to the walls, if they like him not. According to this doctrine, the Prophet should have had a conciliatory proviso added to his prophetical mission: Son of Man, I send thee to my rebellious people, if, peradventure, they will choose to acknowledge thee. But the Prophet is ordered to preach to them, whether they will hear, or whether they will forbear; whether these impudent children will regard what he says or not.'

This there is no doubt appeared very witty and very cogent to Mr. Sikes. But the misfortune is, that it applies equally to all orders of the clergy of the English Church, since they, too, receive their benefices from those to whom it is their duty to announce the will of God. The following argument, founded on the phrase "ministers of the New Testament," will be thought equally original and no less convincing.

'Now the administrator of a will is appointed for the purposes of seeing that the conditions of the will are complied with, and that the benefits are rightly dispensed; and standing between the two parties he has no interest, from the nature of his situation, to tempt him to an unfaithful discharge of his office. But make him depend upon the legatees, both for his appointment and his reward, and a wide door is opened to corrupt conduct. Besides, if I can make any one I please, the executors of another's will, it plainly amounts to nearly the same thing, as if I had the administration of the will in my own hands; the mere appointment of another, is, while the power of dismissal rests in my hands nought but an empty form. And in such a case, is it probable that men will stand upon conditions? The performance of conditions is always with a view to the attainment of some end, not to be obtained without them. If they can command the end, without the performance of the conditions, will they not do it? But when a man makes his will, does he leave his administrators to be chosen by his survivors: by those very persons upon whom he would impose conditions? By such an act as this, the testament would in fact become nugatory, its conditions be virtually annulled, and the beneficial interests distributed at the will of others. In fact, the testament would cease to be the will of the testator, and would become the will of the legatees. And can we imagine that our Blessed Lord would constitute such ministers of his testament; or that the Apostle should call them "*able* Ministers?" We see then the force of the language used by the inspired writer, when he styles the Christian Priesthood, Ministers of Christ's Testament; and how plainly it precludes the people from choosing or rejecting for themselves.'

He thus winds up the argument:

'The argument resulting from these places will stand thus. As

the sheaves or the vines cannot choose their reaper or dresser; nor the flock their shepherd, so in God's husbandry and harvest, it is he alone who sends forth labourers and shepherds. As children have no power to choose their parents, so the people have none to appoint their spiritual Fathers.'

In the practice of the popular election of ministers it should seem there are innumerable mischiefs. It puts an end to government—subverts discipline—has an affinity to the practice of the Romanists in choosing their confessor,—generates contentions—and, to crown all, 'by the right of choosing what guide in religion he pleases, a man may be said to purchase both his *credenda* and *agenda*.'—In the two following sentences Mr. Sikes appears to our apprehension to contradict himself, and represents the English Church as not the true Church.

'The true Church from its very commencement to the present day, has denied to the laity any right of interference in spiritual discipline.'—'It appears [says he, speaking of the English Church] that the people, so far from having no voice at all, in the appointment of the clergy, have, in fact, almost the whole of it to themselves.'

In the fifth chapter Mr. Sikes combats the notion that religious teachers may minister to whom they please. The Church is an army in which every officer has his own station. 'The extent of a man's cure of souls is determined by the bishop; the parochial clergy being his deputies, whom he has a right of employing in the Church, as he judges will best conduce to the welfare of the Christian Society.' This is Mr. Sikes's theory—which every body knows is notoriously contrary to fact. For preaching in another's cure, it seems, there is no extraordinary commission, and the ordinary commission by no means justifies such a practice. Indeed it is downright intrusion and robbery. Whitfield's arrogance, in saying, "I will preach any where, all the world is my parish," equalled that of the Pope who pretends to authority and jurisdiction over the whole earth. In institution, 'the parish congregation is formally given to the pastor, by divine authority, as a man receives his wife from the hands of the minister of Christ.' Now to preach in this parish or to the inhabitants of it, 'is an infidelity to the great head of the Church; and destroys the connexion between the Heavenly Spouse and his Church.'

'The clergy,' he continues, 'from the Bishop to the lowest Pastor, stand in Christ's stead (that is, as his vicarial agents) in all religious acts whatever; and thus, as Christ himself is primarily the spouse of the Church, so are the clergy in a vicarial way: not of the Universal Church, as Jesus Christ by his omnipotence, truly is; but of those particular portions of the Universal Church, to which, by his prime authority, they are lawfully united; this authority, descending to the inferior Pastors through the Bishops.'

Then, again, the incumbent's 'temporal rights' are 'seriously injured by intruding teachers.'

'The incumbent, for his maintenance and encouragement, has a right to the manse, oblations, and tithes; he has a right to the benefice and *all* its appurtenances by law. And what better right has an obtruding Minister, to his brother's oblations, his voluntary offerings, than to his manse or his tithes? Voluntary oblations, indeed, cannot, from the nature of the thing, so easily be subjected to a legal determination, as a stated payment. But this circumstance does not at all invalidate the incumbent's *right* to them, whatever they *may* be. So that he who, intruding upon the congregation of another, receives gifts and payments, upon the score of his spiritual labours among them, defrauds the lawful Pastor of that which by the laws of God and man are his proper due.'

Mr Sikes writes without any fear of consequences. 'It is,' he contends, 'fraud, robbery, rapine,' in dissenting or other ministers who have not been inducted to a living, to receive the voluntary contributions of their hearers. Now as the Presbyterian clergy are in Scotland the lawful ministers of all the parishes of that kingdom, the consequence from our author's premises is unavoidable, that the episcopal clergy of Scotland are thieves, robbers, and plunderers. Of all religious teachers, however, 'those who are called evangelical or gospel preachers,' are the most obnoxious to Mr. Sikes. He styles them 'the irregular Clergy,' and accuses them of the high crime of drawing sheep from other men's flocks, and preaching in parishes not their own.—The evils of this practice which our author combats, are of the same nature (but much more aggravated) as those of the popular election of ministers.

The next chapter of this discourse is 'of the episcopal licence, considered as defining the nature and extent of the ministerial commission in the Church of England:' and in the following and concluding chapter our author proceeds 'to take a view of the subject of parochial communion.' 'In scripture,' he says, 'we do not find a direct injunction for the mode of parochial subdivision;' but the commonwealth of Israel being encamped in four divisions, the Levites 'lodged among them and took charge of them, as of their several parishes.' Notwithstanding its repugnance to historical verity, he affirms, 'parishing Christians' 'must be considered as the Bishop's act and deed." His notions of Church communion may be gathered from the following sentences worthy of the middle ages. 'The Church is a society united to God and to one another. The former union is affected by a junction with those persons who are invested with the authority of God.' He adds, 'as a Christian cannot unite himself to any congregation he may choose, so neither can he withdraw himself from his proper congregation with which he has been assorted by ecclesiastical authority.'

The conclusion is, that nothing can justify a person in leaving his parish Church: it 'is apostacy from Christ;'---and therefore, as their adversaries pretended, the Reformers were schismatics and apostates.

But it is quite time to have done with Mr. Sikes. His heavy absurdity, feeble bigotry, and confident ignorance, have been sufficiently obvious in the foregoing abstract of his discourse. The narrow, illiberal, and schismatical spirit that he discovers, must excite the abhorrence of all enlightened and benevolent Christians; while his clumsy and malevolent attempts (pp. 133, 135.) to bring into doubt the *honesty* and *piety* of Baxter, consign him to lasting ridicule and contempt. The vulgarity of his mind sufficiently appears in his abuse of clergymen and dissenters; in his extravagant charges of insubordination to Government, of fraud, rapine, spiritual adultery and fornication, and we know not what. In his notions of the Church he evidently symbolizes with the Romanists, and he hesitates not to promulge political doctrines directly hostile to the fundamental principles of the British government. 'Evangelical preachers,' as well as dissenters, have great reason to rejoice in the hatred of a man, whose friendship would be as severe a reproach as any they could well sustain.

Art. V. *Studies in History; containing the History of Greece, from its earliest period to its final subjugation by the Romans;* in a series of Essays, accompanied with Reflections, References to original Authorities, and Historical Exercises for Youth. By Thomas Morell. Vol. I. 8vo. pp. 382. Gale and Co. 1813.

AS history is a species of reading more extensively agreeable, perhaps, than any other, it is to be lamented that the greater number of the popular works of this class betray such a criminal neglect of correct moral and religious principles. Some of the most eminent historians have been avowedly hostile to the Christian institution; others have endeavoured secretly to undermine it; and even those who professedly hold it in esteem and reverence, have too frequently, in their judgement of events and estimate of characters, proceeded in direct opposition to its plainest decisions. The perusal of the last description of writers, especially, tends to generate in youthful minds a train of sentiments and feelings exceedingly hostile to evangelical religion,---and imperceptibly leads them to approve and admire qualities and actions which the scripture severely reprobates.

This mischievous tendency, which so many good men have regretted, it is Mr. Morell's design in the present work to counteract, and at the same time to make history the direct 'vehicle of religious instruction.' The plan which he has

chosen for these purposes, is to abridge the space usually allotted to military achievements and political disquisitions; to turn the light of Christianity upon the characters and events of antiquity; and to divide the narrative into small portions, called *essays*, adding to each of them nearly an equal portion of such moral and religious reflections, as the events under consideration seemed to suggest to a pious mind.

It will doubtless occur as an objection to such an undertaking, that the reflections extending, as they can hardly fail to do, to a very disproportionate length, must of necessity interrupt the course of the narration, and consequently lessen its interest. History is a species of writing perfectly distinct from a sermon or a moral lecture. Instead of bringing his own remarks obtrusively forward, it is the business of the historian, it will be said, so to relate his story, so to connect causes and effects, so to trace events to their springs and follow them in their consequences, as that the appropriate reflections may spontaneously arise in the reader's mind. An author mistakes the nature of his province when, at every turn, he indulges in trite or prolix observations. Even Tacitus, whose reflections have such depth and originality, has not escaped censure; and Robertson has been thought by very great judges, at least in the earlier part of his works, to indulge too freely in disquisitions but loosely connected with the business before him. Now, as the present volume contains in the narration, perhaps, more than the ordinary quantity of remark, the additional reflections, it may be urged, are out of place, and serve only to clog the reader in his progress.

To observations of this nature it may be sufficient to reply, that Mr. Morell professedly combines the functions of the historian and the moralist; that with him history is but the means, and moral improvement the end; and that he writes for those in early life, who are little capable of making reflections themselves, and whose conclusions from past events are more likely, perhaps, to be erroneous than correct. It seems to us, therefore, that the present work may be of great use. The facts that form the basis of the narrative are judiciously selected, and related in a manner concise, clear, lively, and interesting. In estimating the qualities and actions of the agents in the scenes that he describes, Mr. Morell's decisions are strictly accordant with the purest Christian principles. The reflections added to each of the essays, are appropriate and correct, and breathe a spirit of exalted piety and enlarged benevolence. Parents and teachers of youth are under great obligations to this well-informed and Christian writer, for enabling them to put into the hands of their children and pupils, a work from which they will derive accurate and interesting historical information, and at the same

time learn to judge with propriety of events and characters, and imbibe sound principles of justice, benevolence, and piety.

Two or three extracts will bring our readers tolerably well acquainted with the performance which we here recommend to their attention. The following is our author's account of the battle of Marathon. After detailing the progress of the Persians, he thus proceeds:

'In the mean time, the Athenians were not inactive. They applied to the Lacedæmonians for assistance, who immediately perceived that the danger was common, and therefore called for united and prompt relief Forgetting their former jealousies, they promised, with the utmost readiness, all their military strength to defend the liberties of Greece; but, at the same time, informed the Athenian ambassabors, that an established an ancient custom of their country would prevent their troops from marching, till the full of the moon, which was yet five days distant. No time was to be lost. Desperate as it appeared, the Athenians had no alternative, but to meet the overwhelming forces of Persia, without any foreign aid, except that of their faithful allies, the Platæans, who sent one thousand warriors to share with nine thousand Athenians, in the labours and honours of the perilous contest. The number of armed slaves that were probably added to these ten thousand freemen, is not known. Ten generals were elected from amongst their most distinguished officers, each of whom in rotation was to command the whole army for a day. Amongst these were Miltiades, Themistocles, and Aristides, names most familiar to the ear of every one, who is conversant with Grecian history. Contrary to the ordinary feelings and practise of men entrusted with power, and that narrow spirit of rivalry that is too commonly seen in such characters, these joint commanders acted together with the utmost harmony and confidence, "in honour preferring one another." The genius of Miltiades was well known to them. His great military talents had been put to the test in former years, when he was the governor of a Greek colony, settled at Cardia in Thrace, and proved most successful. A common sense of danger, as well as the true spirit of patriotism, induced the other nine commanders to give up their several days of authority to Miltiades, as the more experienced general, and sacrifice their private ambition for the general good. To the honour of Aristides it should be recorded, that he set the example in this act of disinterested patriotism.

'Miltiades knew the character of the enemy, and their peculiar mode of warfare. He knew also the invincible bravery of the army under his command, and resolved, notwithstanding the great disparity of numbers, to risk a battle, on which were suspended the liberties of Greece. Though the native historians of Greece, who were familiar with the spot, on which this great battle was fought, and wrote for the instruction of the immediate descendants of those who conquered or expired on the plains of Marathon, might deem it necessary to enter into minute detail; to describe, with topographical accuracy, the exact situation of both armies, their various

evolutions, with their modes of attack and defence; and to calculate the numbers killed or wounded on that memorable day—it cannot be deemed necessary to imitate the example of many modern historians, in collecting from these ancient records the sad recital, and dwelling upon it with melancholy pleasure. However sacred the cause in which this select band of patriots had embarked, and however laudable their efforts to defend their threatened liberties and lives, Christianity forbids us to exhibit such scenes of carnage and desolation in a prominent, and much less in a winning, form. Suffice it to say, in brief, that the contest was long and sanguinary; the bravery of the Athenians and Platæans unparalleled; and their ultimate victory decisive and complete. The Persian army fled to their ships with precipitation, leaving their camp, with all its rich stores, to the conquerors. The immense spoil found there was entrusted to Aristides, who had already acquired a high reputation for integrity, and who faithfully discharged the trust. In this battle the banished tyrant of Athens was slain, who had been the principal instigator of the war. The Lacedæmonian auxiliaries arrived on the following day, and, though mortified that they had no share in the honours of the day, pronounced the highest eulogium on the valour and patriotism of the Athenians.' pp. 109—111.

Some of his reflections on this event are as follows:

'The circumstances and issue of the battle of Marathon, forcibly remind us of that scriptural truth, "the race is not always to the swift, nor the battle to the strong." Events cannot be determined by outward appearances or probabilities. They are frequently such as to baffle all human conjecture, and cut off at once the most sanguine hopes of man. Who that had seen the little band of Greeks, drawn up in battle array against the numerous legions of Persia, if he judged by ordinary rules, would not have confidently anticipated the annihilation of the Grecian army? However brave, however desperate it might be, it could scarcely be considered any other than the "forlorn hope" of Greece. But the result, which has been stated, proved that a mere handful of freemen is more than equal to many myriads of slaves, and that, if liberty smile upon a country, it transforms every individual of that country into an invincible hero; whilst the absence of this blessing is of itself sufficient, so unnerve the arm—to depress the mind—"to make cowards of us all."' pp. 112, 113.

None of the Greeks is more a favourite with our author than Aristides.

'He was of comparatively mean extraction; his parents were in low circumstances; his early advantages were few and exceedingly limited. The talents he discovered in youth were not brilliant, but sterling. The qualities in which he excelled were chiefly moral and intellectual; such as were calculated rather to win the esteem and confidence of the discerning, than to gain the applause of the multitude. Modest and retiring in his natural disposition, he avoided public notice as far as possible; but, when duty urged, he did not

shrink back from the most difficult or invidious task; firmly resolved on all occasions to administer justice, both to friends and foes, with the most rigid impartiality. In the most trifling, as well as in the most important concerns he adhered inflexibly to truth, nor could he be induced either by threats or promises, by flatteries or rewards, to swerve from it. He was no less wise and brave than Themistocles, but his wisdom partook less of cunning, and his bravery was less vehement and boisterous than that of his political rival. He possessed a remarkable calmness of temper, which attended him through life, amidst all its diversified scenes. He combined the most rigid integrity of principle and conduct, with habitual suavity of manners—the most heroic courage, with calm deliberation—an ingenuous boldness of character, with unassuming modesty.' pp. 161, 162.

'The predominant virtue of Aristides, which acquired him the unlimited confidence both of the Athenians and all the other Grecian states—and, in consequence of which, he was honoured with the title of "*the Just*"—was unimpeachable integrity. This admirable quality, so necessary both in private and public life, was frequently put to the severest test during his administration, and, in every instance, proved genuine and invincible. After the battle of Marathon the spoils of the Persian camp were entrusted to his care, previously to their distribution amongst the conquerors; a charge which he executed with the utmost fidelity. When it became necessary, during the progress of the war, to levy a tax upon all the Grecian republics, that they might contribute, in equal proportions, to its support, Aristides was chosen, by common consent, as the only individual in Greece to whom they could safely commit so difficult and delicate a task.' p. 162.

'It was to be expected that this unyielding disposition, opposed as it was to the growing corruptions of the times, would procure him many enemies. Themistocles, especially, hated him, both on account of the high reputation he had acquired, and the severity with which he had frequently reproved his dishonest artifices. Nor could he rest till the faction opposed to Aristides, acquired so much strength, as to produce his banishment by the *Ostracism*.' p. 163.

'When Themistocles became the object of suspicion and envy, (as was stated in the preceding essay,) Aristides was far from wishing to retaliate on his fallen rival the injuries he had received from him. Instead of joining with these adversaries of Themistocles, who accused him of capital crimes, he pleaded his cause, and endeavoured to avert the storm of popular indignation from him. Though unsuccessful in this generous design, he sympathized with him in his distresses and persecutions, which he ever considered most unjust. His old age was occupied with instructing in the principles of government, and training up for public life, those youths who were most promising; and to whom, he foresaw, the future direction of the republic would be committed. Amongst these, Cimon, the son of Miltiades, was the most distinguished—a pupil worthy of such a master! To him, Aristides was most affectionately attached, as a father to his son; nor was his paternal tenderness ill repaid, for that amiable youth honoured and cherished his preceptor in his declining

years, and, after his death, paid the highest respect to his memory. Aristides is almost the only celebrated Athenian who died in peace and honour, having retained, to the latest moment of life, the confidence, esteem, and gratitude of his unstable countrymen.' pp. 165, 166.

We can only add a part of the reflections made on this great man.

'Seldom is it the gratifying task of the Christian historian, to exhibit to mankind a character so richly fraught with, what may be almost denominated, *Christian graces*, as that of the virtuous Aristides He may be justly considered one of the brightest constellations of the heathen world—a constellation of moral excellence, whose mild radiance was the more visible on account of the surrounding gloom of ignorance and vice. It has seldom been seen that natural religion, though planted in the most favourable soil, was capable of producing such exquisite fruits. Admitting, (for truth requires us to admit,) that his virtues were too highly coloured by his partial biographers, who knew not the sacred standard of evangelical holiness; yet with every abatement made, in consideration of the false and imperfect medium through which his character is contemplated by us, there is enough to cover with shame the immoral professor of religion, and to provoke to emulation the genuine Christian.

'Whilst the former is reminded of the meekness, the modesty, the disinterestedness, the integrity, the justice, the self-denial, the patience, the forgiveness of injuries—all of which were discernible in the public and private life of Aristides—must not at least a transient blush suffuse his countenance at the consciousness of his own pride, covetousness, dissimulation, malice, or revenge; crimes so much the more heinous, on account of their having been committed in violation of a law distinctly revealed, and far superior to that which was written in the conscience of this virtuous heathen? The latter may, with the utmost propriety, be excited, by such an eminent example, to an enquiry. "What do I more than others—more than some even of the heathen world? Greater privileges have been afforded—more abundant means of instruction have been granted—a brighter dispensation of mercy has dawned—and are not my obligations to humility and self-denial, to purity of heart and integrity of conduct, increased in equal proportion? Let me, then, demonstrate the superior influence of Christian principles, by exhibiting more lowliness of mind—greater meekness and disinterestedness—more refined benevolence, and a higher tone of virtue, than any of which the heathen world could boast."' pp. 166, 167.

A few minute blemishes, (such, for example, as the frequent use of the word *character* instead of *person*, and the omission of *as* after the word consider) we hope the author, in the event of a second edition of this volume, will soon find an opportunity of correcting That the work will meet with a welcome reception there can be little doubt; and we heartily wish him health and leisure to prosecute his studies, as he proposes, through the histories of Rome and England.

Art. V. *Essays*, on the Sources of the Pleasures, received from Literary Compositions. Second edition, 8vo. pp. 390. Price 10s. 6d. Cadell and Davies. 1813.

WHOEVER has had occasion to think much upon metaphysical subjects, knows the difficulty of expressing such thoughts to others. This arises frequently, no doubt, from a want of precision in the thoughts themselves, but frequently likewise from the deficiency of language. Languages were formed when men were hunters, fishers, warriors, husbandmen, any thing but metaphysicians; and, as might therefore be expected, they furnish words for every thing rather than the faculties and operations of the mind, its properties, and the ways in which it is affected. When philosophers arose, who wished to turn the attention of their followers to such like subjects, they had no words to express themselves by, and were, therefore, reduced to the alternative of either inventing new words, or employing old ones in new senses. If we may judge from the present state of languages, they chose the latter method, and finding or fancying some similarity between certain operations of body and mind, made use of the words which had been set apart for the former to express the latter. Thus, guiding themselves by analogies more or less whimsical, they spoke of *apprehension*, and *comprehension*, and *conception*, of *taste* and *feeling*, of *weakness* of mind, and *strength* of judgment, of *subtle* reasonings, of *sublime* notions, and *obscure* arguments,—pressing in this manner substantial forms into the world of shadows.

What uncertainty must arise from this accommodation of old words to new meanings, is sufficiently evident. The word was familiar to the ear, and it was forgotten that it was used in an uncommon sense; the name was known, and so the necessary introduction of a definition was dispensed with. Thus some have suffered themselves to be imposed upon; and some, it is to be feared, have been dishonest enough to impose upon others. We shrewdly suspect that, if some honest person would but take the trouble of expunging from Mr. Hume's metaphysical works a few magical words, and substituting for them others of a less familiar sound, some of his essays would wear a much less imposing shape than they do at present.

But if this inconvenience has been felt in the severer metaphysics, a study which only philosophers approach, who, by explaining their meaning, might tye down their words to a definite signification, in the metaphysics of taste it is much more to be dreaded. Here *every* one thinks himself a judge; every one has his feelings, and his taste, and his notions of what is beautiful, and grand, and pathetic; and as each man uses words

in his own sense, the night-scenes in Macbeth, with some, are very pretty, and 'Fluttering spread thy purple pinion' is highly sublime;—till every thing is "confusion worse confounded." Hence strange theories, contradictory opinions. One man uses words in the vague sense of the multitude; another mounts up to their etymon to get at their true meaning; and both are equally in the wrong. In venturing our opinion upon subjects, such as those of which the work before us treats, we shall endeavour to use no word, of the meaning of which we have not formed ourselves, and cannot give to our readers, a definite notion.

The first of these Essays is 'On the Improvement of Taste.' By *taste* we would be understood to mean, *sensibility with respect to every thing that addresses itself to the imagination.* That a diversity of tastes exists it would be ridiculous to go about to prove; and, in speaking of the improvement of taste, it is evident that we suppose some tastes to be better than others. A previous question, then, proposes itself at the very outset. How is it to be proved that one taste is better than another? or, in short, what is meant by a good taste? and what by a bad one? What is the standard of taste? This, as it appears to us, the essayist should have made his first consideration. The answer which we would give to such a question is simply this;—that taste is the best, by means of which its possessor receives the greatest pleasure. We may talk of nature and of criticism and so forth; but there is an appeal from all these; and by the pleasure received must the excellency of taste be ultimately measured. There are objects around us calculated to give a pleasure which we have powers calculated to receive; taste is the carrier; and surely that taste is the best, that sensibility is the best regulated, which brings in the greatest quantity of pleasure.

It should seem, then, at first sight, that there is no standard of taste, and that, as we every day see people receiving apparently equal pleasure from very different objects, their taste must be equally good. But if it can be shewn that there are certain principles, according to which nature has ordained that the sensibilities of men in general should be affected; and if, moreover, adequate and true causes may be assigned of certain anomalies in taste which are to be found in individuals, or nations at large,—causes which prevent them from receiving the greatest possible pleasure from certain objects, and therefore from arriving at the perfection of taste;—it may then be considered as sufficiently made out, that there is a standard, judging by which any given taste may be pronounced good or bad. Now, as to the first part of this proof, the pointing out of the general principles, according to which nature

acts upon the imagination and feelings, it is the business of every work on the belles lettres, and of that before us among the rest, to detect and point them out: and it is to the second part that the author confines himself in the first essay,—through which we shall now accompany him.

A person's taste may be bad, then, that is, may not communicate to his imagination such feelings as it is calculated to receive, from mere ignorance of excellency in the fine arts. A ballad-singer's voice, in the streets of London, or an anthem in a village-church, is heard with pleasure, instead of contempt, by him who has never had the advantage of hearing better singing. To us they are 'screaming wretchedness.' The cycles and epicycles of the ancient astronomers no doubt appeared sublime to those who had never known the simplicity of the Newtonian system. To us they are mere intricacy and confusion.

Again, inattention produces the same effect as ignorance. There are certain obvious beauties and curious faults, which catch the attention, and engage the admiration, of beholders who will not take the trouble to think. There are multitudes more, we have no doubt, of the gazers in St. Paul's and Westminster Abbey, who have been caught by drapery floating, and wings undulating, in stone, by the crisped curls of a marble wig, or by the emanation of marble rays from a marble sun, than by the nature and elegance and expression of the attitudes and features of Bacon and Flaxman. Why? Simply because they have had no one who should once make them *take notice* of the absurdities of the one, or the beauties of the other. Or, to borrow an instance from the essayist:

'There is scarcely any person, who, in reading Thomson's Seasons, will not find several beauties in external nature pointed out to him, which he may perfectly recollect to have seen, though not to have attended to before; but which, now that his attention is turned to them, he feels to be productive of the most delightful emotions. A common observer overlooks in a landscape a variety of charms which strike at once the eye of a painter.' pp. 4—5.

The principal source of bad taste, however, is the association of ideas. Undoubtedly, there are objects in nature which please by themselves, independently of any association. Such are light and colours; and such are the notes of music. And by-the-bye, if we might use an argument from analogy, the similarity of men's tastes with respect to these things might lead us to expect it elsewhere. It is not very common to meet with one whose eye is tormented with the tender green of spring, or the delicious blue of a summer's heaven, or who turns with pleasure from the melodies of the nightingale to the scritching of the peacock. But objects, in general, please by

the associations which they recal to the imagination. Of these some are general; that is, they occur to almost all. For instance; in gazing at an extended landscape, of wood and water, gently-sloping hills and fat pasture-ground, intersected with tufted hedge-rows, and specked with neat thatched cottages, and here and there a spire peeping through the trees; the corn on the ground, perhaps, and the 'sun-burnt sicklemen' at their work; and all seen under a bright blue summer sky: why, a very small portion of the pleasure arising from such a sight is to be resolved into the beauties of form and colour; it springs, almost entirely, from the associations suggested to the mind. Our thoughts are turned to rural life and simplicity, to pastoral innocence, to the manners and pleasures of the golden age such as they are described in the poets, to the age of boyhood when our study and our delight were in such poets and in such scenes. We think of the plenty about to be laid up in our store-houses and barns; the relief of the hungry, and the poor, and the miserable; of the large brown loaf which the cottager's wife carries home to her rosy curly-pated children; of the beneficence of the Giver of all good; and the heart dilates with unutterable happiness.

Again, what more beautiful and picturesque than the ruins of some ancient abbey? Very beautiful to the eye, no doubt, are the colouring laid on by time, and the grotesque shapes into which the massy walls have mouldered. Very beautiful are 'the broken arches black in night,' and the imagery 'edged with silver.' But is this *sensual* pleasure the only or the chief which the reader has received in such a scene? If it be;—procul, o procul. Let him not run abbey-hunting. Let him save his money and his trouble, and comfort his eye with the solemn gloom of Lombard-street, and the dingy glories of the Mansion-house. Let *him* only set himself among the magnificent ruins of Furness Abbey, who can enter into the feelings of Mrs. Radcliffe there.*

---

* 'As, soothed by the venerable shades, and the view of a more 'venerable ruin, we rested opposite to the eastern window of the 'choir, where once the high altar stood and, with five other al-'tars, assisted the religious pomp of the scene; the images and 'the manners of times that were past rose to reflection. The 'midnight procession of monks, clothed in white, and bearing 'lighted tapers, appeared to the "mind's eye" issuing to the choir 'through the very door case, by which such processions were 'wont to pass from the cloisters to perform the matin service, 'when, at the moment of their entering the church, the deep 'chanting of voices was heard, and the organ swelled a solemn 'peal. To fancy, the strain still echoed feebly along the ar-'cades, and died in the breeze among the woods, the rustling

It appears, then, that the association of ideas is the grand source of the pleasures of the imagination, and that whoso has most of these associations suggested, enjoys the greatest pleasure from any grand or beautiful scene. But many associations are particular; that is, are suggested to particular people, according to their particular habits of life, or the situations into which they have been thrown. These may operate indifferently upon the taste. For instance; one's birth-place, or the spot where one was educated, is endeared by a thousand recollections of sports, and follies, and boyish enterprize:

> 'Up springs, at every step, to claim a tear,
> Some little friendship, form'd and foster'd here;
> And not the lightest leaf but trembling teems
> With golden visions and romantic dreams.'

Such associations influence the mind through life, with respect to scenery. Again: we do not know upon what principle an unbiassed person could give the preference to the vaulted roof, the pointed arch, and clustered column of the Gothic architecture, or to the elegant proportions and chaste ornaments of the Corinthian: but one person has associated with the one all that is awful in religion, and all that is romantic and mysterious in the barbarous ages; and another with the other all that is classical, all that breathes of Greece and Rome; and thus the preference of each is decided.

In such indifferent matters, then, these particular associations have their place. But there are cases in which they prove of great injury to the taste. One who had been brought up in an antique mansion, where the grounds were laid out in the old style of gardening, would, probably, if attached to the spot by a childhood agreeably spent, never shake off his affection for strait lines, cropt yews, and regular parterres. Or, to give an instance in a case of which we have had occasion lately to speak,—the difference between us and our neighbours on the subject of tragedy. We think that it can be proved, with such proof as things of this kind are capable of, that the English style of tragedy is the most adapted to lay hold of the attention, and engage the feelings; *i. e.* to produce the end of tragedy. How is it that the Frenchman delights in, and defends, a style of drama so different? He has associated with the formal and insipid movements of his tragedy, the heroic majesty of Corneille's poetry, the tenderness of Racine's, the splendour of Parisian theatres,

---

' leaves mingling with the close. It was easy to image the abbot and
' the officiating priests seated beneath the richly-fretted canopy of the
' four stalls, that still remain entire in the southern wall, and high
' over which is now perched a solitary yew-tree, a black funereal me-
' mento to the living of those who once sat below.'

and the grace and nature of some favourite actor. He forgets that these things have pleased him in spite of the absurdities they had to contend with,—the rhyming and dancing alexandrines, the monotonous harangues, and long set dialogues; — and along with the beauties, he falls in love with the absurdities.

How, then, is taste to be improved? We answer, with our author and with Mr. Burke, by extending the knowledge. Thus the two first causes of bad taste are at once done away; and, as to associations, he, whose knowledge is most extensive and most various, will have the greatest number of general ones recalled by any particular scene, and will be the least liable to the dominion of particular ones.

The second Essay is 'On the Imagination and the Association of Ideas.' It is chiefly taken up with accounting for the fact, that 'the emotions raised by the imagination are sometimes more vivid than those of which we are conscious in real life.' A multitude of causes are brought forward: but admitting the fact, the two principal, independently of the different states of our sensibilities, appear to be; first, that the composer may select from nature those circumstances which tend to heighten the effect to be produced; and, secondly, that he may connect with the subject associations not immediately, or, however, not obviously, suggested by nature. Some remarks which we had occasion to make in a critique on Mr. Crabbe's tales, we are glad to take this opportunity of repeating in the language, and with the authority of another.

'But although an author ought to be extremely careful to select and bring forward the important circumstances, and to prepare for their introduction where it is necessary; yet it is not to be understood, that he ought always to enter into a minute detail. On the contrary, it may often have a much greater effect, not to circumscribe the reader's imagination by painting to him every feature, but rather to give hints from which he may figure the object or the scene to himself: for the imagination when sufficiently roused is capable of conceiving them far more awful, sublime, beautiful, or affecting, than it is possible for words to describe, or for pencil to delineate. We would therefore suggest as the third general principle, that wherever it may be supposed that the reader is sufficiently roused to gather from hints enough to form a picture to himself; there it will be advisable, only to set his imagination to work by means of such hints as may lead him to the proper view of the subject.'

'How finely is this remark exemplified in the representation, which our great poet has given of Eve in Paradise!'

> 'Grace was in all her steps, Heav'n in her eye,
> In ev'ry gesture dignity and love.'

Or to take an instance of a very different nature, in his view of the infernal regions, it may be observed how often we have nothing more than hints for figuring to ourselves every thing that is most horrible.

'Roving on
In confus'd march forlorn, th' advent'rous bands
With shudd'ring horror pale and eyes aghast,
View'd first their lamentable lot, and found
No rest; through many a dark and dreary vale
They pass'd, and many a region dolorous,
O'er many a fiery, many a frozen Alp,
Rocks, caves lakes, fens, bogs, dens, and shades of Death,
A universe of Death . . . . . .
. . . . . worse
Than fables yet have feign'd, or fear conceived.'†

'Painters also adopt frequently the same plan of rousing the imagination by hints. In the celebrated picture of Achilles bewailing the death of Patroclus, we do not see the face of Achilles, although it was the idea of his anguish that the painter wished to convey. Achilles is represented covering his face with his hand; and it is from this circumstance, and from the manner in which he seems to grasp his forehead, that we figure to ourselves more than it was possible to paint.' pp. 38—40.

The third Essay brings us to the sublime. Our author begins, like other authors upon the subject, with an inquiry into its source. Thus one has told us, that the 'emotion of sublimity' is produced by every thing *terrible;* another, by every thing *elevated in situation;* and Dr. Blair and the essayist say, that 'objects are sublime, according as they exhibit or suggest extraordinary *power.*' We may just observe here, what a delusive simplicity of system this is. Every thing sublime comprehended under one word, *power!* It is indeed one word; but it is not one idea. There is the consciousness of power in ourselves; there is the perception of power in others; there is bodily power; there is intellectual power; there is moral power. What different feelings do these things suggest! What multifarious sources of the sublime! But then it is mightily imposing to have a theory comprehended in a word---power.

The next thing that these theorists set about, is to collect a great quantity of sublime images, and, by force of subtle reasonings and whimsical associations, to show that the emotions raised thereby are strictly such as they ought to be, according to the favourite theory. Our readers shall have one or two of these associations.

'When Thomson, a few verses before those which we have jus quoted, speaks of "icy mountains high on mountains pil'd;" the awful pile instantly appears to the imagination, as if it had been reared at once by some tremendous effort, even though we know that it has only been a very long and gradual accumulation of snow showers. At any rate, however it may have been formed, now that the pile is reared, we are lost in admiration at the incomparably more than human might, which would be required to move it from its base.'

'We can also understand, how we ascribe sublimity to sounds of uncommon loudness, as the noise of many waters, the roaring of the winds, the shouts of a great multitude, the discharge of ordnance, or thunder. It proceeds not only from the violent concussions by which we conceive them to be produced, and still more perhaps from a very natural and irresistible association of ideas. For as all the violent actions of great bodies upon each other are attended with noise, hence every sound of uncommon loudness will suggest the idea of violent action, even although we should neither see nor know in what the action consists.

'Great splendour is universally regarded as sublime; but how do we reconcile it to the theory? Shall we say that it suggests the power of the Creator, who diffuses through the universe that flood of glory which illuminates the depths of space, buried before in eternal darkness? Or shall we say, that it recals to our imagination the regions inhabited by the angels of bliss, and the Heaven of heavens, where God has fixed the throne of his glory in the midst of light inaccessible? These undoubtedly are sublime ideas; but perhaps the first is too refined, and the last too serious, to be always present when we are affected with splendour. Still, is there not a remarkable tendency in splendour to inspire us with joy, confidence, and courage, and thus to render us conscious of the force of our mind, and perhaps to give us a deceitful feeling of a still greater force than we actually possess?'

Now it is readily granted that *external* objects are sublime, merely as, by means of that curious operation of the mind, called the association of ideas, they suggest something *of mind* that is so. But then it is too evident to be insisted on, that the ideas must be such as are familiar to the mind, and the association such as is wont to be made. Now we venture to affirm, that of those who have been accustomed to mountain scenery, and have felt its sublimity too, very few, (if any,) have been wont to consider 'the awful pile' 'as if it had been reared at once by some tremendous effort,' or even 'been lost in admiration at the incomparably more than human might which would be required to move it from its base.' If the essayist should say that the force of the association may be felt, even when the association itself is not perceived---we grant it; but then the association itself must have been formerly perceived, or, at least, the two objects must have passed through the mind together; or it is utterly incomprehensible how the one should have caught any thing of sublimity from the other.

It appears to us that the way of conducting such an inquiry, is to begin by accurately examining the emotion of mind produced—the 'emotion of sublimity.' That our readers may be the better able to do so, we shall lay before them a few passages of acknowledged sublimity, and beg them to enquire a little into

the feelings rouzed in their minds. The passages are indeed familiar to every one, but are not therefore very easily recalled, when wanted.

'Now a thing was secretly brought to me, and mine ear received 'a little thereof. In thoughts, from the visions of the night, when 'deep sleep falleth on men, fear came upon me, and trembling which 'made all my bones to shake. Then a spirit passed before my face; 'and the hair of my flesh stood up: it stood still, but I could not 'discern the form thereof: an image was before mine eyes; there 'was silence, and I heard a voice.' *Job.*

'And it came to pass, that there were thunders and lightnings, 'and a thick cloud upon the mount, and the voice of the trumpet 'exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to 'meet with God. And mount Sinai was altogether on smoke, 'because the Lord descended upon it in fire: and the whole mount 'quaked greatly. And when the voice of the trumpet sounded long, 'and waxed louder and louder, Moses spake, and God answered him 'by a voice.' *Exodus.*

''See'st thou yon dreary plain, forlorn and wild,
'The seat of desolation, void of light,
'Save what the glimmering of these livid flames
'Casts pale and dreadful?' *Par. Lost.*

——————'What tho' the field be lost?
'All is not lost; the unconquerable will,
'And study of revenge, immortal hate,
'And courage never to submit or yield,
'With what is else, not to be overcome;
'That glory never shall his wrath or might
'Extort from me. To bow and sue for grace
'With suppliant knee, and deify his power,
'Who from the terror of this arm so late
'Doubted his empire; that were low indeed,
'That were an ignominy and shame beneath
'This downfall.' *Par. Lost.*

——————'I have given suck, and know
'How tender 'tis, to love the babe that milks me;
'I would, while it was smiling in my face,
'Have pluck'd my nipple from its boneless gums,
'And dash'd the brains out, had I so sworn, as you
'Have done to this.'' *Macbeth.*

''Those streets which never, since the days of yore,
'By human footsteps had been visited;
'Those streets which never more
'A human foot shall tread,
'Ladurlad trod. In sun-light and sea-green,
'The thousand palaces were seen
'Of that proud city, whose superb abodes

'Seemed reared by giants for the immortal Gods.
'How silent and how beautiful they stand
'Like things of nature, the eternal rocks
'Themselves not firmer.'' *Curse of Kehama.*

——————— 'Oh happy cried the priests,
'Your brethren who have fallen! already they
'Have joined the company of blessed souls.
'Already they, with song and harmony,
'And in the dance of beauty, are gone forth
'To follow, down his western path of light
'Yon sun, the prince of glory from the world
'Retiring to the palace of his rest.
'Oh happy they who for their country's cause
'And for their Gods shall die the brave man's death!
'Them will their country consecrate with praise,
'Them will their Gods reward!—They heard the priests,
'Intoxicate and from the gate swarmed out
'Tumultuous to the fight of martrydom.' *Madoc.*

'He spake, and to confirm his words, outflew
'Millions of flaming swords, drawn from the thighs
'Of mighty Cherubim: the sudden blaze
'Far round illumin'd hell: highly they rag'd
'Against the highest, and fierce with grasped arms
'Clash'd on their sounding shields the din of war,
'Hurling defiance toward the vault of heaven.' *Par. Lost.*

——————— 'Thee, Lord! he sung
'Father, the eternal one! whose wisdom, power,
'And love—all love, all power, all wisdom thou—
'Nor tongue can utter, nor can heart conceive
'He in the lowest depth of being framed
'Th' imperishable mind: in every change,
'Through the great circle of progressive life,
'He guides and guards; till evil shall be known
'And being known as evil, cease to be;
'And the pure soul emancipate by death,
'The enlarger, shall attain its end predoomed,
'The eternal newness of eternal joy.' *Madoc.*

——————— 'These our actors,
'As I foretold you, were all spirits, and
'Are melted into air, thin air.
'And, like the baseless fabric of this vision,
'The cloud capt towers, the gorgeous palaces,
'The solemn temples, the great globe itself,
'Yea all which it inherit, shall dissolve;
'And, like this unsubstantial pageant faded,
'Leave not rack behind.' *Tempest.*

Now it appears to us, upon a consideration of these and many such like passages, that there are distinctly three kinds of

emotion raised in our mind, sufficiently familiar to every one, and in general confounded under the name of the sublime—the emotions of magnanimity, of reverence, and of terror. The third Mr. Burke would make exclusively the source of the sublime. Our essayist considers the terrible and the sublime as perfectly distinct, though often united in the same subject; and accordingly, after a long chapter on the sublime, devotes the whole of the next to terror. It is enough for us that the emotion of terror is in general accounted sublime. The emotion of magnanimity is what Longinus appears to have had exclusively in his eye, when he says that 'our mind is 'raised by the true sublime, and receiving a certain proud ele-'vation rejoices and glories as if it had actually produced 'what it had heard.' We may just remark that the same passage may excite this feeling in one, and the feeling of veneration in another. For instance, a young and ardent spirit puts itself in the place of Guatimozin,* imagines itself stretched out upon the burning bed, and feels endued, during the moment of enthusiasm, with the same supernatural fortitude. A calmer mind, conscious of it's own want of heroism, may yet feel a deep and awful reverence for it in another; and the feeling is undoubtedly in general called sublime. There are, however, objects calculated to inspire exclusively the sublime emotions of awe and reverence. Such are the gloom of a Gothic building, and the solitude of mountain-scenery, perhaps; such are the Mosaic account of the creation, and in general the contempl ation of the goodness and greatness of the Deity.

It is a curious thing that 'our admiration is awakened by extraordinary force of mind in whatever form it is displayed, and even when unhappily it is exerted for the worst of purposes.' Thus, forgetting the wickedness of Lady Macbeth, or Satan, in the passages above-quoted, we feel ourselves for the time fully possest with the grandeur of their sentiments. We suppose that the explication of this fact will be found to be the same as of another which our readers may have observed in real life;—viz. that most men would rather be thought knaves than fools. That the swelling consciousness of superority in ourselves, or the sense of it in others, should be agreeable sensations there seems no reason to wonder: but that terror should be a source of pleasure appears at first sight a phænomenon almost inexplicable. It is to be accounted for, we imagine, on the theory of Hume, the theory which we endeavoured to explain in our last number but one, to which we must refer our readers. Terror, according to this,

---

* See Robertson's America.

is but a necessary stimulus to send forth the imagination on its daring flights.

On the subject of terror there are some very good, though not very new, observations in the essayist.

'The effect of terrible objects is greatly heightened by obscurity. A particular, and still more a minute description defeats its own purpose. Even when the objects are before us, our terror is much diminished, as soon as we can prevail upon ourselves to look at them steadily. There is then no longer room for the exaggeration of the fancy, which produces by far the greatest part of the emotion. The description ought, therefore, to be conducted by alarming hints, and in such a manner as to leave an uncertainty with regard to the extent of what is dangerous or dreadful in the objects represented. 'How now,' says Macbeth to the weird sisters, when he went to their cave at the dead hour of night,

> 'How now, ye secret, black, and midnight hags,
> What is 't ye do?'

Their answer is,

> 'A deed without a name.'

In Paradise Lost, when Raphael relates to our first parents the history of the apostate angels, our horror at the fate of their leader is greatly increased by a stroke of the same kind, but of still higher effect. It is where Raphael says, that the angelic host were reposing,

> 'Save those who, in their course,
> Melodious hymns about the sov'reign throne
> Alternate all night long. But not so wak'd
> Satan; so call him now, his former name
> Is heard no more in Heav'n.' Book V. pp. 99, 100.

'Upon the same principle, in paintings and theatrical representations, the objects of terror ought to be placed in obscurity. The witches in Macbeth, and the ghost in Hamlet, as they are generally represented, have rather a ludicrous effect. But I am persuaded it would be very different, if they were removed to a great distance at the bottom of the stage, and seen as obscurely as possible. It was a good observation of an exquisite artist, that he could conceive a picture in which no human figure, nor action, nor any object very terrible in itself was represented, which yet should raise a high degree of horror. Such, he imagined, would be the effect of a picture representing a bedchamber, with a lady's slipper and a bloody dagger on the floor; and at the door, the foo of a man as just leaving the room.' pp. 102—3.

In the art of creating terror by obscurity and mystery no one was a greater adept than Mrs. Radcliffe. Her scenes are frequently very counterparts of Mr. Brown's picture. The rustling of a garment, a half-heard whisper, the tolling of a

bell;—this is all; and the rest is utter silence and gloom: and yet there is terror even to suspension of breath.

'One great advantage of language above painting is this, that the author has it in his power to prepare us for the great impression. Now, in order that the scenes of terror may have their full effect, we should previously be brought to a serious, and even a melancholy frame, and startled by sudden and obscure alarms.

In the first scene of Hamlet we are well prepared for the entry of the ghost, merely by having our attention turned to sublime objects, together with a single hint to alarm us. 'Last night of all,' says Bernardo, to the officers who were on watch with him at midnight, and who had heard of the apparition;

> 'Last night of all,
> When yon same star, that's westward from the pole,
> Had made his course t' illume that part of Heav'n,
> Where now it burns; Marcellus and myself,
> The bell then beating one———

'Peace, break thee off,' interrupted Marcellus, 'Look where it comes again.'

Another instance of Shakespeare's skill in 'preparing us for the great impression' is in Julius Cæsar. The little page falls asleep at his harp; and Brutus is left alone at the 'witching hour of night.' 'How ill this taper burns!' says he; thus recalling to the mind the terrors of our childhood, when we were taught that the blueness of the flame indicated the 'nearing of unearthly steps.' And then the ghost of Cæsar enters. 'But the situation' observes our author, 'in which terror is carried to the utmost height, which the case will admit, is a state of suspense, when we know that some dreadful evil is every moment ready to fall on us, but at the same time have no distinct knowledge of its nature or degree; while our apprehensions are always kept alive by some new alarm, which seems to indicate the instant approach of the evil in all its horrors.' Who can imagine the terrors of a spirit, which, already weakened by a consciousness of its guilt, and a remembrance of its bloody actions, should receive the full impression of a letter like the following?

'Of the troubles which surrounded Roberspierre in this asylum,' says an anonymous historian of the reign of our present king, 'the papers, which were found in it after his death, sufficiently inform us. He received a number of letters in which the most extravagant adoration was lavished upon him; but others contained menaces and imprecations which must have frozen his blood. Among others a letter was found which contained a terrible words: 'This hand, which traces thy sentence; this hand, which thine embarrassed eyes search in vain to discover; this hand,

which presses thine with horror, shall pierce thine inhuman heart. Every day I am with thee; I see thee every day; and every hour my lifted arm seeks for thy breast. Oh, most accursed of men, live yet a little while to think of me. Sleep to dream of me, that my remembrance and their affright may be the first preparation of thy punishment. Adieu. This very day, in looking in thy face, I shall enjoy thy terror.'

We have thus taken a very brief notice of what appear to us the three sources of the sublime. It cannot be expected that in our narrow limits we should find room to take 'a survey of the different qualities which are regarded as sublime,' and to point out the class to which they belong, or the associations by means of which they acquire their sublimity. We shall content ourselves with just noticing the sublimity of sounds and colours. Of sounds our readers have already seen the essayist's account. Surely it would have been a more natural account of the matter, to say, that, in childhood, we dread thunder as something which imperiouly calls our attention, but the cause and nature and effects of which, are utterly unknown and incomprehensible to us. The impression remains, when the ignorance is in part removed. From their resemblance to thunder arises the sublimity of other sounds; as the groaning of the sea, or of a cataract, or of a forest in a storm—the shouting of a large assembly—the roaring of cannon—the pealing of a gong or of a kettle-drum.—With regard to colours,

'it is perhaps more difficult to account for the effects of those which are favourable to the sublime. These Mr. Burke reckons to be black, and all the fuscous colours, such as brown or deep purple, and likewise strong red. Now we can scarcely say that such colours either exhibit power, or render us conscious of it, or any how suggest its idea. Perhaps we shall go no farther than to say, that they somehow predispose the mind to be more deeply affected with either the sublime or the terrible.'

That there are colours which *please* more than others, independently of any association, appears both from the case mentioned by the essayist, p. 65, and that lately made public by Professor Stewart, and Mr. Wardrop: but that any particular colour should 'predispose' the mind to any particular emotion, there seems no reason to believe. It appears to us that without any hypothesis of their 'somehow predisposing the mind,' it is sufficient to say, in general, that these colours are in nature united to sublime objects, to some or other of which every one is accustomed even from childhood. The lowering sky, the thunder-cloud, the sea in a storm, the heavens in a dark night lighted up with the reflection of a con-

flagration,---all these exhibit the fuscous colours; and hence the fuscous colours acquire a sublimity, even when united to other objects. On the contrary, green, blue, pink, yellow are the colours in which the gayest and most beautiful objects in nature are drest.

The subject of the fifth essay is Pity. With regard to its proving a source of pleasure our author's principle is, that the great charm of pity is the extraordinary height to which it raises the tender affections. If our readers think it worth the trouble of consideration, they will find that this account of the thing is not different from that given by ourselves in a late number.

We pass by several good observations on the characters which are the properest to excite our pity; that we may have room for some remarks which tragedians would do well to keep constantly in view.

'In order that we may be prepared for pathetic impressions, we should not only be brought into a serious and even melancholy frame, but also interested for the person, who is to be the object of our pity. Our attention, therefore, ought to be gradually turned from gayer scenes, and directed to those things which calm the soul, which inspire the graver emotions of love, respect, or admiration, and the gentler degrees of awe or sorrow. Not that gay objects should be excluded, but only, that they should not be the principal objects; that they should be admitted only to heighten, by contrast, the effect of those, which inspire or lead to melancholy. By our being interested for the person, I understand not only affection and attachment, but likewise curiosity to be informed of his fortune.' p. 156.

'But let the object of our pity be ever so engaging, yet, as pity is a painful emotion, we must remark here, as in the case of terror, that an author should not endeavour to prolong it without interruption in its higher degrees: for, either our state of mind will become too distressing, or the attempt will be abortive from the languor and insensibility, which are the consequence of violent agitation. We should be relieved, however, not by objects of drollery, which are unfavourable to the repetition of the pathetic; but by amiable views of human life, by the display of the tender affections, which will not only sooth our distress, but likewise soften our hearts, and render us easily subdued when the violence of sorrow returns. What is sublime or beautiful in external objects may also be employed with the best effect. From the dismay and anguish of our fellow-creatures we gladly pass to those views of inanimate nature, which sooth to complacency, or inspire a gentler melancholy: and such representations, on the other hand, form an excellent preparation, and an excellent scenery, for whatever is most violent in the pathetic.' pp. 166—7.

In the observance of these two rules of nature, rather than

of criticism, consist two great excellencies of our old dramatists. They took sufficient materials and sufficient time to interest us for their heroes; and they relieved our sorrow by the admixture of lighter scenes, and the charms of the most exquisite poetry. Shakespeare and his contemporaries and immediate successors had no dread of what, at the present day, would be called extraneous matter. Their test, indeed, of it's pertinency seems to have been different from our's:---not, can it be taken away without leaving a gap in the story? but, can it be taken away without diminishing our interest for the characters? The former is the criterion of him who writes according to the inflexible canons of criticism; the latter of him who writes by his own feelings. The different methods of the two schools of dramatists in conducting a fable has been well shewn by Cumberland in his comparison of the Fatal Dowry, and the Fair Penitent. The stories are the same: but Rowe was afraid of introducing all the circumstances which Massinger had used. Massinger brought them in, not only to keep alive the attention of his readers, (a circumstance which at present we have nothing to do with,) but to inspire them with a high admiration and affection for his hero. Rowe abstained from them, because they would have broken into the unity of his plot. Accordingly the whole business of the two first acts of the Fatal Dowry, is thrown into a very short narrative in the Fair Penitent. With what different feelings Altamont and Charalois are accompanied through the play, let the reader judge. Let us not be understood as speaking against the unity of subject. But then we consider that subject as one--not where all the parts, by some artificial management, are rendered necessary to the main story---but, where they all conduce to one grand end, one strong impression upon the feelings. The former will be perceived, and spoken of, and approved by the understanding; the latter may pass altogether unnoticed, but does not therefore produce it's effect less surely.

With the unity of subject the critics, however, were not satisfied; they required also a unity of time. It is necessary, it seems, in order that we should be deeply affected in the fate of any one, that all we know about him should be comprized in the compass of a single day. Why one day should be chosen in preference to half a day, or two days, we are not sufficiently skilled in the science of *criticism* to be able to inform our readers. Had the time of the action been limited to the time of the performance, there would have been some pretence of reason for the rules. But surely if the imagination of the audience can extend three hours into twenty-four, the poor poet may venture to trespass a little further upon their indulgence.

'*Addo* unam atque etiam unam.' But can any thing be more absurd than this? Is it likely, that, without violating all probability, the poet should be able continually to feign a train of events such, that we should become acquainted with a man in the morning, and be strongly interested in his fortunes before night? Is it likely, that a day should comprise a sufficient number of events to fill five acts, in such a manner as to keep awake the interest of the audience? Is it not rather to be expected, either that a little business should be eked out with a great deal of speechifying,or that circumstances should be crowded together without the slightest attention to nature and probability? We are not acquainted with any tragedy more interesting than Othello. We have time to become perfectly familiar with every one of the dramatis personæ. We are privy to Othello's marriage, made familiar with his courtship—see him 'shut up in measureless content' at Cyprus—watch him falling gradually and reluctantly by the skilful and *matured* arts of Iago and at length follow him with pity to the bedchamber of his wife. We have seen him in many situations, and had occasion to respect and love him in all. The same may be said of Desdemona,—the young, the beautiful, the artless, the innocent, the warm-hearted. Is it to be wondered at that we feel interested in their end?—But the action was not comprized in four and twenty hours; and what critic should approve the play. Young takes the same story, and the unity of time is most diligently observed in the drama. Let us see at the expence of what absurdities. The morning introduces us to Leonora, about to be married, against her own consent, to Don Carlos. Don Carlos obtains intelligence of the loss of his whole fortune, and with it he loses the good-will of his mistress's father. Here is one marriage most precipitately broken off. Don Alonzo now makes up to Leonora,—the man whom she had long loved. This marriage is concluded as precipitately as the other was broken off. This may seen a pretty good day's work; but we are not at the end yet. Alonzo, by the arts of his Moorish slave, Zanga, is inspired with a jealousy of his wife, and gives orders to Zanga for the murder of Don Carlos. These orders are faithfully executed—all within the day. At evening Alonzo and his wife meet in a bower, and, after a long altercation, most heroically kill themselves.—And this is unity of time!

The other excellency of our old dramatists which we mentioned, was their mingling of lighter and gayer scenes with their most heart-breaking tragedies. Not to mention here (what we have insisted upon elsewhere,) the air of probability which is given to their stories, when the characters are thus brought down to our own level, it is pretty evident that strong feeling cannot be sustained for any length of time. It is so in real life, and

in the midst of the heaviest misfortunes it is surprising how the mind sometimes slips from under its load It must be so in fictitious distresses; and if an author endeavours to keep our sympathy on the full stretch, through five acts, we must infallibly laugh or fall asleep before the end of the fifth. As to the common objection that, by the introduction of levity, the source of sorrow is interrupted, and that the mind cannot take up at will the proper train of feeling, we can only say that we have not found it so in fact. The absurdities of the grave-diggers by no means lessen the feelings produced by the meditations of Hamlet among the graves; nor do the whimsicalities and downright nonsense of Sterne fortify the heart against his pathos.—Here, for the present, we must break off. The remaining subjects of these essays will come under our consideration in a succeeding number.

Art. VII. *Historical Sketches of Politics and Public Men, for the year* 1812. To be continued annually 8vo. pp. 212. Price 7s. Longman and Co. 1813.

THIS is the first specimen of a work of which, as appears by the title page, an annual repetition may be expected. To a publication of this description, if executed with discrimination and impartiality, we are upon the whole rather friendly. By collecting together, in a compact and manageable form, the detached and multifarious incidents, which, in the present eventful age, are, daily passing in view, it may enable the public somewhat more accurately to estimate the conduct of their governors, and to calculate, upon surer ground than they have hitherto been able, what the future is destined to produce. To serve as a safe and useful guide, however, the author of such a work ought to be free from party bias, to possess the best means of information, and be qualified, if not for the higher walks of history, at lest to narrate facts with clearness and precision. How far the writer of the present volume is possessed of these pre-requisites, our readers will best judge from a brief account of its contents.

It is divided into ten chapters, the titles of which are as follows.—1. General view of the character of the different parties. 2. Ministerial and party changes during the year. —3. The foreign policy of Great Britain.—4. Buonaparte and the French empire. 5. The campaign in the Peninsula.—6. Russian politics —campaign in the north.—7. America and the orders in council.—8. Ireland and the Catholic question.—9. The East India Company.—10. The question of Peace.

Of the Perceval administration our author expresses the following opinion :

'The principal feature in the conduct of this administration, was an extreme and almost feverish activity. To this they seem to have been impelled partly by a wish to remove the prevalent impression of their own weakness, and partly by a desire of exhibiting a contrast to that inaction which had been the reproach of their predecessors. It *fortunately* happened, that emergencies arose in which it was not possible for Britain to exert herself too much; in which honour and interest alike demanded that every nerve should be strained. They have followed therefore the line of conduct which events required this country to adopt Expeditions have been ill contrived, and commanders ill chosen; yet Britain has sustained her character, as the bulwark of the cause of liberty, and the rallying point for the independence of Europe. We cannot, above all, omit to mention the glory which they have acquired by their continued support of the noble struggle so hardly maintained in a neighbouring kingdom. In the aid which they have given to it, they had to resist, not only the determined opposition of their political adversaries, but, on many occasions, even the general sentiment of the nation. Yet they have persevered, and it is just that they should now reap the fruits of their constancy.' pp 7, 8.

Without taking the trouble to examine into the propriety of this panegyric, we may just observe that, while the author was upon the subject of the military talents of this administration, it would not have been altogether amiss had he indulged us with his views of the celebrated Walcheren expedition. This however, he is content to dismiss with very slight mention, and without any marks of signal reprobation: a procedure which is but little calculated to exalt the reader's opinion of his impartiality, or even his honesty. Indeed, throughout, there is a strenuous effort not only to hide their failures, but to blazon their merits; and they are represented as being, if joined by the Wellesley interest, the *only* party the country can look to for its salvation. We will confess we were somewhat surprised to hear such opinions of *men* proceed from a person whose judgement respecting *measures*, appears to be so diametrically opposite to what the party in question entertain, and have so long advocated. To mention only a few schemes of policy that are touched upon by this author. He is against the Orders in Council---in favour of Catholic emancipation---against the East India Company---and, apparently an advocate for a system of general education, at least in so far as we may be allowed to judge from his lamenting the utter incapacity of the common people, to form any right judgment upon questions of general policy. Now whatever may be thought of the measures themselves, his selection of the grand national workmen who are to superintend them is surely not a little unlucky. Never certainly, were means and end more thoroughly repugnant to one another. How admirably, for instance, did this administration second his views in regard to the Orders in Council!

Although our author's notions are in general, as the reader will observe, of what may be denominated a liberal cast, yet there are some of the doctrines he maintains to which this epithet is far from applicable. He appears to conceive that 'the private conduct of the sovereign is a topic altogether beyond the province of the people;' and he asserts that 'censure upon a magistrate not removeable, is incompatible with his views of the constitution.' If by this is meant, merely, that, with respect to public measures, the ministers, and not the sovereign, ought to bear the whole weight of responsibility—this is a principle so universally acknowledged, as to be scarcely worth repeating. But if, as we conjecture, the writer intends to insinuate, that with the private life of the sovereign the public are entirely unconcerned, we think he is guilty of upholding a doctrine in the highest degree profligate and immoral. There is one remark, that lies upon the very surface of the subject, viz. that politicians of this stamp, if consistent, must maintain that the personal character of the sovereign has no influence upon the national character of the people. For our own part, we have no hesitation in declaring that the people would be flagrantly wanting to themselves and to their posterity, (should the occasion ever unfortunately arise) if they did not endeavour, with all due temper and decorum, to make their chief magistrate painfully sensible of their displeasure—and teach him that no station is potent enough to destroy the connection between vice and infamy.—The recapitulation which our author gives of the wars, both in the Peninsula and the northern part of Europe, is neither very interesting nor very luminous; and he that looks into this or indeed any other part of the volume for *original* information, will be grievously disappointed.

Art. VIII. *Memoirs of John Horne Tooke, interspersed with original Documents.* By Alexander Stephens, Esq. of the Honourable Society of the Middle Temple. 8vo. 2 vols. pp. 1000. Price 1l. 4s. Johnson. 1813.

THAT eager desire which the decease of very distinguished men so commonly excites among the inquisitive part of the community, to obtain ample memoirs of their lives and illustrations of their opinions and characters, must have been greatly repressed with respect to the very extraordinary individual who is the subject of these volumes. There cannot but have been a very general conviction, that it was as much in vain to expect a really faithful history and impartial estimate of him as of Oliver Cromwell or the French revolution. Even if such a book

were to appear, it is probable it would have but few approving readers. In the minds of a very large proportion of reading Englishmen, the name of Horne Tooke awakes ideas of almost every thing hateful or dreadful in politics and morals. A more moderate class, though giving him some considerable credit for honesty of intention, and superiority to the lowest sort of self-interested motives—adopting too, to a limited extent, the principles on which he waged his political wars, and regarding him with something of that kindness which we are disposed to indulge toward men in adversity—feel nevertheless such disgust at some of the connexions in which he acted at some periods of his career, at the inconsistency of his character with his spiritual profession while he exercised it, and at that later licentiousness of which his irreligion tended to secure him from being ashamed, that they cannot with any complacency hear him praised, while they see and despise the injustice of that undiscerning and unmixed opprobrium with which they hear him abused. There may be a small party ready to make light of all his faults and vices, and to extol him as the mirror of integrity, an apostle of liberty, a model of orators, a prince of philosophers.—Not one person, probably, of these different classes will ever alter his opinion of this remarkable character. The subject is old, the impression has long been made and settled, and just according to that impression will the biographer's performance be pronounced upon, instead of the impression itself being changed by the biographer's representations.

Though we should be glad, certainly, that there *were* any chance of our ever obtaining, however unavailing it might be for rectifying public opinion, a perfect life of this extraordinary man—a work written by a contemporary, endowed with great sagacity, a rational lover of liberty, a zealous friend of learning, and a true disciple of Christianity, and privileged, if such a man could have been so, with a long personal acquaintance with his subject,—yet we can make ourselves tolerably content under the certainty that such a work will never appear. The subject in question will not long continue to excite any considerable interest. There is a vast number of things the world can afford to forget. The train of events and of transiently conspicuous personages is passing on with such impetuous haste, and the crowd of interesting or portentous appearances is so multiplying in the prospect, that our attention is powerfully withdrawn from the past: and there is something almost melancholy in considering how soon men of so much figure, in their time, as Horne Tooke, and even his greater contemporaries, will be reduced to the diminished forms of what will be regarded with the indifference, almost, of remote history.

In the mean time, we might be tolerably satisfied with

the information conveyed in the present work, if it were not so unconscionably loaded with needless matters. The author, though too favourable to his subject, is however much nearer to impartiality than probably any of the enemies of that subject will ever be, in recording the life, or commenting on the principles. We will quote part of the preface.

'If, unfortunately, the author does not possess such high pretensions to public attention, he, at least, hopes to be entitled to humble claims of candour and ingenuousness. It is his chief aim, on the present occasion, to rescue the name and character of a celebrated man from unmerited obloquy, and prove, notwithstanding some apparent political eccentricities, that he was a true, able, and firm friend to the laws and liberties of his native country. But it is not intended to describe him as a "faultless monster," entirely exempt from all the passions, the frailties, and the failings incident to humanity. He has not drawn an imaginary picture, but painted a portrait from the living subject.'

'The materials of this work consist of original letters and papers, some of which have been communicated by the family of the deceased, and others by his friends. A variety of incidents have been supplied in consequence of an acquaintance of several years duration; and of the various conversations, some were penned soon after they occurred, and others supplied from memory.'

'Those who may expect a work favourable either to the views or wishes of any religious sect, or political party, must be greatly disappointed: and it is to be hoped that the most fastidious critic will be unable to discover any thing in these pages in the smallest degree hostile to religion, public morals, or the happy genius and peculiar nature of our free and admirable constitution.'

The work begins with the introduction of names which some ingenuity might be thought requisite to connect with the subject, if we were not aware that writing biography is an undertaking of such very questionable legitimacy, as to make it, in setting off, highly politic, in order to get fairly and unobstructed into the course, to stun and quell the prepared cavillers with the imposing sound of such names as Plutarch, Tacitus, Bossuet, and 'our own Bacon Lord Verulam.'* Several pages are then employed on the object, apparently, of shewing that the rank to be assigned, in biography, to distinguished talents, should not depend on the aristocratic or plebeian descent of their possessor. The author manages this topic so laboriously as to excite some little suspicion that he would, after all, have been better pleased to tell that his subject, John Horne, was the son of a duke, than that he was the son of a poulterer in Newport Market. A paragraph like the following does not ex-

---

* When will writers learn to sweep their pages clear of idle expletives?

emplify exactly the right way of effecting what it appears intended for.

'A tradition still exists in the family, that their ancestors possessed great wealth, and were settled on their own lands at no great distance from the metropolis. A more ingenious biographer, by a plausible reference to county histories, might have been able, perhaps, to have traced their origin to a pretty remote period, and, with a little reasonable conjecture, it would have been easy to have ascertained the loss of the patrimonial estates during the wars between the rival Roses. Or the industry of a modern genealogist might have contrived, from the identity of names, in addition to some trivial and incidental circumstances, to have shed the lustre of episcopacy on their race, and, by means of Dr. George Horne, Bishop of Norwich, reflected a borrowed renown on his new relatives. But such arts, even if allowable, are unnecessary here; for the grammarian, who forms the subject of the present volumes, is fairly entitled to be considered as a *noun substantive*, whose character and consequence might be impaired, rather than increased, by the addition of any unnecessary adjunct.'

As to the latter of these supposed expedients for conferring adventitious consequence on that proud 'substantive,' we should have thought that no one who had been a personal observer of his moral temperament, could have entertained the idea, long enough to put it in words, of importance being added to him by even a real relationship to the Bishop of Norwich, without being rebuked by the image of that bitterly sarcastic look with which the said 'substantive' would have heard any such suggestion.

He was born on the 25th of June, 1736. Whatever other reasons he might have for complacency in his parentage, there was one that could not fail to be always peculiarly gratifying to him. His father's premises were contiguous to those of Frederick, Prince of Wales, the father of the present King. The officers of the Prince's household thought it would be a great convenience to them to have an outlet to the street through a certain wall which belonged to the poulterer. Without ceremony therefore they ordered a door-way to be broken in it, and paid no attention when he went to remonstrate. He at last boldly appealed to the law, and found its administration upright enough to defend him against the encroachment. Being, however, zealously attached to the house of Brunswick, he had no sooner obtained this decision than he handsomely gave the Prince the desired accommodation.

John, being a favourite and a boy of promise, was placed at Westminster school, and afterwards, for five or six years, at Eton; where, however, it has not been discovered that he gained any literary honours, or made any efforts to gain them.

There are traces of evidence, nevertheless, of great prematurity. 'On interrogating,' says our author, 'an old lady, with a view of discovering if any thing remarkable had occurred during his childhood, I happened to ask "whether she had known Mr. Horne Tooke when a boy." "No!" was the reply, "he never was a boy; with him there was no interval between childhood and age; he became a man all at once upon us!"

He is believed to have become a diligent student at college, where he passed several years; and whence he removed to undertake, to the great surprize and regret of his biographer, the office of usher in a school at Blackheath. After the strongest terms of commiseration for this supposed melancholy period of his life, it is added, however,

'Yet, on the other hand, from early life, he appears to have been very fond of instructing others, and to have paid particular attention to children, whom he always viewed with a species of paternal regard. In respect to his management of these, he either was gifted by nature, or had obtained from practice, a certain degree of authority not easily to be conceived. His influence in this respect has come to my knowledge on more than one occasion; and I have lately seen a gentleman who assured me, that when a boy, he never stood so much in awe of any person in the world as the subject of these memoirs. He added, there was something inexpressibly significant in his voice, manner, and gestures, that rendered it impossible to approach him with the same ease as an ordinary mortal.'

It was at the 'earnest request of his father, who was a zealous member of the church of England, that he entered, at length into holy orders, and was ordained a deacon. It was not till a subsequent period that he qualified himself for holding preferment by passing through the usual ceremonies incident to the priesthood.' And in the interval between the two points in his progress, and after he had made a commencement as a curate, he entirely abandoned all clerical intentions, and determined to enter on the law.

'The law had ever been his favourite profession, and that on which he occasionally descanted with complacency, and even with rapture until the latest hour of his existence. He early perceived that the career of the bar included the senate, the bench, the woolsack, and all the patrician honours.'

'A good education, a liberal share of the gifts of nature, a consciousness of his own powers, superadded to a bold and daring character, seemed at once to urge and to qualify him for the profession of an advocate. In addition to all this, he doubtless recollected that a degree at Cambridge would facilitate his claims and his labours. He had accordingly entered himself a member of the society of the Inner Temple, in 1756, four years before he was admitted into *full orders;* little dreaming that, in consequence of the latter event, a

precedent should be hereafter made, in his case, for the express purpose of his exclusion; and that this too should be founded on the identical reason that, in all former times, had rendered those of his cloth peculiarly eligible.'

At the Inns of Court he had for contemporary students and familiar associates Dunning and Kenyon, the one of whom was afterwards to be his defender and the other his judge, but whose more prosperous fortunes in subsequent life could not then have been prognosticated on any ground of family, or talent, or literary attainment. In this last particular both are asserted to have been very greatly his inferiors. And, to judge of their command of money by their *almost* rival frugality, we may conclude they were all under an equal necessity of submitting to calculate their future successes solely on their abilities and exertions. In the point of frugality it should be mentioned that there was a small difference in favour of the individual who was so very eminent for that virtue in later life.

'I have been repeatedly assured, by Mr. Horne Tooke, that they were accustomed to dine together, during the vacation, at a little eating-house, in the neighbourhood of Chancery-lane, for the sum of sevenpence halfpenny each. "As to Dunning and myself," added he, "we were generous, for we gave the girl who waited on us a penny a piece; but Kenyon, who always knew the value of money, sometimes rewarded her with a halfpenny, and sometimes with a promise!"'

But, in spite of his strong inclination to the law, the singular adaptedness of his powers for the most successful prosecution of it, this formal preparation for it, and this companionship with some of the most fortunate of its young proficients, Horne was the captive, beyond redemption, of another destiny.

'His family, which had never sanctioned this attachment,' (to the law) 'deemed the church far more eligible as a profession, and he was at length obliged to yield, notwithstanding his reluctance, to the admonitions, the entreaties, and the persuasions, of his parents. It seems not at all improbable that a friendly compromise took place on this occasion; and that an assurance was given of some permanent provision, in case he consented to relinquish his legal pursuits.

'Accordingly, in 1760, Mr. Horne was admitted a priest of the church of England, by Dr. John Thomas, Bishop of Sarum; and in the course of the same year he obtained the living of New Brentford, which was purchased for him by his father.'——'It is said to have produced between 200*l.* and 300*l.* *per ann.* This income he enjoyed during eleven years, and in the course of that period he not only did duty at Brentford, but also preached in many of the churches of the metropolis.'

In 1763, he was prevailed upon to become what he was accustomed to denominate a *bear-leader*, that is, the travelling

tutor of a young gentleman. With a son of the famous Elwes he passed more than a year in France, with vastly higher gratification, no doubt, than any that could have been afforded by the occupations of a parish priest. It is not, however, to be understood that he scorned all the proprieties of his profession. We may transcribe without being bound to feel any great reverence for the biographer's judgment in theology, his account of Mr. Horne's clerical ministrations.

'During his residence at Brentford, he seems to have laboured to prove useful to his parishioners and all around him. His sermons were plain, perspicuous, and practical discourses, tending to remind his audience of their duties to God, their neighbours, and themselves. While he explained the tenets of Christianity, and insisted on their decisive superiority over those of all other religions, he is said to have carefully abstained from controversial points. Chiefly intent on producing beneficial results, he never extended his researches beyond the truths contained in the Scriptures, and the received opinions of the Anglican church. Like the learned and pious Dr. Jortin, he perhaps thought that "where mystery begins, religion ends;" and in this point of view he always bore ample testimony to the excellence of that faith in which he had been educated. No one, however, was ever more ready or more eager in private to oppose and refute the doctrines of the Catholic church.'

We need not remark on the extreme ignorance betrayed in a passage which represents a man as avoiding controversial points, and keeping clear of mystery by—confining himself to 'the truths contained in the Scriptures, and the received opinions of the Anglican church!'

But whatever may be thought of that portion of Horne's services to his people which he performed under a solemn ecclesiastical obligation, he claims the most animated praise for what he did *beyond* the terms of this obligation. 'He actually studied the healing art, for the express purpose of relieving the complaints of such as were unable to pay for the assistance of an apothecary. To attain this end he carefully studied the works of Boerhaave, and the best practical physicians of that day; and having learned to compound a few medicines, he formed a little dispensary at the parsonage-house, where he supplied the wants of his numerous and grateful patients.' It is added, that 'he was accustomed, at times, to plume himself on the cures he had performed, and often observed, "that though physic was said to be a problematical art, he believed that his medical were far more efficacious than his spiritual labours."'—Sufficient care, however, was taken that these occupations should not trench on the time and attention due to the 'Rule and Exercise' of gentility and fashion. He was fond of gay company; and as some slight drawback from the praises earned

in his theological and medical capacity, it is in the softest gentlest form of blame acknowledged, 'that he was, at one period, accused of being too fond of cards, and of spending too much of his time at ombre, quadrille, and whist.' The biographer did not think himself called upon to tell that the clergyman used to spend the Sunday afternoon in this canonical employment, with a preference, for honesty's sake, of a room looking to the street, and with every kind of blind removed from the windows. But then what an excellent chance we have of knowing, from biographers, all that is material to an estimate of men's characters. Friends will not make plain confessions of things which we know not whether we ought to believe when asserted in the accusations of enemies.

Our author observes that a man of Mr. Horne's opinions might perhaps have been expected to 'lean to the Dissenters,' on account of the more republican cast of their church economy, and their entertaining a spirit favourable to civil liberty. No. He deemed the gradation of ranks in the national establishment well calculated for the production, as well as the reward, of 'merit and virtue;' and,

> 'notwithstanding the charges afterwards adduced against him, on the score of orthodoxy, no one was *more violent against schismatics* of all descriptions.' 'Out of the pale of its faith' (that of the established church) 'he never was very ready to admit of any ecclesiastical desert whatever.' Vol. I. p. 39.

Mr. Stephens could perhaps have explained on what theory of the subject the established church could have a strenuous advocate in an utter contemner of its creed. But that a man holding such notions concerning religion as Mr. Horne Tooke notoriously did, should be violent against schismatics, is one of the most scandalous inconsistencies in the whole records of human perversity. To think that a man so fierce (and surely we do not censure this animosity) against meanness, hypocrisy, time-serving, and treachery, could also find an object of antipathy and reprobation in that conscientiousness which would not dishonestly and treacherously profess and take the emolument of an adherence to a church, while seriously disapproving its tenets or institutions! and that he could, the while, give himself all manner of credit for rectitude of judgment and moral feeling! But it is thus that irreligion is very apt to become an occultation of common sense in matters where religion is concerned.

Possibly, however, there was somewhat more sense in this than may be obvious just at first sight. It would not be very strange if a man who rejects religion should be very desirous to obtain that sort of countenance to his rejection, which he would seem to receive from the character of those who professed to espouse

it, they were all found devoid of principle. He may therefore very naturally be vexed there should be men to prove by example that Christianity is a promoter of integrity of conduct.

Reverting to the biographer's assertion, that Mr. H. T. thought the hierarchy 'well calculated to incite to,' as well as 'reward, virtue and merit;' we may very fairly make it a question whether we do not get nearer his real opinion in the following extract from a letter he wrote to Wilkes, from one of the stages of his first journey in France.

'You are entering into a correspondence with a parson, and I am greatly apprehensive lest that title should disgust; but give me leave to assure you I am not *ordained* a hypocrite. It is true I have suffered the infectious hand of a bishop to be waved over me; whose imposition, like the sop given to Judas, is only a signal for the Devil to enter.

'I allow, that usually at that touch—"fugiunt pudor verumque, fidesque. In quorum subeunt locum fraudes, dolique, insidiaque," &c. &c. but I hope I have escaped the contagion; and, if I have not, if you should at any time discover the BLACK spot under the tongue, pray kindly assist me to conquer the prejudices of education and profession.' p. 76.

We have little doubt that this indelible record may be taken as the genuine expression of his estimate of the institution to which he belonged, and was always mortified to belong; and therefore as a measure of the honesty, the equity, and the decorum with which he could be 'violent against schismatics' He boldly declared there was nothing in this letter which he should be ashamed to have generally known, when he understood that the worthy friend to whom it had been addressed threatened to publish it, in revenge of some offence he had chosen to take at the writer. But nevertheless, he must have been excessively vexed at his own indiscretion, even though he had not entertained (it does not appear whether he ever did entertain) any ambitious designs on the higher stations in the church, designs to which the public disclosure of such sentiments would inevitably be fatal. He would be more mortified at being exhibited in this attitude of humiliation. Aproud man, an able man, a learned man, and a knowing man, thus almost prostrate before such a piece of human nature as Wilkes! indignantly but impotently endeavouring to tear off his sacerdotal vestments; making a bitter but poor jest of ceremonies which he had been obliged to maintain the utmost gravity while undergoing; earnest to divert the anticipated sneer from himself to his fraternity and sacred vocation; eager to prove that though he *had* professed to be 'moved by the Holy Ghost,' he was not, he really and in good faith was not, unworthy of the friendship of one of the most abandoned profligates on earth; en-

treating to be allowed to make a sacrifice of whatever in his education and chosen profession might be displeasing to this regent of doctrines and morals; and hoping to be at length, through his auspicious influence, redeemed from the degradation at least, if he could not be delivered from the fact, of being a priest!

His feelings with regard to his profession would be combined with many other sentiments to make him exult in the prospect of another travelling adventure, which was to extend through the most interesting parts of France and Italy. He went again in the capacity of tutor to a young man of fortune. He left his canonicals at Dover, and 'assumed the habit, appearance, and manners of a private gentleman.' 'Nor ought it to be omitted,' says the biographer, 'that, on both this and the former occasion, the young gentleman entrusted to his care, never once dreamed that he was under his inspection; but deemed himself highly honoured, as well as obliged, by the permission to accompany him in the capacity of a friend.' Wilkes, in one of the letters in which the grand quarrel between the two friends was publicly fought out, alludes to Horne's residence in Italy, with strong intimations respecting his morals, and challenges him to venture a reference on that subject to an---'Italian gentleman now in London,' a challenge which the clergyman does not notice in his reply.

However this may be, he seems, on his return, to have taken to the pulpit with a considerable degree of activity, and with a distinction which might soon have grown to popularity and celebrity.

'There is abundance of proof, indeed, that Mr. Horne was now considered an admirable preacher, and that his eloquence only wanted cultivation, to place him among the most successful of our English divines. But it was in orthodox and doctrinal discourses that he chiefly excelled, and he is accordingly reported to have distinguished himself greatly by his exhortations before confirmation, on which occasion, by mingling sound argument with kind and affectionate persuasion, he never failed to make a suitable impression on all who heard him. In short, he might not only have been greatly respected, as a popular pastor, but was still in a fair way to become one of the pillars of the Anglican church, when a memorable event occurred in the political world, and proved an insurmountable, though not, perhaps, an unexpected obstacle to his future preferment.'

This event was the famous Middlesex election, in which the government was braved, encountered, and defeated by a daring mock patriot, of ruined fortune, obnoxious to the laws, and of infamous morals.

'He boldly returned to his native country; and this exile, and

outlaw, who had spent his own patrimony, dissipated his wife's fortune, and was accused of cheating a hospital, now offered himself a candidate for the first city in the empire. Nothing daunted by a repulse there, he next determined to represent that county which was the seat of the laws he had violated; of the parliament by which he had been expelled and prosecuted, and of the prince to whom he had rendered himself personally obnoxious.' p. 93.

'Although the minister of New Brentford was not ignorant of the vices of this celebrated character, yet he well knew how to distinguish between him and his cause: against the former he was constantly on his guard; while, with respect to the latter, he had always been favourable to it, and that too in no ordinary degree. Of his talents and intrepidity he was well assured, and by this time, he was not so ignorant of the world as either to hope or expect, that no one except a man of immaculate character should enter the forum as an advocate for popular rights.' p. 88.

The leading facts of that transaction are sufficiently known. Wilkes, though he carried the election, was rejected by the House of Commons. He had the same success a second, third, fourth, and fifth time, in quick succession, and still met the same repulse. Colonel Luttrell was his opponent in the fifth election, and was declared duly elected, though he had only about a fourth part of the votes. It is stated that the mob became so furious on this, that the Colonel would have lost his life but for the personal interposition of Mr. Horne, who rescued him and conducted him to a place of safety. Our author observes,

'This generous conduct must surely be allowed to have been worthy of applause; but, such is the deadly enmity of political contests, that it rendered him ever after, suspected by many of that party, and, on a future occasion, was frequently quoted against him as an indelible disgrace.'

Horne put forth the whole force of his mind in the preparation for this great contest, and in the management of it; and to his able and indefatigable exertions the biographer mainly attributes the energy and success of the popular cause. His courage, which was of the coolest and firmest kind, shrunk from no hazard: his resources of argument and declamation were inexhaustible: his personal applications had every diversity of address and persuasion: his very moderate pecuniary means were freely devoted: and his measures and exertions to preserve good order, and prevent all violence, beyond that of language, on the popular side, proved how well he was qualified to manage the populace, and how much influence he must have previously acquired over their minds. This care to prevent violence was strongly contrasted with the conduct of the government party, who hired and embodied a gang of ruffians for the purpose of perpetrating it. In consequence, several

unoffending persons were desperately wounded, and one man was killed. Horne's zeal and intrepidity were eminently displayed in his unsuccessful efforts to bring to justice the criminals in this and one or two other deeds of partly similar nature. Why such efforts should be unsuccessful, when those criminals were ascertained, it is not difficult to conjecture.

The share he took in this contest would be to him of the nature of an experiment on his own powers; and the manner in which he had borne himself through so various and turbulent a warfare, would greatly confirm and augment his consciousness of extraordinary strength. While this would tend to impart a tone of provocation and defiance, the exercise of so ardent, and, in his constant opinion, so virtuous an hostility, excited a passion for war which could not in a mind constituted of such 'stern stuff' as his, become extinct as soon as the particular occasion was past. A heated piece of iron retains its power to burn longer than slighter substances. The passion was prolonged in a keen watchfulness to find an enemy, and a fierce promptitude to attack him. When we add to this, that from his childhood his hatred had been directed against the sins of governments, we shall not wonder to find him, from the period in question, the unrelenting persecutor of statesmen, and their corruptions, and their adherents. Among the first objects of this inextinguishable spirit of war was a Right. Hon. person of the name of Onslow, a member of administration, who was publicly called to account for an imputed delinquency in so peremptory a style, that he was provoked to make his ultimate answer by a prosecution. Horne, defeated at first, stoutly fought the matter through the courts to a third trial, in which he was completely victorious; and it was a victory over a much greater personage than his immediate antagonist, for he defeated Lord Mansfield, and in a manner so marked and decisive that it must have caused that personage extreme mortification. This was a proud commencement of that series of interviews which Horne was destined to have with his lordship, under the relation of judge and culprit, and might contribute not a little to his maintaining ever afterwards such an attitude of intrepidity and equality as no other man did, in the same relation, to the great despot of law.

There awaited him, however, a much more vexatious, and less eventually prosperous contest, in his public correspondence with Wilkes. It will depend on the various degrees of interest felt by readers about Horne's history and character to be grateful to the biographer, to forgive him, or to condemn him, for inserting nearly the whole of this correspondence, occupying about a *hundred and forty pages.* We profess to place our-

selves, not without a very great effort, in the middle class of these three. We think a short analysis might have competently exhibited the merits of the question, and would have satisfied at least half of the readers of the work. If it was presumed that a considerable number would really wish for more, the entire correspondence might have been printed separately for their sake. But probably it is a better trade calculation to load every copy with the additional cost of this republished correspondence, than to sell the work for so much less and leave it to the option of the purchasers to send also for this supplemental part.

It contains a great deal of able writing, but is so completely of a personal nature as that it would require the combatants to be of much greater historical importance to give it any permanent interest. It explains why they became virulent and implacable enemies, and exhibits a graceless picture of strong talent on the one side, and alert talent on the other, earnestly exerted and delighted to tear and stab and poison, and ready, apparently, to join in a most devout prayer to the nether world for more efficient implements of offence. Horne's letters are composed with a grave, intense argumentative acrimony. Wilkes's, with still more deadly rancour, are more volatile, satiric, affectedly careless, and captiously smart: they display the boldest impudence of depravity, with wit enough to render it both amusing and mischievous. In point of success, relatively to the main matters in dispute, there is no manner of comparison between the two. Horne's part of the correspondence, though it may not completely vindicate himself in all points, perfectly explodes his opponent to atoms. It proves this noisy demagogue, who scorned the people as much as he gulled them, and hated men in the proportion in which he had received any favours from them, was one of the most worthless articles ever put in the human figure. Nevertheless, it seems that, in general estimation, Wilkes was the victor.

'This literary contest,' says Mr. Stephens, 'rendered Mr. Horne one of the most odious men in the kingdom. Respecting the justice of the dispute, there can be little hesitation; but, in regard to its impolicy, no doubt whatever can be now entertained. It is but candid to confess, that Mr. Horne did not succeed in his attempt to expose Mr. Wilkes to the multitude, for he became more popular than ever, and that, too, in consequence of the opposition to his career. That gentleman, indeed, though his talents and learning were far inferior, yet, by means of superior skill, and a more intimate knowledge of mankind, appears, on the whole, to have foiled his adversary. By stoutly denying some, and artfully parrying other charges against his character, he continued to confuse and perplex the whole business; and although Mr. Horne had most if not all the respectable men on his side, yet the public at large, which is seldom capable of

entering into a minute and laborious investigation, after being some time bewildered in the maze of a prolonged periodical correspondence, at length declared fully and unequivocally in behalf of Mr. Wilkes.'

We cannot comprehend on what ground 'superior skill' is attributed to Wilkes in this conflict; nor should we have known where to seek a proof of his 'more intimate knowledge of mankind,' if something like such proof had not presented itself in the circumstance of his confidence that he should be able to maintain himself in favour with the multitude in spite of those exposures by which his adversary probably expected, though perhaps with less confidence, to destroy his popularity. Indeed Horne did himself, a little while afterwards almost acknowledge that his enemy was the more knowing man, when he said, in one of his letters to Junius, 'I am sometimes half inclined to suspect that Mr. Wilkes has formed a truer judgment of mankind than I have.' But really, in glancing through the controversy now, in the indifference of feeling with which matters so long past and comparatively unimportant are regarded, we think almost every reader will allow that Horne might, without forfeiting much of his high reputation for shrewdness and knowledge of the world, have presumed that his statements could not fail, at the least, greatly to moderate the popular idolatry of his opponent. Unless they regarded the series of allegations as a string of absolute fabrications and falsehoods, and that too in spite of the evidence by which many of them would be substantiated, it is impossible to understand how the public could resist the conviction, that this champion of liberty and justice was destitute of conscience and shame; that he was selfish and ravenous to the last possible excess; that he cared for no public interest but so far as he could turn it to his own advantage; that in virtue of his acting the patriot he arrogantly demanded, of a party of public spirited men who were associated for political objects, to be supported, by subscriptions, in a sumptuous style of living, while his immense debts also were to be liquidated from the same source; that he was indignant when any portion of the pecuniary liberality which had from the first been intended for more purposes than merely aids to him, was proposed to be applied to any one of those purposes, however urgent and important; that he had thus become a burden and nuisance to his generoqs supporters, as intolerable as the magician or demon that fixed himself on the shoulders of Sinbad; that his capacity and fame for daring exploits did not preclude the meanness that could descend to the most paltry tricks; that, in short, the sooner the public cause could be totally dissevered from his interests and character the better. To convince the people of the necessity of this sepa-

ration, we can believe to have been really the leading object with Horne in this ferocious controversy; though his own vindication and revenge came in, of course, for a considerable share of his concern.

Perhaps it is allowable to receive with some degree of scepticism Horne's declarations that he had *never* lent his aid to the mock patriot from any personal partiality to him, but always exclusively on public grounds; having, he says, very early in their acquaintance, been led to conceive 'an infinite contempt for the very name of Mr. Wilkes.' If, however, he did, almost from the first, estimate the man at his true worth, we know not how it is possible to excuse him for being content, during so considerable a space of time, that the public cause should be identified with the character and interests of such a man. It is true that the man, however bad, had a just quarrel against the government; the nation also had its just quarrel; and the prosecution of both these quarrels coalesced into one action. But it was of little consequence what became of so profligate and worthless a person: and one really should have been glad if the nation could have found out any other possible means of asserting its rights, than by identifying those dignified and sacred objects, justice and liberty, with a compost of vices, that proclaimed itself for their apostle and martyr. Doubtless it must be acknowledged that such a case would, to a man of public spirit, and at the same time refined and religious conscience, present a choice of two evils. It is, on the one hand, a great evil for a nation to suffer, for a year or a month, an infringement of any one of its rights. It is a very great evil, on the other hand, that the most momentous national interests and political principles should, in order to their being defensively maintained, be suffered to be, as it were, personated by a character that will throw and fasten upon them all the associations of vice and dishonour, a character strongly tending to give the scrupulous and the virtuous a loathing of politics and almost a disaffection to the very name of liberty, and to supply the advocates of arbitrary and slavish principles with a topic, or rather a whole volume of topics, by which to give their children, their neighbours, and their countrymen a degraded representation of the doctrines of liberty.---Either Horne or Junius, we really forget which, somewhere says, that if the very Devil himself could be supposed to put himself in the place of advocate and vindicator of some point of justice, he ought to be, so far, supported. We cannot agree to this, for the simple reason, that the just cause would ultimately suffer greater injury by the dishonour it would contract, in the general estimation of mankind, from the character of its vindicator,

than probably it would suffer from the wrong against which it would be vindicated. It must be a case of most perilous urgency indeed if it will not be more politic to wait a while, and ransack the whole nation for an honest man to be put to the service rather than employ an agent, whose qualities make even ourselves sometimes sick of the very business in the prosecution of which we support him.

(To be concluded in our next number.)

Art. XI. *Shipwrecks and Disasters at Sea*, Or Historical Narratives of the most noted Calamities and Providential Deliverances which have resulted from Maritime Enterprizes. With a Sketch of the various expedients for preserving the lives of Mariners. 8vo. 3 vols. pp. 1490. Price 1*l.* 16*s.* Constable and Co. and Longman and Co. 1812.

A WORK like this—a plain compilation of narratives, with due mention, in many of the instances whence they are taken—is evidently no subject for criticism. We notice it, chiefly, as a very fortunate effort in literary adventure; while, at the same time we shall not neglect the opportunity it affords us of recording on our pages a few of the striking scenes and situations with which it abounds. If any of our readers are tempted to have recourse, for mental stimulus to the marvellous and the terrible of romance, we can assure them they may reserve the resource of fiction to a future time,—if indeed the wonderful and terrible of reality displayed in so many forms in these volumes, shall not operate to inspire a distaste and contempt for the vain phantasms of fiction.

The narratives in this collection are about eighty; the series beginning with the shipwreck of Petro Quirini, near the Coast of Norway, in 1431, and coming down to the wreck of the Nautilus sloop of war on a rock in the Archipelago, in 1807. Many of the earlier accounts are extracted from such books as not very many readers can have access to, or are reprints, or translations of narratives which appeared singly, and are now rarely to be found. The editor professes to have been guided by careful and even very rigorous principles in deciding in favour of the truth of the narratives; but we think it a culpable deficiency, not to have, in *every* instance, assigned, in the most express terms, the authority on which he relied. This, however, is done in a great proportion of the relations.

'The best authorities [he says] in various languages have invariably been resorted to in framing these volumes. As will be sufficiently evident on a cursory perusal. One point especially studied here, and which should be attended to in every historical relation, is,

resorting to the earliest authorities. Narrations by passing through many hands are so much disfigured, and receive so many interpolations as at length to become a fruitful source of error. At the same time, in several instances this could not by any means be accomplished.'

'The substance and style are varied according to the capacity of the relater; and his view or participation of the calamity described. Rude and uncouth, as proceeding from those little accustomed to such compositions, several have necessarily here undergone a partial modification. Yet the spirit of the original is always preserved, and to a certain extent the style. In general, it is to be remarked, that the simple and unaffected narratives of seamen, are the best and most impressive, though many abound with obscure, perplexed, and contradictory expressions, which will not admit of explanation. These are accordingly presented with their intrinsic imperfections. It can scarce appear surprising, indeed, if the successive incidents of every catastrophe related, have not been retained in regular and minute detail. Although it be difficult to guard against deceit, more especially where there may have been few testimonies, the admission of any narrative of suspicious credit has been anxiously avoided!' Int. pp. xiv, xv.

Several compilations of a nature not very dissimilar to the present have at different times been presented to the public, of which we believe Clarke's Naufragia is among the most recent: but none, as far as we are able to judge, will be found to contain so great a variety of authentic narratives, in so convenient a compass. The arrangement adopted in the present collection is chronological, and the editor has occasionally subjoined a few geographical and historical notices. The following table contains a list of the several accounts, with their respective dates.

Vol. I.' 1431 Shipwreck of Pietro Quirini, near the coast of Norway. 1558 Famine in La Jacques, a French vessel, on a voyage from Brasil. 1583 Loss of Sir Humphrey Gilbert, with the Squirrel and Delight. 1585 Shipwreck of the Portuguese Admiral, Fernando de Mendoza. 1593 Wreck of the Tobie of London near Cape Espartel. 1593 Shipwreck of Henry May on the Bermnda Islands 1596 Wintering of the crew of a Dutch vessel in Nova Zembla. 1601 Shipwreck of Francis Pyrard in the Corbin, with an account of his subsequent misfortunes 1609 Wreck of the Sea Venture, an English vessel, on the Bermuda Islands. 1619 Destruction of the New Horn by fire. 1620 Shipwreck of two Dutch vessels on the coast of Madagascar. 1629 Shipwreck of Francis Pelsart on the coast of New Holland. 1630 Preservation of eight Seamen accidentally left in Greenland. 1633 Fate of seven Sailors in the island of St. Maurice. 1634 Fate of seven Seamen wintering in Spitzbergen. 1639 Shipwreck of the Spitzbergen. 1644 Miraculous Deliverance of five persons from slavery at Algiers, in a canvas boat. 1647 Providential escape of several Frenchmen banished to the Virgin Islands. 1648 Narrative of a great deliverance at Sea. 1652 Condition of Olave and Andrew Engelbrechtsen, on a barren island. 1670 Loss of the Bleeker, a

Dutch whale ship. 1675 Dangers and distresses of the Dutch in the Greenland Seas 1676 Shipwreck of Captain John Wood 1682 Shipwreck of Hanjemon, a Japanese, on a rock near Visea Grande. 1682 Shipwreck of King James VII while Duke of York. 1686 Shipwreck of Occum Chamnan, a Siamese Mandarin, near Cape Needles. 1687 Shipwreck of M. de Serres, near the Island of Martinique. 1695 Explosion of a French vessel, commanded by the Sieur de Montauban, on the Coast of Guinea. 1701 Wreck of two English Vessels on the Island of Mayotta. 1701 Loss of the Degrave East Indiaman off the Coast of Madagascar. 1706 Preservation of nine Men in a small boat, surrounded by Islands of Ice, on a voyage to Newfoundland.'

Vol. II. '1710 Loss of the Nottingham Galley, on a rock called Boon Island. 1710 The Voyage, Shipwreck, and Escape of Richard Castleman 1719 Wreck of a Genoese Tartan on the Coast of Algiers. 1719 Condition of M. de Bellisle, abandoned on the Coast of Mexico. 1720 Loss of the Speedwell on the island of Juan Fernandez. 1723 Adventures of Philip Ashton, who, after escaping from Pirates, lived sixteen months in solitude on a desolate Island. 1738 Loss of the Sussex East Indiaman near the Coast of Madagascar. 1741 Loss of the Wager Man of-War on the coast of Patagonia. 1741 Hardships suffered by part of the crew of the Wager, after their departure from Wager Island. 1741 Adventures of Alexander Campbell, and some of the Officers of the Wager. 1742 Dangers and distresses of Isaac Morris and seven companions. 1743 Account of four Russian Sailors abandoned on the island of East Spitzbergen 1746 Wreck of the Inspector Privateer, in Tangier Bay. 1752 Burning of the Prince, a French East Indiaman. 1754 Burning of an East India Ship. 1755 Wreck of the Doddington East Indiaman, on a rock in the Indian Ocean 1756 Shipwreck of Philip Aubin on the coast of Guiana. 1757. Escape of eight persons from the Adu Isles 1758 Loss of the Duke William Transport. 1758 Wreck of the Litchfield Man of War on the coast of Africa. 1759 Loss of the Brig Tyrrel, and subsequent distresses of the crew. 1759 Famine in the Dolphin Sloop. 1760 Shipwreck of a Russian crew on the Aleutian Islands. 1760 Loss of the Ann Frigate. 1761 Shipwreck of the Utile on Sandy Isle. 1765 Famine suffered on board the Peggy. 1777 Loss of three of the Dutch Fleet in Greenland. 1780 Wreck of the Brigantine St. Lawrence, on the Island of Cape Breton.'

Vol. III. '1782 Wreck of the Grosvenor East Indiaman, on the coast of Caffraria. 1782 Loss of the Centaur Man of War. 1783 Wreck of the Antelope Packet. 1786 Loss of the Halsewell East Indiaman, on the coast of England. 1789 Dangerous voyage by Captain Bligh, in an open boat from Tofoa to Timor. 1791 Wreck of the Pandora Frigate. 1792 Loss of the Winterton East Indiaman, on the coast of Madagascar 1793 Hardships suffered by David Woodard and Seamen, on separation from an American Vessel. 1795 Shipwreck of the Juno on the coast of Aracan. 1795 Loss of the Catharine, Venus and Piedmont Transports, and three Merchant Ships. 1796 Loss of the American ship Hercules, on the coast of Caffraria. 1796

Explosion of the Frigate Amphion 1797 Suffering of twelve men in an open boat. 1798 Loss of the Resistance in the Straits of Banca. 1799 Sufferings of six Deserters belonging to the Artillery of the island of St. Helena. 1803 Loss of his Majesty's Packet, Lady Hobart, on an island of ice. 1803 Loss of the Ship Fanny, on a rock in the Chinese Ocean. 1805 Loss of the Earl of Abegavenny East Indiaman. 1805 Wreck of the Betsey Schooner on a reef of rocks. 1805 Wreck of the Æneas Transport on a rock near the coast of Newfoundland. 1806 Wreck of the Ship Sydney on a reef in the South Sea. 1807 Wreck of the Nautilus Sloop of War on a rock in the Archipelago.'

As might naturally be expected, there is a considerable sameness in the narratives, particularly in those parts of them which describe the onset of the winds and waves, and their effects on the ship—though, in the subsequent parts, the deportment of the crew and the nature of their distresses generally afford sufficient features of distinction. In a large proportion of instances, we observe that a good deal of the preliminary matter is cut away; an expedient which is favourable to the variety of the volumes, no doubt, but which tends a little perhaps to weaken our sympathy with the sufferers; since we see them exposed to peril, before we have had full opportunity of becoming interested in their behalf. On the whole, however, we have seldom perused a work which is more calculated to seize upon the attention. Shipwreck is a calamity which appeals to the feelings with peculiar force. The scene is brought before our eyes in a moment: we need no preparation to be made aware of the magnitude of the danger: and how is it possible to view with unconcern the struggles of our kind in an extremity where the prospect of safety is usually so remote,—or not to realise in the conflicting passions which must agitate the breasts of those who, "in the midst of life," find themselves suddenly devoted to destruction?—But it is time to perform our promise of presenting the reader with a few citations.

The narrative of John Lery which stands second in the collection, presents a frightful picture of the effects of famine.

'For twenty days,' he says, 'that a famine so terrible prevailed, there was neither a drop of wine nor water in the ship; nothing but a small cask of cyder remained, which was served out at the rate of a wine glass full daily to each person. If rain chanced to fall, it was industriously caught in sails spread out, with a bullet in the centre; and what ran through the scuppers of the vessel was carefully collected, though far more turbid than water in the kennels of a town. Some were reduced to the exigence of trying to gnaw Brazil wood, the hardest and driest of any, with their teeth. When Philip, the chief of the passengers was thus employed, he said, with a deep sigh, "Lery, my friend, four thousand pounds are owing to me in France, which I should gladly relinquish for a loaf of bread and a

glass of wine." Peter Richer, their minister, had now almost expired of want: stretched out in his cabin, he prayed as long as he was able; and, at length his voice ceasing, life departed a short time afterwards.

'The most horrible sensations accompanied the excessive hunger that was endured: not only were the bodies of the people debilitated, but their dispositions became morose, irritable, and ferocious, and they felt the full truth of what it is *to rage with hunger*. God, they called to mind, had, in his wrath, declared he would punish his people with famine,—that he, who before abhorred cruelty, should delight in it,—and that he should wish to devour the flesh of those who were dearest to him. Now, though the horror of divine vengeance alone restrained the sufferers in this unfortunate vessel from proceeding to that atrocity, they began to view each other with a malignant eye, and had not the evil soon drawn to a close, the living would have begun to preserve life on human flesh.' pp. 43, 44.

The ferocious looks and malignant dispositions here attributed to these unfortunate Frenchmen, (at least if we may judge from severa other narratives in the compilation) seem to be common to most cases of extreme hunger. And we may here take occasion to observe, that the effect produced on the mind by the contemplation of such scenes of misery, is more likely to be injurious than beneficial; inasmuch as it tends, in some measure, perhaps, to confound our moral perceptions, when they are not more than usually clear, by exhibiting intelligent beings so completely at the mercy of external circumstances, as that they seem almost emancipated from those restraints which, in ordinary cases, admit of no compromise or relaxation.

The narrative immediately succeeding the one to which we have just adverted,---'the loss of Sir Humphrey Gilbert,' presents one of those instances of self-sacrifice in which our naval annals are by no means rare.

'When the fate of the ship became inevitable, he was advised to save himself by endeavouring to reach the boat; but he refused to set an example of first deserting the vessel, and continued to exhort his people by all means to exert themselves, and not give way to despair. He then went on deck, and calmly awaited death, which he resolved rather to suffer, than to expose himself to the reproach of forsaking his charge. One hundred men perished along with him, and among them a learned man, belonging to Buda, in Hungary, and thence called Budæus, who had ventured on this enterprize, merely for the purpose of recording the more interesting events of it in Latin.' p. 52.

Only sixteen men, it appears, including the master, contrived to save themselves in a small boat, in which, without oars or provisions, and expecting every moment to sink from the boat's being too heavily laden, they drifted for seven days and nights before they, at last, made the shore. In the follow-

ing quotation we have a similar scene, only more affecting in its details.

'The boat was not only overloaded by the numbers within, but leaked very much, and the adventurers had but a small store of provisions. Whence, after rowing several days, they resolved to choose a captain from their number, to whom they should give implicit obedience. A gentleman born in India, though of Portuguese extraction, was selected, whose first act of authority was commanding his crew to throw some of the rest overboard, being such as were weakest, or least likely to be useful. Among these was the carpenter who had so lately assisted in repairing the boat. When he knew that the lot had fallen to him, he besought his comrades to give him some marmalade, and a cup of wine; which having received, he willingly suffered himself to be thrown over, and was drowned. Another of the victims had a younger brother in the boat, who suddenly started up, and prayed the captain to change the lot, and let him die in his brother's place. "My brother," said he, "is older and has more knowledge of the world than I, therefore, more fit to live, and better able to assist my sisters and friends in their need: and I had rather die for him, than survive without him." The elder brother being thus released, the younger one was thrown into the sea. He swam full six hours following the boat; and although he was repulsed with naked swords, he laid hold of it, and had his hand cut half asunder. However, he would not let go, and those within were at last obliged to take him in again. Both these brothers were personally known to the author of this narrative.'

Perhaps shipwreck never appears in a more terrific shape than when it is occasioned by fire. The following extract is taken from an account of the burning of the New Horn, drawn up by her commander, Ysbrants Bontekoe, a Dutchman.

'On the 19th of November, we had reached the latitude of the Straits, which lie 5° 30 south of the line, when I was suddenly alarmed with a cry of "fire." Then walking on deck, I looked down the hatchways, where I could discover nothing except the steward pouring water into a cask. But I quickly repaired thither, asking him where the fire was, on which he pointed to the cask, and I thrust in my arm without being sensible of any thing like fire. It appeared, however, that the steward had gone down with a candle to fill his keg with brandy, that a small glass might be served out to each person next morning according to custom. While thus occupied, he had thrust his candle into the hole of a cask on a tier above that from whence he drew the spirits, and in removing it, a spark from the wick fell exactly into the bung-hole of the other. The water he had poured in prevented me from discovering the fire, and, considering it extinguished, I returned to the deck. The fact unluckily proved otherwise; and the flames rapidly reviving, blew out the ends of the cask, when still more unfortunately, the fire, reaching a heap of coals which had been stowed under the cask, kindled

them. A second alarm of fire ensued, and all hands ran hastily to the place, making great exertions to keep it under, which was extremely difficult to be accomplished, as there were four tier of casks above each other. Besides, another embarrassment confounded us, for such a thick and sulphureous smoke arose from the wet coal, that those at the bottom of the hold were almost suffocated, and could scarce find the hatchways. In this emergency, I proposed to Heyn-Rol the supercargo, that we should throw the powder overboard, but he refused to consent, alleging, that the fire might still be extinguished. " Besides," says he, " if we throw away our powder, how shall we defend ourselves against our enemies; should we be attacked and taken, we shall have no apology." In short, the powder remained.

' Meantime, the rage of the fire augmented more and more, and as it was impossible to remain down in the hold, the decks were scuttled, that yet greater quantities of water might be poured into it, but all in vain.

' The launch had been three weeks astern of the vessel, and now the yawl was also lowered down to clear the decks. Seeing nothing but sky and sea, and dreading the progress of a devouring element without the hope of succour, terror and apprehension spread among the crew; some of them began to desert their posts; quietly slipping along and concealing themselves by the chain wales, they dropped down into the sea, endeavouring to swim to the launch or cutter, where they also attempted to lie unnoticed.

' Heyn-Rol, coming by chance into the gallery was surprised to see so many people in the boats. They cried to him that they were about to cast off, and entreated him, if he meant to accompany them, to lose no time and descend the stern ladder. Allowing himself to be persuaded, he went down, and then requested them " to apprise their captain and wait for him," but they would not do so, and cutting the penter made away.

' I who knew nothing of all this, was exerting myself to get the fire under, when a seaman came to me with tears in his eyes, saying, " Dear captain what can we now do, the launch and cutter have deserted us?" " If they are gone," I answered, " it is not to return," and hastily ran above. There I soon satisfied myself of the truth, and *immediately hoisted all sail to run them down;* but when within about three ship lengths, they got the weather gage and escaped.

' I then renewed my endeavours to encourage the rest of the crew, telling them, that next to God our trust must be in ourselves, and exhorting them to persevere steadily in their exertions to get the fire under. In the next place, I ordered the powder to be thrown overboard, and they hastened to obey me. The fire being at the bottom of the hold, which it was difficult to reach on account of a quantity of iron and other things that obstructed us, I resolved to let in the water through the ship's side to a considerable height, in hopes of extinguishing it: and carpenters were immediately sent for with their augers to bore the necessary holes.

' Nothing but sighs and lamentations resounded in the vessel,

while, with unabated vigour, quantities of water continued to be poured down the hatchways. In a short time, however, the oil took fire, and the flames became more and more furious as we tried to conquer them. Our situation now became desperate, consternation spread among the crew, their exclamations of terror increased, until, beholding inevitable death approach with rapid strides to destroy them, their courage sunk into apathy. I stood upon the deck, along with sixty-five others, close by the main hatchway, receiving the water in buckets: sixty barrels of powder had been got over-board, but three hundred still remained; the fire at length reached them, and the vessel blew up in the air, with one hundred and nineteen souls: a moment afterwards, not a human being was to be seen; and, believing myself launched into eternity, I cried, "Lord have mercy on my soul!"

'But although stunned by the explosion, sensation did not entirely forsake me, and perhaps some slender remnant of life and resolution still lurked in my heart. Thus on falling back into the water, near the wreck of the ship, now in more than a thousand pieces, I took a little breath, and looking around me, saw the main-mast and then the fore-mast floating close by my side: I gained the former, uttering exclamations of regret, and, occupied by reflections which my situation excited, I observed a young man rise from the water, who swam to part of the vessel, crying out, "I have got it!" "My God," said I to myself, "does any one survive?" A yard was drifting towards him, and the mast which I had seized not being steady enough, I cried out to him, to push the yard a little nearer me, that I might secure myself on it and then join him, though two wounds on the head, and bruises over all my back, almost precluded me from moving; so that recommending myself to heaven, I thought a little longer time would terminate my existence.

'Thus my companion and myself being seated together, each holding a plank in his hand, part of the wreck of the forecastle, the former raised himself, trying to discover the long boat. He saw her indeed, but at such a distance, that he was unable to discern whether the head or stern was foremost.

'At this period the sun went down, to our great affliction, for we were destitute of all prospect of succour, and our only consolation lay in invoking the mercy of God to relieve our distress.'

Shortly after they were taken up by the adventurers in the boat, and, after enduring great privations, landed on Sumatra, where they met with no very pleasant reception from the natives. The expedient adopted by the worthy Dutchman, on one occasion to avert their ill-will is rather curious.

'While about half down the river, they began to murmur, and darting ferocious glances at me, I became alarmed for an attack. Indeed, I must acknowledge that I laboured under great apprehension, for I had no means whatever of defence. Putting my trust in Heaven, I began to sing a psalm, and so loud, that the banks of the river resounded with my voice. Whenever the na-

tives heard me, they laughed immoderately, conceiving that I had no impression of fear: and happily we got in sight of the launch. I then make a sign to my own men, who ran down to the beach to receive me.' pp. 188—9.

It is not often that these accounts afford much of what can be called amusement. Perhaps that of the shipwreck of Occum Chamnam, a Siamese mandarin by Father Tachard may be mentioned as an exception to the remark. The Mandarin, it seems, was sent with a large retinue on an embassy to the court of Portugal; and the vessel, which was navigated by Portuguese, struck on the coast of Africa. The crew and passengers were all saved, and set forward to make the best of their way to the Cape of Good Hope. But finding great difficulty in obtaining provisions, the Portugueze, took occasion one night to abscond and leave the poor Siamese to shift for themselves. Part of the address of the mandarin on this occasion to his countrymen is too curious to be omitted.

'But one thing more. You have witnessed my invariable respect for the dispatches of the great king, our master; my first, or rather my sole anxiety during our shipwreck, was for their safety; nor can I ascribe my own preservation to any other cause than the fortune which is inseparable from him who has once approached the throne. You have since beheld the circumspection with which I bore them; when encamped on mountains, I have placed them still higher, and always above the rest of our body; and, myself withdrawing lower, I guarded them at a respectful distance: and in the plains they were affixed to the top of the highest plants I could attain. During the journey they were borne by myself, and never entrusted to others, until I was unable to drag my limbs along. Now, in our present uncertainty, should I not be able to follow you long, I enjoin the third ambassador, in the name of our great king, to act precisely as I have done; and should his strength also fail, to transmit these instructions to the first mandarin. I repeat, that the third ambassador must be equally circumspect about these august dispatches, if I die before him, so that some one of the Siamese may return them to the king, should they not reach their intended destination. But should it be fated that none of us make the Cape of Good Hope, he to whom they are last entrusted, must bury them on some eminence, if he can, so that they may not be exposed to insult; and then he may die before them, testifying as much respect in death, as he was bound to shew during life. Such is what I recommend. Let us resume our pristine courage; let us never separate, but, taking easy journies, trust that the fortune of our king will attend us, and that his reigning star will watch over our preservation.'

Seldom, surely, has loyalty been carried to a higher pitch. Thrice happy Siamese! who venerate their sovereign so much as never to allow even his name to be pronounced but by Patrician lips; and who esteem the blood royal so sacred, as to

sanction no mode of putting him to death but by beating him with aromatic clubs.

Whenever a ship is wrecked upon Moorish territory, we are sure to encounter revolting details of insult and cruelty over unoffending helplessness. A half civilized people is always pre-eminently ferocious. The natural wildness of the savage state becomes more terrible by being blended with fraud and cunning; there is the same disposition to torment, with the power of tormenting ingeniously; to the strength of the lion is added the subtlety of the serpent. The following instance is one of a family.

'The Moors being expert divers, soon fished up the packages that where in the tartan, and also the drowned bodies. In this occupation they employed the steward and the valet; and, having drawn the bodies ashore, stripped them quite naked. Disdaining to profane their knives on Christians, they beat Madam de Bourk's fingers off with stones, in order to obtain her rings. What a cruel spectacle to behold the bodies of those who had been so dearly beloved, exposed to the insults of the Moors, who amused themselves in throwing stones at them, and testifying their delight in the sound occasioned from the bodies being swoln with water.' II. p. 55.

Much of this gratuitous cruelty, in the case of the Moors, may be attributed to their religion and government. They are Mahometans, and are therefore systematically taught to despise the rest of mankind, as no better than "dogs," and they are the property of despots, and are therefore at once insolent and abject. It is somewhat strange, or rather it must appear so to one who is not much versed in the origin of wars, that Christian states have for so long a period agreed to submit to these tyrannizing gentry, instead of visiting them with merited and exemplary retribution.

Among the remaining narratives we were particularly struck with that of the wreck of the Grosvenor East Indiaman on the coast of Caffraria, and the Halsewell East Indiaman, near Seacomb. Our sympathy is the more strongly excited from the quality and condition of the sufferers. In the former instance, few lives were lost in the shipwreck, but the sufferings on land were extreme: the little remnant of those who escaped had to wander for a hundred and seventeen days, over inhospitable deserts; and the females of the party, among whom were several of rank and family, were perpetually exposed to insult and indignity from the savage natives. The melancholy fate of the Halsewell is too well known to need any recapitulation. We may, however, insert one or two scenes of the tragedy.

'The numbers in the round house now increased to near fifty. Captain Pierce sat on a chair, a cot, or some other moveable, with

a daughter on each side, whom he alternately pressed to his affectionate breast. The rest of the melancholy assembly were seated on the deck, which was strewed with musical instruments, and the wreck of furniture and other articles.' p. 125.

'The sea was now breaking in at the fore part of the ship, and reached as far as the main mast. Captain Pierce gave Mr. Rogers a nod, and they took a lamp and went together in a stern gallery, where, after viewing the rocks for some time, Captain Pierce asked Mr. Rogers if he thought there was any possibility of saving the girls; to which he replied, he feared there was none; for they could only discover the black face of the perpendicular rock, and not the cavern which afforded shelter to those who escaped. They then returned to the round house, where Mr. Rogers hung up the lamp, and Captain Pierce sat down between his two daughters, struggling to suppress the parental tear which burst into his eye.

'The sea continuing to break in very fast, Mr. Macmanus, a midshipman, and Mr. Schutz, asked Mr. Rogers what they could do to escape. "Follow me," he replied, and they all went into the stern-gallery, and from thence to the upper-quarter-gallery on the poop. Here they remained together about five minutes when on the breaking of this heavy sea, they jointly seized a hen-coop. The save wame which proved fatal to some of those below, carried him and his companion to the rock, on which they were violently dashed and miserably bruised. They found that a very considerable number of the crew, seamen, and soldiers, and some petty officers, where in the same situation as themselves, though many who had reached the rocks below, perished in attempting to ascend. They could yet discern some part of the ship, and in their dreary station solaced themselves with the hopes of its remaining entire until day-break; for in the midst of their own distress, the sufferings of the females on board affected them with the most poignant anguish; and every sea that broke, inspired them with terror for their safety. But, alas, their apprehensions were too soon realized. Within a very few minutes of the time that Mr. Rogers gained the rock, an universal shriek, which long vibrated in their ears, in which the voice of female distress was lamentably distinguished, announced the dreadful catastrophe. In a few moments all was hushed, except the roaring of the winds and the dashing of the waves; the wreck was buried in the deep, and not an atom of it was ever afterwards seen.' pp. 125—8.

Of all the accounts, perhaps, the least distressing to our sensibility, while at the same time they take strong hold on our sympathy, are those of Captain Wilson and Captain Bligh. Captain Wilson, it will be remembered, was wrecked on the Pelew Islands, in the Antelope packet in 1783; and brought with him, on his return, the unfortunate Lee Boo. The picture of hospitality on the one side and gratitude on the other, is the more delightful, from its being so rare. In the case of Captain Bligh our pity for his wrongs is mingled with admiration of his fortitude

and prudence. In an open boat, scantily supplied with provisions, he and his companions, ran a distance of 3618 miles in forty one days; though reduced to great distress not one perished;—and so wisely was the small store of provision husbanded, that, though they could easily have consumed it in five days, at the termination of the voyage they had an allowance for eleven days additional.

We had marked many more interesting passages for quotation: but what we have given will probably be thought sufficient. The 'Sketch of Expedients for the preservation of Mariners' at the conclusion of the work, is intended not so much to ascertain which expedients are the best, as to enumerate and describe all that have been tried, or plausibly recommended, at the same time indicating the principles on which their efficacy, and on which the relative value of each respectively, must depend. It affords an interesting display of the facilities men might command for diminishing the dangers of the sea, and which have so unaccountably and criminally neglected to be brought, by authority, into some systematic form of practical application. While no exertions of art, and no pecuniary expence, are thought too much for the commodiousness and decorations of some gaudy exteriors of state, it is probable that a much less share of art and expence would save the lives of perhaps nearly one half of those 5000 'natives of these Islands' whom the editor of this work calculates to 'perish yearly at sea.'

Art. X. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works: which they may depend upon being communicated to the public, if consistent with its plan.*

Preparing for the press, a History of the Propagation of Christianity among the Heathen since the Reformation in 2 Vols. by the Rev. William Brown. This work will contain a view of the Propagation of Christianity by the Swiss in Brazil—by the Swedes in Lapland;—by the Dutch in Ceylon, Java, Amboyna, and Formosa;—by the Anglo-Americans in Massachusets, Martha's Vineyard, New Plymouth Colony, Stock Bridge, New Jersey, and Oneeda;—by the Danes in India and Greenland;—by the United Brethren in Greenland, in the West India Islands, St. Thomas, St. Croix, St. Jan, Jamaica, Antigua, Barbadoes, St. Christopher's and Tobago; in North America, in South America, at Hope on the river Coventyn, the Rio de Berbice, Bambey on the river Sarameca, and Paramaribo; Tartary, Persia in Egypt, the Nicobar Islands, Labrador and the Cape of Good Hope;—by the Methodists in the West India Islands:—by the Baptist Missionary Society in India;—by the London Missionary Society in the South Sea Islands, Otaheite, Tongataboo, St. Christina; in South Africa at Bethelsdorp, Zath River, Orange River, and Namagraland; in India, China, and Demerara;—by the Edinburgh Missionary Society in Tartary, and by the Church Missionary Society in the Susoo Country near Sierra Leona.

To the whole will be added an Appendix, containing a Brief View of Missions of inferior note;—an Account of the exertions of some persons who were distinguished by their zeal for the propagation of Christianity among the Heathen; a List of Translations of the Holy Scriptures for the use of the Heathen, printed and manuscript, &c. &c.

Mr. Benjamin Brook's Lives of the Puritans, (commenced some time ago,) will be ready for publication early in the present month. The materials of the work are collected from approved historical Records, and numerous Manuscript documents, presenting to the public a very large selection of interesting and curious information never before printed. The work will give a circumstantial detail of the arduous and painful struggle for religious freedom, through a period of more than a hundred years, and will form a comprehensive Appendage to Neal's "History of the Puritans," and a series of Biographical History closely connected with Palmer's "Nonconformists' Memorial," as it contains a complete Memorial of those nonconformist Divines who died previous to the passing of the Act of Uniformity in 1662.

A new and curious Time Table is ready for Publication called the Mercantile Chronometer; it is constructed on the principle of a gratnaded-moveable circle and shows the accurate calculation of any distance of Time by simply pointing it to whatever date may be required.

Mr. J. Bigland, Author of "Letters on Ancient and Modern History."—"View of the World, &c." has just completed in 2 vols. 8vo. A History of England, on a new plan, equally removed from the *tedious prolixity* of those written by Rapin, *Hume*, Smollet, Henry, &c. and from the dryness, confusion, and obscurity of such as are commonly used in schools.

Mr. John Slack, of Whitby, Author of "The Sentinel a Coward," &c. has nearly ready for publication in an octavo volume The Pursuit, or a Reply to the Rev. N. Gilbert's second defence of Aspery, and attack on the Methodists; in a series of Letters to Robert Campion, of Whitby, Esq.

The Editor of Selections from the Gentleman's Magazine will publish in the

course of the present month a Collection of curious and interesting Letters, translated from the originals in the Bodleian Library, with Biographical and Literary Illustrations.

Shortly will be published, printed upon card leaves of cartridge paper, to be used with a portable frame, which will ensure their durability, Reynolds' Arithmetic for Madras Schools, or a specimen of the four simple Rules, viz. Addition, Subtraction, Multiplication, and Division, as originated and taught in one operation with complete success at the Lambeth School.

Proposals have been issued for publishing by Subscription, in twenty monthly Numbers, forming two volumes, the History of the University of Cambridge: illustrated by eighty highly finished and coloured Engravings, facsimilies of drawings, by Messrs. Mackenzie, Pugin, Unwin, &c. representing exterior and interior Views of the Colleges, Halls, Public Buildings, and Costume, as well as of the more striking parts of the Town. Dedicated, by permission, to his Royal Highness the Duke of Gloucester, Chancellor of the University. Of this work which will in every respect correspond with the History of Oxford now publishing, the first number will appear on the 1st of May, 1814.

In the press, Poetical Illustrations by William Coombe, Esq. of six Engravings by Thielke, after the elegant designs of Her Royal Highness the Princess Elizabeth. To be printed by Bulmer at the Shakespeare press.

Shortly will be published the Costume of Yorkshire, illustrated by forty highly finished and coloured Engravings, facsimilies of original Drawings, descriptive of the peculiar dress, occupation, and manners, of various inhabitants of that extensive and populous country.

Nearly ready for publication, a series of flowers and fruits engraved by Mr. Busby from the designs of Madame Vincent, of Paris. This work will be completed in 12 numbers, the first of which will appear on the first of August. Each number will contain two beautiful coloured subjects and outlines, and accompanied with letter-press instructions.

Mr. Hodgson intends to publish in October, a Treatise on the Diseases of Arteries and Veins, comprising the pathology and treatment of aneurisms and wounded arteries, in an octavo volume, illustrated by engravings.

Mr. Britton's History and Architectural Illustrations of Radcliffe Church, Bristol, will appear in a few days, with twelve engravings: it will include anecdotes of several of the persons interred, and a critical essay on the life and writings of Chatterton.

Mr. Robert Stevens, of Lloyd's, will publish shortly, an Essay on Average, and on other subjects connected with the contract of Marine Insurance.

Sir Egerton Brydges has in the press, in two octavo volumes, the Ruminator, a series of Essays, moral, sentimental, and critical.

Dr. Hales has completed his new Analysisof Chronology, and a copious general Index will be added. The whole will appear early in the winter.

Mr. J. N. Cossham, of Bristol, will publish shortly, in a duodecimo volume, three hundred and sixty five Tables, exhibiting, without calculation, the number of days from each day of the year to every other day of the year.

A Poetical Tour to Scarborough, with twenty coloured engravings, is preparing for publication.

Mr. G. Riley has in the press, a Practical Treatise on the art of Flower Painting and drawing with water colours, for the instruction and amusement of young ladies.

Madame de Staël's work on the Manners, Society, Literature, and Philosophy of the Germans, which has been suppressed on the continent, will appear in the course of the month in three octavo volumes.

Select Remains of the Rev. James Bowden, of Tooting, are printing in an octavo volume.

Sermons, on various subjects, by the late Rev. John Venn, of Clapham, are preparing for publication, in two octavo volumes.

A new Edition of Mr. Wm. Harris' Account of the Lives and Writings of James I, Charles I, Oliver Cromwell, and Charles II, is printing in five octavo volumes.

A new and improved edition of Vigerius de Præcipuis Græcæ Dictionis Idiotismis will be ready in a few days.

Dr. C. Hutton has nearly ready for publication a second edition of Recreations in Mathematics and Natural Philosophy, in four octavo volumes, with near 100 quarto plates.

Early in November, will be published handsomely printed in Octavo, and embellished with two Portraits of Gray, the first from a Painting by Richardson in the Possession of — Robinson, Esq. of Cambridge (which has never been before engraved) and the second from Zinck's Enamel in the late Lord Orford's Collection, a New Edition of the English and Latin Poems of Thomas Gray, with Critical Notes, a new Life of the Author, &c. &c. By the Rev. John Mitford, B. A. of Oriel College, Oxford.

Speedily will be published, an Essay on the Signs of Murder in New-born Children. Translated from the French of Dr. P. A. O. Mahon, Professor of Forensic Medicine in the Medical School at Paris, &c. &c. By Christopher Johnson, Surgeon, Lancaster, Member of the Royal Society of Edinburgh, &c. With a Professor and Notes by the Translator.

Art. XI. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Communications to the board of Agriculture, on Subjects relative to the Husbandry and Internal improvement of the Country. Vol. 7. Part 2. 4to. price 18s. bds.

BIOGRAPHY.

With a Portrait of the Author. Memoirs of the last Two years of the reign of King Charles I. By Sir Thomas Herbert, Groom of the Chambers to his Majesty. To which is added, a particular account of the Funeral of the King, in a Letter from Sir Thomas Herbert to Sir William Dugdale. Crown 8vo. price 10s. 6d. bds.

CLASSICAL.

Lamberti bos Ellipses Græcæ, ex Editione Godofredi Henrici Schæfer. Appendicis loco subjiciuntur Benjamini Weiske, Pleonasmi Linguæ Græcæ; necnon Godofredi Hermanni Dissertatio de Ellipsi et Pleonasmo in Græca Lingua, 8vo. price 11. 1s. bds.

The History of Catiline's Conspiracy, and the Jugurthine War. By C. C. Sallust. With a new Translation of Cicero's Four Orations, against Catiline. To which is prefixed, the Life of Sallust. 8vo price 9s. bds.

Marci Hieronymi vidæ Scacchia Ludus, 8vo. price 3s. 6d. sd.

The Minor Works of Xenophon; translated from the Greek, by several Hands; viz. Memoirs of Socrates, by Mrs. Fielding; the Banquet of Xenophon, by Dr. Welwood; Hiero, on the condition of Royalty, by Mr. Graves; and the Economics, by Dr. Bradley, 8vo. price 10s. 6d. bds.

EDUCATION.

Le Vice Puni, et la Vertu Recompensée, demontré dans l'Histoire de Joseph; tiré de l'Ouvrage de M. Bitaube (Membre de l'Académie de Sciences et Belles Lettres à Berlin) à l'Instruction de la Jeunesse, et pour l'Usage des Ecoles, par Mlle. G. Bertholet, 12mo. prix 4s. 6d. bds.

A New Edition, printed uniform with the Parent's Assistant, of Early Lessons: containing Frank; the Little dog Trusty; the Orange Man; the Cherry Orchard; Rosamond; and Harry and Lucy. By Maria Edgeworth, Author of Castle Rackrent, Popular Tales, &c. &c. 2 vol. 18mo. price 5s. hf-bd.

FINE ARTS.

The Artist's Repository or Encyclopedia of Fine Arts exhibiting the Principles and explaining the Practice in all their various branches. Part 4. (to be continued monthly until completed) 4to. 16s. 8vo. 5s.

GEOGRAPHY AND HISTORY.

A Concise Synopsis of Geography, for the Use of the Junior Department of the Royal Military College, at Sandhurst, 8vo. 3s. bd.

Ammerican Annals, or, a Chronological History of America, from its Discovery in 1492 to 1806. By Abiel Holmes, D. D. Fellow of the American Academy of Arts and Sciences, Member of the Massachusetts Historical Society, and Minister of the first Church in Cambridge, 2 vols. 8vo. price 11. 1s. bds.

A Geographical and Historical Dictionary of America and the West Indies; containing an entire Translation of the Spanish Work of Colonel Don Antonio de Alcedo, Captain of the Royal Spanish Guards, and Member of the Royal Academy of History; with large Additions and Compilations from modern Voyages and Travels, and from authentic information. By G. A. Thompson, Esq. Vol. 1, 2, 3, 4to. price 4l. 14s 6d. bds.

LAW.

Part I. (to be continued) of Reports of Cases upon Appeals and Writs of Error determined in the House of Lords, during the fist Session of the fifth Parliament of the United Kingdom of Great Britain and Ireland, 53 Geo. III, 1813. With the judicial Observations at length on the several Cases, by Lords Eldon and Redesdale. By P. Dowe, Esq. of Lincolns Inn, Barrister at Law, royal 8vo. price 6s. sd.

An Essay on Uses and Trusts, and on the nature and operation of Conveyances at Common Law, and those deriving their effect from the Statute of Uses. The Third Edition, revised, corrected, and considerably enlarged. By Francis Williams Sanders, Esq. of Lincolns-Inn, Barrister at Law, 2 vols. royal 8vo. price 2s. 6d. bds.

MILITARY.

A Narrative of the late Campaign in Russia, containing Information drawn from official Sources, and from intercepted French Documents hitherto unknown to the British Public. By Sir Robert Ker Porter. Illustrated by Plans, &c. of the general Movements of both Armies during their Advance and Retreat, and a Portrait of the late General Kutusoff, 4to. price 11. 11s. 6d. bds.

Historical, Military, and Picturesque Observations on Portugal; illustrated by numerous coloured Views, and authentic Plans of all the Sieges and Battles fought in the Peninsula during the present War. By Major George Landmann, Part 2. imp. 4to. 11. 1s.

MISCELLANEOUS.

The Correspondence of the late Gilbert Wakefield, B. D. with the late Rt. Hon. Charles James Fox, in the Years 1796, to 1801, chiefly on Subjects of Classical Literature. In 8vo. 9s. bds.

A World without Souls; the fourth Edition, enlarged, by the Rev. J. W. Cunningham, A. M. Vicar of Harrow-on-the-Hill. Price 3s. 6d. sewed.

A Treatise on Diamonds and Precious Stones, including their History, Natural and Commercial; to which is added some Account of the best Methods of Cutting and Polishing them. By John Mawe, 8vo. 12s. bds.

An Analysis of Hooker's eight books of Ecclesiastical Polity. With a Preface, containing Information respecting the Author, the Times in which he lived and the Design of his Work; and a short Commentary applicable to the present Times. By the Rev. J. Collinson, M. A. Rector of Gateshead, Durham. In 8vo. 10s. 6d. bds.

The Theological and Miscellaneous Works of the Rev. William Jones, M. A. F. R. S. To which is prefixed, a short Account of his Life and Writings, by William Stevens, Esq. The Second Edition, in 6 vols. 8vo. 3l. 3s. bds.

A General Account of the Hunterian Museum, Glasgow; including Historical and Scientific Notices of the various Objects of Art, Literature, Natural History, Anatomical Preparations, Antiquities, &c. in that celebrated Collection. By Captain J. Laskey, 8vo. 6s. bds.

Practical Reflections on Moral and Religious Subjects, in 12mo. price 4s. bds.

An Essay on the Construction of Roads and Carriages. By Richard Lovell Edgeworth, F. R. S. M. R. I. A. Civil Engineer, 8vo. 14s. bds.

Memoires Historiques, Literaires, et Anecdotiques, du Baron de Grimm et Diderot, 2 vol. 8vo. 11. 6s. bds.

Mademoiselle de la Fayette. Translated from the French of Madame de Genlis, in 2 vols, 12mo. 12s. bds. The same in French, 10s.

Zulma, and other Tales. Translated from the French of Madame de Stael.

To which is prefixed an Essay on Fictions. 8vo. 10s. 6d. bds. The same in French, 10s. 6d.

The Influence of the Passions on the Happiness of Individuals and Nations. By Madame de Stael, 8vo. 10s. 6d. bds. The same in French, 10s. 6d.

POETRY.

A Sequel to the Rejected Addresses, or, the Theatrum Poetarum Minorum; by Another Author, 12mo. price 4s. bds.

The Posthumous Dramatic Works of the late Richard Cumberland, Esq. 2 vols. 8vo. 1l. 4s. bds,

The Associate Minstrels. Second Edition with additional Poems, 8vo. price 6s. bds.

POLITICAL.

Letters on the Poor Laws, showing the Necessity of bringing them back nearer to the Simplicity of their ancient Provisions, especially with regard to Settlement, as well for the Relief of the Rates, as for the Comfort and moral Character of the Poor themselves. By Sir Egerton Brydges, K. J. M. P. for Maidstone, 8vo. 2s. 6d.

Vigilance, a Counterbalance to past Concessions, and a Preventive of future Prodigality, recommended in Two Charges, and a Letter to the Clergy of the Diocese of Durham. A New edition, with a Preface in Reply to Mr. Lingard's Preface. By Shute, Bishop of Durham. To which are added, Two Letters to the Author of "Remarks on the Bishop of Durham's Charge, occasioned by the Vindication of those Remarks, lately re-published." By a Clergyman of the Diocese of Durham. Price 7s. bds.

Debates at the General Court of Proprietors of East-India Stock, on the 22d and 26th of June, 1813, on the Bill pending in Parliament for a renewal of the Company's Charter. With an Appendix. By the Editor of the Former Debates, 8vo. 5s.

Substance of the Speech of John Bruce, Esq. M. P. in the Committe of the House of Commons, on the Resolutions respecting India Affairs, May 31, 1813. 8vo. 2s.

THEOLOGY.

Spiritual Blessings. A Sermon preached on Thursday, May 27, 1813, at the Annual Lecture in Darwen Chapel, and published at the Request of the Ministers and Congregation. By Joseph Hetcher, M. A.

Sequel to Ecclesiastical Researches, in which the origin of the introductory chapters in Matthew and Luke, is brought to light from Josephus, and in which the peculiar articles of the orthodox faith are traced to the System of the Gnostics, who opposed the Gospel in the days of Christ and his Apostles. By John Jones. 8vo. 10s. 6d. bds.

Female Scripture Characters, exemplifying Female Duties. By the Author of the "Beneficial Effects of the Christian Temper on Domestic Happiness." 2 vols. foolscap, 8vo. price 8s. bds.

Advice to Students and Ministers, a Sermon Preached before the Bristol Education Society, at their last Meeting. By Thomas Coles, A. M. Price 1s.

An Essay on the Equity of Divine Government and the Sovereignty of Divine Grace. By Edward Williams, D.D. 8vo. 12s.

Considerations on the Life and Death of Abel; on the Life and Translation of Enoch; and on the Life of Noah. By George Horne, D. D. late Lord Bishop of Norwich. In royal 18mo.

A Charge delivered to the Clergy of the Diocese of Ely, at the Primary Visitation of that Diocese, by Bowyer Edward, Bishop of Ely. Price 2s. 6d.

TOPOGRAPHY AND TRAVELS.

Mineralogical Travels through the Hebrides, Orkney and Shetland Islands and Mainland of Scotland; with Dissertations upon Peat and Kelp. By Robert Jameson, Regius Professor of Natural History in the University of Edinburgh; 2 vols. 4to 1l. 16s. bds.

Embellished with seven Engravings, the second Edition of a Topographical Account of Tattershall, in the County of Lincoln. Collected from the best Authorities, 8vo. 5s. bds.

Geological Travels in some parts of France, Switzerland and Germany. By J. A. De Luc, Esq. Translated from the French Manuscript. Illustrated by two Topographical Maps. 2 vols. 8vo. price 4s. bds.

THE

ECLECTIC REVIEW,

For OCTOBER 1813.

Art. I. *The New Art of Memory.* Founded upon the Principles taught by M. Gregor Von Feinaigle. To which is prefixed some account of the Principal Systems of Artificial Memory, from the earliest period to the present time. 12mo. pp. 408. Price 12*s. bds.* Sherwood and Co. 1812.

THIS is one of the most absurd things, in the shape of a scientific production, that we ever remember to have seen. Had we been told in private of the learned Professor's plan, heard his system explained, and seen the prospectus of his lectures, we should have said that either they would prove too dull to be listened to, or else would be attended, laughed at, and forgotten. Instead of all this, M. Gregor Von Feinaigle comes over from Paris with the testimonies of philosophers in his favour—gives his lectures at the Royal Institution—repeats them at the Surry Institution—has them taken down by some warm admirer—digested, systematized, and published in the work before us—sees his disciples spreading all over the kingdom, and delivering and publishing their lectures in our provincial towns—students committing his hieroglyphics to memory—and parents imbuing little children of four years old with his system. If the fashion continues, we shall have ladies recollecting their morning calls, and footmen their messages, by means of Professor Von F.'s symbols; the tradesman will call in 'Sancho Panza' and the 'golden calf' to assist in making out his bills; the gardener will throw aside his calendar, and only inquire, for the future, in what compartment, of what wall, of what room, anemonies and tulips, scarlet-beans and asparagus are placed; and the rhetorician's memory will be stored with such choice and delicate images as,

'A *bat* is seen flying after a *mouse*, which shelters itself under a *cap*, stuck full of *needles*. There is some *mutton* for dinner, and a *roll* to eat with it. The *tub* and *soap* show that it is washing-day; the servants playing with the children and their *doll*, have forgotten to boil the *cabbage* and the *pudding*. As a compensation for this loss, a large bottle of *rum* is produced.' p. 260.

'*Midas*, or the man with the long ears, has just received a present of *three hens;* he puts one in each ear, and one in his mouth, the hens are so near to each other, they are almost *(united)*. p. 267.

Every one knows how entirely dependent the memory is upon the association of ideas. The clock striking recalls to our mind business to be done—the corner of a street thoughts that we had revolved there. If we wish to find a half-forgotten passage in any book, we can generally remember, whether it was on the right or left-hand page, at the top or at the bottom, towards the beginning or towards the end. If we wish to recal a conversation to the recollection of a friend, we put him in mind of the spot it was held in, the persons who were present, the remarks that had preceded it. Accordingly, where there are no associations of this kind to help the memory, we find people supplying artificial ones. The Pelew islander ties a knot in a cord when he wishes to remember a particular object; the Frenchman puts a blank paper in his snuff-box. These, however, are simple expedients. It might be expected, that the necessity of the busy, or the ingenuity of the idle, would soon furnish a *system* of artificial memory. Accordingly, we find this done as early as the year 535 B. C. by the poet Simonides; and our author has enumerated no fewer than sixty books, manuscript and published, on the subject.

Of these Dr. Grey's is the most known, and, in our opinion, the most likely to be useful. The first thing he does, is to represent each of the numerical figures by a vowel and a consonant, thus:

a	e	i	o	u	au	oi	ei	ou	y
1	2	3	4	5	6	7	8	9	0
b	d	t	f	l	s	p	k	n	z

These representative letters are not assigned at random. The five vowels are put in their natural order for the five first figures, and the letters which make the diphthongs au, oi, ou, respectively, make up 6, 7, 9; ei are the initial letters of eight. Of the consonants, t, f, s and n, are the initials of three, four, six, and nine; b, as the first consonant, represents one; d is the initial of the Latin, *duo*, two; p and k are consonants in *septem* and οκτω, seven and eight; and l, which is put for five, is the Roman numeral for fifty; why y and z are put for the cypher, we believe, no reason is given. Here then is nothing to burden the

learner's memory; nothing which is not acquired in two minutes. Now, when any date or number is to be remembered, we have nothing to do but, by means of the vowels and consonants given above, to make it into one or more syllables, and annex them to the word to which they belong. Thus, if I wish to know that Louis 14th died in 1715, I express it thus, *Lou-die*-pal, (where 1000 is omitted without any danger of mistake); *com*-aulei gives the number of the house of commons; *com*-esu the date of its first formation, (1000 again omitted;) *Sn*-ilpa shews the height of Snowdon in feet; and *temper*-al the degree at which temperate is marked on Fahrenheit's thermometer. The system proceeds upon the supposition that even an unmeaning syllable, thus associated with any word, is more easily remembered than an unconnected date. We can confidently recommend the plan on our own experience, advising, however, those who may use it, to make their own *mnemonic* words, rather than adopt those of Dr. Grey.

Grey's system is different, we believe, from all the others, which follow, or profess to follow, that of no less a person than Simonides. Simonides, it appears, though a poet, was, like our laureates, not ashamed of writing for money. A rich old fellow bargains with him for a poem; and as, when any rich man among us orders a picture, it is generally a portrait of himself, so the subject of this Scopas's poem was to be no other than Scopas. Now we apprehend that, had Garrick stipulated with Reynolds for his portrait, he certainly would never have fallen in a passion and refused the painter half his price, because he had added thereto the figures of tragedy and comedy. But so it was. Simonides adds to his poem as much again upon Castor and Pollux, and loses half the money he had been promised. The consequence is, that Castor and Pollux, taking upon themselves to avenge the wrongs of their poet, and being rather indiscriminate in their anger, call out Simonides from a feast, to which, with many others, he had been invited by Scopas, and bring down the banqueting-room upon the heads of all the rest of the guests, 'bruising them so to death, that not a lineament of them could be known.'

'Simonides by recollecting the manner in which they sat at table, was enabled to distinguish them, and to deliver them to their friends for burial. The aid which the recollection of the poet received, on this occasion, is said to have suggested the idea of an artificial memory.' p. 6.

On this system of the poet's, multitudes have endeavoured to improve. Our author, as we have said, enumerates sixty. Being ourselves by no means fond of black-letter reading and moth-eaten MSS, we shall take the liberty of passing over this part

of the work, just stopping, however, to warn the reader of weak memory against certain meats and drinks.

'Let them also forbeare Marow (which is in bones) Crans fleshe, fishe, especially if it be clammy and nourished in diches or holes, colde pot herbes, milke, cheese, especially much, or naughtie: fruites moist and not ripe or often, but sometimes they maye eate sharper or tarter meates, chiefly in the winter, as Garlike, Peniroyall, or Calamint, Capers being watered; mustard is praised of Pythagoras, they must eate little and speciallye at supper; they must drink no water, except it be sod with hony, or cinnamon, or some other pleasant spices.' p. 25.

Further on, we find receipts for 'powders' and 'pills' for the use of the memory, and also 'a perfumed apple for comforting' the same faculty.

'Take Laudanum, Lignum Aloes, Storax, of each a dram; Cloves, Nutmegs, sweet Basilseed, of each half a dram; with Rosewater, in which a small quantity of Mosch and Ambergrise has been dissolved, make an apple.' p. 186.

Mr. Willis gives us in the following verses, 'twenty-two' 'affairs:'

> '*An? quisquid? cujus? cui? quo? quibus? auxilijs? cur?*
> *Quomodo? circa quid? qualis? quantum? ex, in et a quo?*
> *Quamdiu? ubi? quando? quoties? quotuplex? quot et unde?*

which are thus translated by Mr. Sowersby, into what he calls *verses*, and which, if they are meant for English hexameters, contain a notable trial of skill for the fingers of all young scanners.

> 'If? who? what? whose? to what? whether? why? about what?
> How? what fashion? how much? by, of, in, and from what
> How long? how often? how manifold? whence came that?
> Where, when, how many?"

These questions Mr. Sowersby proceeds to illustrate at great length: but we prefer Mr. Shandy's illustration as quite as useful and far more pleasant.

'The verbs auxiliary we are concerned in here, continued my 'father, are, *am, was; have, had; do, did; make, made; suffer; 'shall, should; will, would; can, could; owe, ought; used, or it 'is wont.* And these, varied with tenses *present, past, and future*— 'conjugated with the verb *see*—or with these questions added to 'them—*Is it? Was it? Will it be? Would it be? May it be?*— 'And these again put negatively, *Is it not? Was it not? Ought it 'not?*—or affirmatively, *It is; it was; it ought to be;*—or chrono- 'logically, *Has it been always? lately? How long ago?*—or hypo- 'thetically, *If it was, if it was not,* what would follow? If the 'French should beat the English—if the Sun go out of the Zodiac.'

'Didst thou ever see a white bear, cried my father—turning round 'to Trim who stood at the back of his chair.—No an' please your 'honour, replied the corporal.—But thou could'st discourse about one 'Trim, said my father, in case of need? How is it possible, quoth 'my uncle *Toby*, if the corporal never saw one? 'Tis the fact I 'want replied my father—and the possibility of it as follows;

'A white bear! Very well. Have I ever seen one? Might I 'ever have seen one? Am I ever to see one? Ought I ever to have 'seen one? Or can I ever see one?'

'Would I had seen a white bear—for how can I imagine it.'

'If I should see a white bear what should I say? If I should never 'see a white bear what then?'

'If I never have, can, must, or shall see a white bear alive, have 'I ever seen the skin of one? Did I ever see one painted—described? 'Have I never dreamed of one?'

'Did my father, mother, uncle, aunt, brothers, or sisters ever 'see a white bear? What would they give? How would they have 'behaved? How would the white bear have behaved? Is he wild? 'tame? terrible? rough? smooth?

'Is the white bear worth seeing? Is there no sin in it? Is it better than a black one?'

But it is more than time that we should introduce the learned Professor's system to our readers. Suppose yourself then in any square room, that you are acquainted with. Suppose the floor divided, by two lines parallel to the two ends, and two lines parallel to the two sides, into nine compartments. Suppose every one of the walls similarly divided. Ascend, (in imagination) into the room above, and do just the same there. This being done, place 1 in the left hand compartment of the top line of the floor of the bottom room; proceed to the right with 2 and 3; to the next line with 4, 5, 6, and so on. The floor will contain the nine first figures. Place 10 on the ceiling, just over the middle compartment of the left-hand wall, and proceed, (just as on the floor,) to fill that wall with the figures down to 19 inclusive. Place 20 on the ceiling, over the middle compartment of the next wall to the right, and so on till all the walls of the lower room are filled. Place 50 in the middle of the ceiling of the lower room. Proceed to the upper room, and, in a similar manner, fill all the compartments with the figures up to 100.

'The learner should now exercise himself in finding the situation of the different numbers in the two rooms. Where, for example, are 29, 47, 35, 21, 62, 82, 99, etc. The *room* must be first ascertained; as to this there can be no difficulty, for as 50 is the lesser number in the first room, all the numbers exceeding 50, and as far as 100, will be found in the second room.

'Having found the *room*, the left hand figure will denote the *wall*,

and the right and figure will show the *place*, thus, 29 is in the first room, second wall, and ninth place; 47, fourth wall, seventh place; by cutting off the left hand figure, the numerical order of the wall is given, and the remaining figure acquaints us with the place.' p. 252.

The next thing to be done is to place *symbols* in all these compartments. Thus, in the lower room, 1 is 'the tower of Babel;' 2 'Swan;' 3 'Mountain;' and so on through all the hundred compartments. Of these symbols, in their proper order, the author has favoured us with two grand plates. And before the pupil can hope for any advantage from the system, he must have all these symbols fixed in his mind, so as to be able to say, what place, of what wall, of what room any symbol occupies, and vice versa, what symbol occupies any place of any wall of either room.

Now we confess that hardly any subsequent excellence in the system could reconcile us to this beginning. In order that the learner may be spared the labour of committing to memory a few unconnected dates, he is to get off by heart, at the very outset, a hundred unconnected symbols; he is to be able to tell what picture M. Feinaigle has put in 47 or 89, and again in what compartment M. Feinaigle has placed Vesuvius or the cap of liberty. This is as monstrous, as if a man, to save himself the fatigue of walking from London to Leeds, should walk to York and thence take coach to Leeds; or, to spare the time of going a mile for a loaf of bread, should sit down and grind the corn for making it.

Indeed we remember a fable of an old man, who, on his death-bed, called his sons around him, and told them that, somewhere in his estate, there was hidden, a foot beneath the surface of the ground, a treasure which would amply repay the trouble of seeking it. The old man is no sooner committed to the earth than the sons set about ploughing up the whole estate; no treasure, however, is to be found; and the sons at length find out that their trouble is to be repaid by the cultivation which they have thus unwittingly given to their ground. Now, in looking over this book, we have once or twice found the suspicion creeping into our minds, that the Professor, with this fable in his eye, was cajoling us all the while, and that the benefit which he intended to the memory was not in the system, but in the practice which the learner has in getting off by rote a hundred hieroglyphics. For ourselves, however, we should certainly chuse a more pleasant subject wherewith to exercise our memories.

But seriously: before the disciple of M. Feinaigle spends a fortnight or a month in learning the places of these pictures, in attaining a facility in putting the 'guitar-player' and 'the direction-post' and 'the pack-horse' into their proper compart-

ments; we would advise him to ponder a little with himself on the advantage he is to gain from this prodigious waste of time and trouble. Is it useful knowledge he is thus laying up in his memory? Undoubtedly not. Is it then the means of acquiring useful knowledge? No. What is it then? Merely the means to certain means, whereby useful knowledge is to be attained; the tool, whereby certain instruments are to be made for the performance of some necessary work. We say it is not useful knowledge that the learner is thus acquiring: for certainly nobody would go to say, that it can be itself of any real use to me to know that M. Feinaigle has stuck 'a fleet' in the middle of the floor, and 'justice' in the middle of the ceiling, of his upper room. But we say further, that it is not even the immediate means to useful knowledge. For what is to be got by it? Chiefly, a knowledge of dates and latitudes and longitudes. But these things are of themselves only the means of acquiring knowledge. History, or the *chronology of facts*, it is of the utmost importance to be acquainted with: and *in order* that we may be able to arrange facts in their proper sequency, it has been found necessary to refer each to some known period, by their absolute situation in which their relative situation to one another is known. Thus the *chronology of dates* becomes useful. For instance, Thucydides thus dates the first beginnings of the Peloponnesian war;—'in the fifteenth year of the thirty-years' truce, in the fifty-second year of the priesthood of Chrysis at Argi, in the ephoralty of Ænesias at Sparta, in the archonship of Pythodorus at Athens, in the sixth month after the battle at Potidæa.'* Now, it was necessary, or at least it might have been necessary, for the reader to be apprized of these contemporaneous circumstances; but what a laborious thing would it be, especially for any modern historian, to date every important event thus! Accordingly, it is enough for us to be told, that the Peloponnesian war broke out 431 years B.C. Not that in itself it is of any use for us to know this;—no, but that if we should want to know who was ephor at Sparta, or archon at Athens, when it broke out we may put together the two dates of 431 B.C. and find out that Ænesias or Pythodorus was. If a person were perfectly acquainted with the chronology of facts, the chronology of dates would to him be of no use. And, from the very principle of association, the former is often more easily remembered than the latter. In tracing the secondary causes which led to the rapid diffusion of Luther's principles, it surely is more easy to remember that Constantinople had some time before been taken by the Turks, that the literati had in consequence fled thence,

* Thucyd. Lib. 2. ad init.

and taken refuge in Italy, where the family of the Medici were ready to patronize all learned men; that a spirit of enquiry, and thinking, and reading, was thus spread abroad upon the continent, which was prodigiously helped forward by the recent invention of printing;—surely, we say the memory much more easily takes hold of this concatenated series of events, than of the several duties of the invention of printing, of the taking of Constantinople, and the era of the reformation.

Again; another principal use to which the system of M. Feinaigle is to be applied, is the storing up of latitudes and longitudes in the memory. These too, are mere arbitrary inventions of our own, expressly tending to something beyond themselves. If a man knew the relative position of all the places on the globe, he would have no use for meridians of longitude, and parallels of latitude. The latitude of Moscow, or the latitude of Edinburgh—of what use are the knowledge of these to me in themselves? But by comparing them, I find that Edinburgh has a greater North latitude than Moscow, and by comparing the accounts of a winter at Moscow, with the comparatively mild one that our neighbours enjoy on the other side of the Tweed, I conclude that coldness of climate does not depend solely on distance from the equator. Here is a piece of useful knowledge. What we contend for is, that M. Feinaigle's system is nothing but the means *to* the means of acquiring knowledge. Dates, and longitudes, will as often be recalled by, as they will recal, facts and situations. And for those few general ones which must be continually in the mind, as way-marks in history and geography, we think that they may be secured more safely, and with far less trouble, than by the method of the learned Professor.

But we forget that all this while we are leaving our young disciple in a room full of hieroglyphics of which he knows not the meaning or the use. We will suppose that they, and their respective situations, are safely laid up in the memory. There is, however, still something else to be stored there the *literal* signs which M. Feinaigle adopts for the numerical characters; thus:

1	2	3	4	5	6	7	8	9	0
t	n	m	r	l	d	c	b	p	s
						k	h	f	x
						g	v		z
						q	w		

These signs the reader may think arbitrary; but the Professor has his associations in them—such as they are. For instance;

'The figure 7, with a slight curvature, may be made to resemble

a crooked stick, and as we shall remember this stick the better, if something be hung upon it, a *cage* shall be suspended there. In the word *cage* we obtain the consonants *c* and *g*; *k* also is added to the number, for *c* is more frequently pronounced hard *(ka)* than it is soft *(se)*; *q* being a guttural and a *crooked* letter, shall go along with the cage and the stick. For the figure 7 there are then *c*, *k*, *g*, and *q*.'

At length, then, the reader is initiated: let us proceed to apply the system. The author begins with chronology—a chronological list of the kings of England. And this is his method, as he himself explains it.

'William the Conqueror. A word must be now made from William, the first half *will* is taken, and to this is added *low*, by which *willow* is obtained; this enables us to remember *William*. The willow is fixed upon the *Tower of Babel*, our first symbol; we have then *William I.* but another circumstance remains; he was the *conqueror*; we hang some *laurel*, the reward of valour and the crown of conquest,' upon the willow tree. The *date* is yet wanting; we say the laurel is dead; in the word *dead*, *d*, *d* for 66; the 1000 being understood, through the whole series.' pp. 265, 266.

The reader may take one or two more of these pleasant pictures.

'Henry V. *Diogenes* has *five hens* in his lantern; they are very noisy and troublesome,—*(rout'em.)* p. 267.

'Henry VII. *Robinson Crusoe* is seen to shoot *seven hens*, in a *(rebellion.)*

'Edward VI. We have here the *vaulter*, or rider; one man is a sufficient weight for a horse; but our horse must carry seven. There are *six guards*, or wards, upon this horse, besides the vaulter, who are all scrambling for a piece of a *(lark.)*

The kings of England, we may just observe, are all comprized in one room: but should some zealous Roman Catholic wish to have at his fingers'-ends the whole series of popes,—how many rooms full of symbols must the poor man burden his memory with?

The next chapter is on geography: we shall not trouble our readers with the method of dividing the sphere into compartments, and transferring these compartments to the above-mentioned rooms; because it is only the general principles of the system that we are considering. Some curious observations, however, we cannot help transcribing.

'What we have learned in the common way on globes is soon forgotten, there being no connecting media to bring the different countries to our recollection. Suppose we are looking at a globe, and we fix our eyes upon England, we cannot see its antipodes; places can be seen only in one direction. The Chinese, when shown a map of the world, said, why put us up in a corner? we are in the

centre. In fact, every where is the centre, and the centre is everywhere. The whole circumference is equally distant from us wherever we may be. The four quarters of the northern hemisphere being arranged on the four walls, when we are in the room, we can, in an instant, see every part of the hemisphere.' pp. 278, 279.

As if 'the whole circumference' were not 'equally distant from us wheresover we may be' on the artificial globe, and as if it were in M. Feinaigle's geographical room. Truly, we think the *Chinese* might start some very shrewd objections to the Professor's ingenious plan.

'On the *seventh* step is *Iceland.* The symbol for 17 is *Archimedes* or the Carpenter; he is breaking up the ice, and that we may remember the name of the celebrated mountain, Hecla, we will say, that he acquits himself with very great *eclat.*' p. 282.

We are quite tired of this now: if the reader wish for any more he must be content to buy the book, and he may then get a view of particular geography, statistics, history, language, poetry and prose. We have one or two observations to make before we finish.

In the first place, the Professor does not seem to have a very definite notion of the points where the memory stands in need of assistance. History is of all other things that which we are the least likely to forget. A train of events, connected together, either as cause or effect, or as contemporaneous, is surely more easily kept in mind than one of these absurd sentences. These things are *associated* already in the memory; it is for what is insulated and unconnected that we want some artificial association. Surely the fact, that 'a convention was entered into in Egypt, between General Kleber, on the part of the French, and the Grand Vizier, on the part of the Sublime Porte, which was approved by the Cabinet of London:' is as easily remembered as M. Feinagle's symbol and the interpretation thereof. In the same manner the connected train of sentiment or narrative in poetry requires only attention to fix it in the memory.

'"Turn gentle hermit of the dale,
"And guide my lonely way
"To where yon taper cheers the vale
"With hospitable ray."

We must here reflect, and imagine that we see a *Hermit* standing on the *Tower of Babel,* and turning round with inconceivable rapidity; a very large *taper* is placed upon his head. Angelina is walking by the tower and calling out loudly to the hermit 'to guide her lonely way;' the *taper* cannot fail to suggest the remainder of the stanza.' p. 374.

Now we appeal to any one of common sense whether the leading thought of the stanza is not as easily remembered as this

ridiculous symbol, if a person does but think as he reads. The picture then only gives the supernumerary trouble of *applying* its hieroglyphics to the sense of the poet.

But further, is there no injury likely to accrue to the taste by using symbols like these? Is it to be borne, that instead of the grandeur and elegance of our poets, our children's attention is to be employed upon hermits whirling round with lighted candles on their heads, and men putting hens in their ears? This injury is not confined to the use of this system of mnemonics in poetry: it extends itself every where. A disciple of the Professor's must always be looking out for these childish pictures,—and the more ridiculous they are, we are told, the better. We had ten thousand times rather live with a professed punster, and that is bad enough.

But facts are against us, it will be said. Let them have their weight. Here they are.

'Miss P. K. (11 years of age) repeated fifty stanzas of four lines each, from the second part of Mrs. More's 'Sir Eldred of the Bower.' These she repeated consecutively, and in any order desired. On any remarkable word being mentioned, she determined the stanza, the line, and the place of the line, in which it was to be found; and also how many times the same word occurred in the poem.' p. 231.

This young lady had received five lessons only, of one hour each.

'Master S. H. explained the physical, mathematical, and chemical characters of minerals, after Hauy's system, assigning the systematical order of any character whatever proposed to him, and knowing in what manner any mineral ought to be examined and tried, to ascertain its nature. This pupil received only two hours instruction from M. Feinaigle.

'Master S. H. afterwards requested the audience to give twenty words or names, without any order or connection whatever. These words were written on a board, and numbered from one to twenty, as follows:—

1. Tower.	11. Syracuse.
2. Gate.	12. Wellington.
3. Steeple.	13. Graham
4. Church.	14. Ten.
5. Chapel.	15. Hill.
6. Institution.	16. Nelson.
7. Crotch.	17. Archimedes.
8. Grey.	18. Palestine.
9. Regent.	19. Button.
10. Feinaigle.	20. Reform.

'After inspecting the numbers and words for a space of time, not exceeding *three* minutes, the pupil named every word in the series, both forwards and backwards: to any number that was proposed to him, he assigned the proper word, and *vice versa*.

'A series of twenty-eight figures, named promiscuously by the audience, was then written down, as 8. 5. 1. 0. 5. 0. 2. 9. 6. &c. &c. &c. These the pupil surveyed attentively, for about five minutes, and then repeated them forwards and backwards. He afterwards declared how many 8s. 2s. 9s. &c. occurred in the series, and the relative situation of each figure.

'Master S. H. after *one hour's application*, repeated a *Greek word* from Aristophanes, consisting of *seventy-six syllables* and 165 letters, both forwards and backwards; he also named any syllable in any order desired, determining its numerical situation.'

Now, it is but fair to ask, What is meant by these pupils having received 'only five lessons' and 'only two hours instruction?' whether that this was the only time bestowed upon the particular lesson? or upon the whole system? Is it meant that, after having studied the symbols for a fortnight, perhaps, or three weeks, Miss P. K. then gave five hours to getting off her 'fifty stanzas of four lines each, &c.?' or, that in five hours she mastered both the system and the verses? If the first, the representation is very unfair: in either case there is nothing very wonderful in the matter. The twenty unconnected words most persons could repeat in their given order, after having read them over once: and we think that, any lad of good memory, (and we suppose Master S. H. was a picked boy,) might, without any assistance from these mnemonics, be *crammed*, (as a Cambridge man would say,) in five hours, with fifty latitudes and longitudes, so as to be able to give them all, the night after his lesson. But what would be the use of this? The question is, how much would he know of them in a year, in a month? And the answer is, Nothing. And we very much question whether Master S. H. will know more. He will begin to forget the position of his symbols, and the words of his sentences; one hieroglyphic will confuse another; he will not remember which word in the sentence contained the magical letters; he will begin to enquire whether 'Æsculapius' be 'annoyed by six' or seven 'hens,' and whether 'four soldiers,' or five, 'take away poor Ceres;' he will———

———But enough of this book; we hope that our readers are as much tired of it as we are ourselves.

Art. II. *Cases of Apoplexy and Lethargy:* with Observations upon the Comatose Diseases. By J. Cheyne, M. D. 8vo. pp. 213. price 8s. bds. Underwood. 1812.

THE author of this volume has already contributed largely to the improvement of medical practice, by his treatises on Croup, and Hydrocephalus; and we are gratified, therefore,

to find him still pursuing the same useful and honourable path with unabated diligence and zeal. He informs us that he was led to the choice of apoplexy, as an object of chemical study, when he was preparing his Essay on Hydrocephalus for the press some years ago. Having occasion, at that period, to examine the writings of English physicians relative to the pathology of the brain, he found them extremely deficient in information on this subject, and the most important part of its medical treatment in some measure unsettled. From this period he began to preserve records of every case which had a reference to the subject—and from these materials, with the observations and enquiries which they have from time to time suggested, the work before us has been composed. His extensive opportunities of studying the disease, have not been lost. We have seldom met with a medical treatise more free from preconceived views, loose analogies, or any undue bias of opinion. A great degree of novelty or originality it would of course be unreasonable to expect: but it exhibits, what is at least equally valuable—sound practical views drawn from actual observation of the disease, and from an extensive investigation of the morbid appearances after death. Medical enquiries conducted in this way must always lead to some useful result: for in this, more than in any other department of human knowledge, facts are every thing, and theory nothing.

Dr. Cheyne has distributed his work into several sections. He first gives a history of apoplexy, including an account of the morbid appearances with observations upon them. He then considers the form of the disease which has been called serous apoplexy; and afterwards proceeds to the treatment of the disease. The succeeding chapter contains a number of cases and dissections, both of apoplexy and lethargy; and a commentary upon these closes the volume.

The history of the disease is detailed with great fidelity and considerable minuteness, and is more full than we believe it will be found to be in any former English medical author. The human body certainly is not subject to a more formidable or alarming disease. When the attack is complete, there is none which requires more promptitude and decision in the practitioner: though in most instances there is a tendency to the disease which is clearly, though not very strongly marked, and to which attention of the physician should be directed the more, as it will often afford him a precious opportunity of averting the disease altogether. The circumstances which indicate this state are very fully noticed by Dr. C. They are chiefly such as indicate an increased activity in the circulation within the head. They often precede the fatal stroke for a considerable time; and it is

worthy of remark, that they are sometimes so slight, as to excite no serious attention or alarm, except in an experienced observer. The history of the disease as detailed by Dr. C. as well preceding as during the attack, is too complete to require any comment, and the symptoms are too well known to make it necessary for us to give any abstract of them. Altogether it affords an excellent example of that patient and discriminating observation, which alone can lead to the satisfactory investigation of morbid phenomena.

In estimating the degree of danger Dr. C. observes, that convulsions are not, as is commonly believed, always a fatal symptom, though they invariably indicate great danger. He has never known a person recover, who in the beginning of the attack complained of sudden pain in the head. We have, however, very recently had occasion to witness a very severe attack in which this circumstance took place, and from which the patient appears to be slowly recovering, though it required the most vigorous and active treatment to arrest the progress of the disease.

On examining the condition of the brain after death from apoplexy, the first circumstance which excites attention is the large quantity of blood which flows first from the division of the scalp, and afterwards from the brain itself and its investing membranes. This arises from a very high degree of venous congestion. Hence an opinion has arisen, that it is this state of the circulating system which gives occasion to the disease. This, however, is not only hypothetical, but contrary to fact; for though the veins are every where turgid with blood, yet there is abundant evidence of a high degree of arterial action. From an attentive consideration of all the morbid appearances, Dr. C. regards the following as the most important and uniform.

'First, the remains of an excited state of the minute arteries of the brain, and its membranes, this probably being the most important, as it is the most unvarying appearance; then the extravasation of blood, probably the consequence of the excited state of the vessels; the turgescence of the venous system; the enlargement of the ventricles, partial or general; and lastly, the serous effusion which is generally found in various parts of the brain, and which would seem to imply previous absorption of the brain.

Such are the general appearances within the cranium, and with these there is very commonly found a considerable degree of disorganization in the liver, of that kind which stands connected with the abuse of wine or spirits. Previous to offering his own views of the nature of these appearances Dr. C. makes some free remarks upon the opinions of several of the most eminent among our modern practical writers,—opinions, which, for the most part, are so many instances of that perverted fond-

ness for hypothesis which has hitherto so greatly retarded the advancement of medical science. As the opinions, however, of men eminently qualified to form a judgement on such questions, they are undoubtedly intitled to respect; and Dr. C. is careful to oppose to them the result of his own attentive observation of the evidences of morbid action, or altered structure produced by the disease, and detected by examination after death.

It is the common opinion that the extravasation of blood which is generally found to have taken place, arises from the rupture of some single vessel. Dr. C. asserts that this is not the case. In none of his dissections has he observed any instance of the rupture of a considerable artery. By a very cautious examination of the seat of the extravasation, and washing away the blood from the cavity in which it is lodged, either by means of a syringe, or a camel's hair-pencil—(an operation of considerable delicacy and requiring several hours) the sides of the cavity will at last exhibit a great number of vessels not larger than a human hair, and terminating in small clots of blood, and these appearances may be often traced in distinct and unconnected parts of the same brain. The extravasation cannot therefore originate in the causes usually assigned for it, such as aneurism, or ossification, or erosion, but must be owing to some simultaneous action of the smaller arteries, which extends to the whole or a considerable part of the brain, and which these vessels, notwithstanding their strength, are unable to resist. To these views, deduced as they are, from the careful examination of a pretty considerable number of cases, it appears to us that no satisfactory objection can be made; nor can that author be charged with a premature or rash spirit of generalization, whose conclusions are drawn from so large and comprehensive a series of observations.

The preceding remarks relate to that species of apoplexy which is described by Nosologists, under the title of sanguineous. But there is another variety described by medical writers under the name of serous apoplexy, to which the succeeding section is devoted. This, when compared with the sanguineous, is a rare disease, and its nature appears to be involved in considerable obscurity. Scarcely any thing is known of its causes, and the testimony of very competent anatomists, all concur in representing the morbid appearances as inadequate to account for the cause of the patient's death: as they often amount merely to a slight serous effusion between the convolutions on the surface, or in the ventricles, leaving the countenance pale and free from distortion. It seems to us, indeed, to be a misapplication of the term to call the disease, apoplexy, as it cannot be said to have any single feature of that disease, except

perhaps the suddenness of its invasion, and its immediate destruction of life. Dr. C. remarks that he examined one of these cases with great care, 'and although there was evidence of death having been occasioned by a disease of the brain, yet there was scarce any resemblance between the diseased appearances, and those which are usually produced during sanguineous apoplexy.' He had not seen any of these persons until after death, and very properly hesitated in giving a name to the disease.

In discussing the treatment of apoplexy, Dr. C. recommends the free employment of venesection, with a degree of earnestness which proves that his own experience has impressed him strongly with its importance, and we are satisfied that he does not over-rate its value. He distinctly asserts it to be, in his opinion, not only the most effectual remedy, but superior to all others combined. And yet there have been men of considerable eminence in the profession, who have disapproved of bleeding on theoretical grounds, and have given the sanction of their authority in opposition to a practice which alone affords any chance of safety. Of this number was the amiable and benevolent Dr. Fothergill: but no opinions supported merely by theoretical reasoning can be placed in competition with that knowledge which anatomical examination has supplied us with. Dr. C. observes, with great propriety, that 'if the display of the brain destroyed by apoplexy, does not prove how indispensable venesection is, every other argument in favour of it must be accounted weak.' One argument urged against it, is the occurrence of palsy as the consequence of apopletic seizure, when bleeding has been employed to remove it: but this is futile, as it is well known that palsy often precedes an attack of apoplexy and even when it does not terminate in apoplexy it is sometimes marked by strong symptoms of inflammatory action: indeed, in some instances Dr. C. says he has averted an attack of apoplexy by the free use of venesection in persons recently seized with palsy. A stronger ground appears to have been taken by those who have objected to it, from an apprehension that the attack might be of the serous kind. But in the first place these cases are rare; insomuch that out of more than fifty fatal cases Dr. C. thinks he has only met with one of this description. Secondly, in the present state of our knowledge, it does not appear that we have any certain diagnostic symptoms, to guide our treatment. To distinguish between these, if indeed it is possible, is a matter of extreme difficulty, as neither the age, sex, appearance, nor even the habits of the individual as to temperance, afford any certain criteria; for cases in which all these circumstances would have led to the idea of the disease

being serous apoplexy, the vessels of the brain have been found gorged with blood. It ought therefore to be laid down as a general rule, that every apoplectic patient should be bled largely, as soon as possible after the seizure.

To the active practice here recommended, the employment of emetics has been preferred by many practitioners. This mode of treatment was revived, and strongly recommended, by Dr. Fothergill, and rests at present very much on his authority. Dr. C. has examined it very fully, and as we think, very candidly; but his disapprobation of it is strong and decisive. When, indeed, a person is threatened only with an attack, from intoxication, or from the still more odious species of intemperance which Bacon somewhere calls the drunkenness of eating, the unloading of the stomach by the gentlest means, is not only safe, but will commonly afford the most prompt and sensible relief. But in a confirmed apoplexy, Dr. C. is clearly of opinion that no means of inducing vomiting can be employed without danger. With respect to cathartics, or the other expedients for unloading the stomach, no difference of opinion can be conceived to exist, and next to the lancet they are perhaps the most powerful means which we possess. Dr. C. disapproves of blistering on the scalp, especially in the early stage of the treatment, as the irritation, he supposes, must excite the arteries of the membranes of the brain into more powerful action. When the force of the attack is broken, blisters may be useful. The application of cold water and vinegar, or iced water to the head after it is shaved, is always to be enforced, and is commonly productive of considerable relief.

Dr. C.'s commentary upon the history of the disease, which he has introduced, including some valuable observations on its causes, is highly instructive. His remarks place the value of temperance in preserving health, in a strong point of view. The influence of irregularity, he thinks, is far more operative than that of temperament or conformation. In the majority of instances the disease might be postponed or averted by temperance alone; and from the general prevalence of more rational habits, it is certain that the disease is less frequent now than it was thirty or forty years ago. Dr. C. places the use of tobacco higher in the list of exciting causes, than is commonly done by practical writers—in which we most cordially agree with him. He remarks that many persons who have been carried off by apoplexy, have been subject to irregularity of pulse, and to incubus, with palpitation of the heart. The connection of the disease with affections of the loins and stomach is a frequent occurrence, and Dr. C. mentions the fact of a gentleman who had lived freely in the early part of his life having been thrice threatened with an attack, from which he was finally relieved

by the disuse of sugar and preserves (which he had used largely in his diet) after many other expedients, both medical and dieteic, had failed to afford relief. The observations of our author on this very important, but obscure part of pathology indicate habits of close attention, and are the more valuable as they are unalloyed by any admixture of hypothesis, while his reasonings are remarkably clear and satisfactory.

With regard to the comatose diseases, our knowledge has been for some time stationary. The observations of Dr. C. are therefore important, from their having a tendency to excite attention to an important class of morbid affections; but they are entitled to higher praise; for they are candid, ingenious, and discriminative. The subject, however, is singularly obscure, and Dr. C. advances no pretensions to a finished essay. He attributes, and we doubt not with propriety, the neglect which these affections have recently experienced, to their imperfect classification in the nosology of Cullen, and to the erroneous view given in the "First Lines" of that celebrated teacher, whose works have been the text books of by far the largest part of the practitioners of the present day. Hence, as Dr. C. observes, 'these diseases have scarcely been mentioned by any later English physician;' and the student who is desirous of information on the subject, must consult the writings of earlier authors.—Dr. Cheyne is disposed to consider lethargy as the genus, of which veternus, cataphora, and carus, are the species, or perhaps varieties. They appear to differ from each other only in degree.

'A confirmed lethargy or cataphora resembles concussion in many of its symptoms, carus reminds us of that compression in which the brain labours under a large clot of blood; sensibility appears nearly exhausted

'Carus, in general (Dr. C. continues) is to be distinguised from apoplexy, not only by its peculiar symptoms, but as being the sequel of other comatose affections; as following lethargy. Indeed, it is by no means unusual to see carus after apoplexy itself; the patient, after a certain time becoming pale, with a slow depressed pulse, breathing softly, but totally inexcitable.

'When these affections appear in sequence, the milder gradually degenerating into the more severe, we may generally discover that, for a certain time, the patient had been complaining of flushing of the face, or throbbing of the temples, or some symptom of increased activity of the circulation in the head.'

Dr. C. thinks that lethargy and palsy have no necessary connection; but being diseases of the same period of life, they are sometimes combined, and perhaps the exciting causes of each are very much the same. A determination of blood towards the brain, and the daily abuse of stimuli are among the most frequent causes of lethargy; and the remark would equally

apply, though perhaps not quite so generally, to apoplexy or palsy.

The morbid appearances after lethargy are very uniform, and have little in common with those produced by apoplexy; they are confined too, more to the surface of the brain. There is commonly a fluid deposited on the surface, and under the tunica arachnoidea, of a citrine colour. The veins are turgid, and the minute arteries more numerous than usual. The membranes, the arachnoid more especially, are opaque; and the substance of the brain flaccid and moist from serous effusion. All the exhaling surfaces have thrown out more fluid than could be absorbed, and the effusion is often turbid, perhaps from resolution of the exhalent arteries. The cineritious substance of the brain is darker coloured than usual, and the brain exhibits in many parts some change of structure. The corpora striata are commonly wasted, deepened in colour, and soft. These morbid appearances are not peculiar to idiopathic lethargy; they are equally met with after lethargic symptoms have supervened on other primary diseases. Examples of this symptomatic disease, are met with in connection with severe inflammation of the more important organs, as well as apoplexy, and torpor or constipation of the bowels. The comatose stupor of typhous fever, appears to be an affection of this description; and it is a common occurrence in the fevers of hot climates. Dr. C. enumerates others instances drawn from his own observation, or the writings of others. In all these, as far as examination has taken place, and there are few in which it has not, the same morbid appearances have been met with, as in the true idiopathic disease. This ample collection of facts reflects considerable light on the nature of the idiopathic affection, for in all of them, there is, in the first instance, an increase of vascular action. It must be inferred, therefore, that a similar state of excitement exists in the commencement of idiopathic lethargy, though its symptoms may not be so strongly marked, as to excite the attention even of the sufferer himself, to a sense even of remote danger.

Dr. C. candidly avows that he has little satisfactory information to offer relative to the treatment of these diseases. In the few instances in which he has been consulted early, he has adopted a considerably active practice with advantage. It consisted of bleeding, when admissible, cathartics, vesication, and the strictest attention to regimen. Purgatives he has found useful only when the disease was connected with torpor of the liver and intestinal canal; calomel is in such cases a valuable remedy. Neither diuretics nor tonics were found to be efficacious; nor was salivation of any use to two patients in whom it was excited, rather by accident than design. Topical bleeding

has been advantageous. Ardent spirits, strong wines, and tobacco 'must be abandoned, with every thing which excites the nervous system.' We are happy to have the testimony of so accurate an observer as Dr. C. as to the safety with which intemperate habits may *at all times* be relinquished. He has witnessed, he says, so many memorable instances of the good effects of a return to temperance in constitutions broken by a long course of inebriation, that he would have the experiment cautiously tried on all occasions.

In conclusion, we have only to express our conviction that there are few practitioners who will rise from the perusal of this work without deriving from it considerable benefit.—Several engravings accompany the volume; they would have better served the purposes of illustration if they had been coloured.

Art. III. *Essays on the Sources of the Pleasures received from Literary Composition.* *(Continued from Page 287.)*

THE sixth Essay is on Melancholy.

'There is,' (says the Essayist) 'a wonderful propensity in the human mind, to seek for pleasure among the sources of pain. We have a delight in the compositions which agitate with terror, and fondly return to the tale of sorrow. Nor are we attracted merely by the fears or calamities of others; what is more remarkable, we are pleased with the passages, which raise our melancholy on our own account. Of this kind are all those passages (and there are none more popular), which give striking descriptions of the evils of life, of those evils, to which we find ourselves every moment exposed.' p. 175. 'Horace frequent y reminds us, how soon the joys of this life pass away, and how soon we must part with every object of attachment; yet these are some of the verses, which we are aptest to commit to memory, and fondest of repeating.' p. 176.

In the first place, when the mind is depressed by misfortune, it cannot bear the images of gaiety; just as the eye, when long used to darkness, shrinks from the cheerful sunshine. It takes refuge, then, in such poetry as is accordant to its present feelings, in descriptions, and sometimes exaggerated ones, of the miseries of life. In the next place, as the author observes, melancholy thoughts are frequently conversant with what have been our happiest hours.

'In the recollection of joys, that are past, which is the kind of melancholy that we are the fondest to indulge, the conception of these joys renews in some degree the sensations of our happier days, and relieves with its brighter colouring the gloom of sorrow.' p. 181.

After all, melancholy is frequently a disease and frequently

an affectation. There is little of it in the robuster geniuses, in Milton, and Shakespeare, and Homer: Pope and Horace have more of it; but the most exquisitely melancholy personages are the contributors to the magazines, the Lauras, and Annas, and Rosas; gentle souls, whose very breathing is a sigh, who walk out—perhaps we ought to say, stray or wander forth,—with a handkerchief in one hand, and a pencil in the other, and weep and moan and indite most lamentable ditties upon every thing that ever was, is, or can or shall be.

We are glad to relieve a little the tediousness of critical discussion by a pretty long extract from the next Essay, the subject of which is the tender affections.

'I know not, for instance, if any representation can either awaken more delightful emotions, or raise us higher above selfish and ungenerous feelings, than the following relation, which deserves so well to be recorded, for the honour of the fair sex, and the instruction of ours It is taken from General Burgoyne's *State of the Expedition into Canada*, during the campaigns of 1776 and 1777. On the march of the 19th of September, 1777, Lady Harriet Ackland, the wife of Major Ackland, of the grenadiers, had been directed by her husband to follow the route of the artillery and baggage, which was not exposed, his own party being liable to action at every step. The relation is continued by General Burgoyne in these words;

"At the time the action began, she found herself near a small "uninhabited hut, where she alighted. When it was found the "action was becoming general and bloody, the surgeons of the "hospital took possession of the same place, as the most convenient "for the first care of the wounded. Thus was this lady in hearing "of one continued fire of cannon and musketry for some hours to-"gether, with the presumption, from the post of her husband at the "head of the grenadiers, that he was in the most exposed part of "the action. She had three female companions, the Baroness of "Reidesel, and the wives of two British officers, Major Harnage "and Lieutenant Reynell; but, in the event, their presence served "but little for comfort. Major Harnage was soon brought to the "surgeons, very badly wounded; and a little while after came in-"telligence, that Lieutenant Reynell was shot dead. Imagination "will want no helps to figure the state of the whole group.

"From the date of that action, to the 7th of October, Lady Har-"riet, with her usual serenity, stood prepared for new trials. And "it was her lot, that their severity increased with their numbers. "She was again exposed to the hearing of the whole action, and at "last received the shock of her individual misfortune, mixed with "the intelligence of the general calamity; the troops were defeated, "and Major Ackland, desperately wounded, was a prisoner.

"The day of the 8th was passed by Lady Harriet and her com-"panions in common anxiety: not a tent or a shed being standing, "except what belonged to the hospital, their refuge was among the "wounded and the dying.

" I soon received a message from Lady Harriet, submitting to my " decision a proposal (and expressing an earnest solicitude to exe- " cute it, if not interfering with my designs) of passing to the camp " of the enemy, and requesting General Gates's permission to attend " her husband.

" Though I was ready to believe (for I had experienced) that " patience and fortitude, in a supreme degree, were to be found, " as well as every virtue, under the most tender forms, I was asto- " nished at this proposal. After so long an agitation of spirits, ex- " hausted not only for want of rest, but absolutely for want of food, " drenched in rains for twelve hours together, that a woman should " be capable of such an undertaking as delivering herself to the " enemy, probably in the night, and uncertain of what hands she " might fall into, appeared an effort above human nature. The as- " sistance I was enabled to give was small indeed; I had not even a " cup of wine to offer her; but I was told she had found, from some " kind and fortunate hand, a little rum and dirty water. All I could " furnish to her was an open boat, and a few lines, written upon " dirty and wet paper, to General Gates, recommending her to his " protection.

" Mr. Brudenell the chaplain to the artillery, readily undertook " to accompany her, and with one female servant, and the major's " valet de chambre (who had a ball, which he had received in the " late action, then in his shoulder) she rowed down the river to " meet the enemy. But her distresses were not yet to end. The " night was advanced before the boat reached the enemy's out-posts, " and the centinel would not let it pass, nor even come to shore. " In vain Mr. Brudenell offered the flag of truce, and represented the " the state of the extraordinary passenger. The guard, apprehensive " of treachery, and punctilious to their orders, threatened to fire " into the boat, if they stirred before day-light. Her anxiety and " sufferings were thus protracted through seven or eight dark and " cold hours; and her reflections upon that first reception could not " give her very encouraging ideas of the treatment she was afterwards " to expect. But it is due to justice, as the close of this adventure, " to say, that she was received and accommodated by General " Gates, with all the humanity and respect, that her rank, her merits, " and her fortunes deserved.' " pp. 229—233.

We come, in the eighth Essay, to a subject, than which, says the author, 'few speculative subjects have occasioned greater perplexity'—beauty. 'We speak,' says he, 'of a beautiful woman, and a beautiful tree; a beautiful building, and a beautiful piece of music; a beautiful poem, and a beautiful theorem.' We do so; and all the perplexity arises, as it appears to us, from our applying the word *beautiful* to objects which affect us with very different feelings. Let us endeavour to distinguish them.

In the first place, our senses and the objects of nature are so adapted one to the other, that almost every thing external

which we contemplate affords us pleasure, sensual pleasure. The thing which thus pleases we call beautiful, though, perhaps, common conversation has limited that term to the objects of sight. Of this pleasure, be it observed, we can give no account. We are pleased, we know not why. The Deity has so willed it; it is a proof of his goodness that he has. Thus, almost all the *colours*, and all the combinations of them which we meet with in nature are agreeable to the eye; the same may be said of almost all the *forms*, whether the soft and waving outline of hills and meadows, or the angularities of rocks and trees. Nothing seems to us more idle than to inquire further into the matter; and nothing more unfounded than the distinction which Mr. Price has endeavoured to institute between the beautiful and the picturesque.

In the exercise of the understanding and the reasoning powers, every one knows how distressing are confusion and perplexity, and how agreeable, on the contrary, it is to have the steps of a proposition laid down in a regular, clear, intelligible train. The pleasure thus received is, to our minds, of a perfectly different kind from that received in the contemplation of external nature: yet we describe the object that affords it as *beautiful*;---'we speak of a beautiful theorem.' That the beauty consists in the intelligibility of every step, and the connected order of the whole, will appear from analyzing any particular theorem. We choose the forty-seventh of the first book of Euclid, as one with which many of our readers must be acquainted, and which every one who is so must acknowledge to be most 'beautiful.' It is required, then, to prove that the squares upon the sides of any right-angled triangle are, together, equal to the square upon the hypothenuse. The squares being described, and three lines added to the diagram, we find the square upon the hypothenuse divided into two parallelograms and two additional triangles formed. By the help of former propositions it is proved that the two triangles are equal, that the square upon one side of the original triangle is double of one of them, and one of the parallelograms into which the square upon the hypothenuse has been divided double of the other; and it is thence inferred that the square and the parallelogram are equal. In a similar manner it may be shewn that the square is equal to the other parallelogram; and it is inferred that the two squares taken together are equal to the two parallelograms, taken together, that is, to the square upon the hypothenuse. Suppose now, that the two triangles had been said to be equal, and the reader referred for a proof to some future proposition; or suppose that it had not already been proved that a parallelogram is double of a triangle on the same base and between the same parallels,—and the au-

thor had stopt short in the middle of his theorem to prove it, or had thrown the proof into a note; would not the proposition have lost much of its *beauty*? The understanding would be distressed, either by taking that for granted which had not been proved, or by having the train of reasoning broken in upon by extraneous proof.

Most persons would speak of geometry as more 'beautiful' than any algebraical calculus. Yet they lead, perhaps, exactly to the same conclusion, and the algebraical calculus by an infinitely speedier process. The geometrician walks, the algebraist flies in a travelling carriage and six. But then the understanding is assisted by the senses in geometry, and moreover, sees the meaning of every step that is taken. The walker sees his road before him, and turns to the right or left, or goes strait forward as he judges necessary; the man in the travelling carriage knows he shall be taken right, draws up his blinds, falls asleep, and finds himself after a time at the end of his journey, hardly knowing how he got there.

We ought just to notice that, from that curiosity providentially implanted in our natures, we have a pleasure in arriving at any truth, and that pleasure is the greater as the truth is more extensive: and, moreover, if the truth lie very remote, there is a pride and a pleasure in overcoming the difficulties in the way to it. And this last frequently adds greatly to the *beauty* of a proposition. For instance; if a body be compelled to move in an elliptical orbit by a force situated in one of the focuses of the ellipse, we can prove that the intensity of this force must vary inversely as the square of the distance from it; we can prove this in a series of steps, each one as well-grounded, and all as well-connected, as those in the theorem of Euclid above given: moreover, the truth is of the utmost importance, and of an application as extensive as the planetary system; and further, the method used in coming at it, (viz. that of limiting ratios,) is so subtle as to be highly gratifying to the pride of human intellect. Reasoning is always carried on by means of intermediate ideas: in reasoning by the method of prime and ultimate ratios, that intermediate idea is a non-etity: upon all these three grounds we pronounce the proposition 'beautiful.'

We would not be understood to mean by these examples, that the beauty which addresses itself to the understanding is limited to mathematical reasoning. Moral reasoning, though it certainly does not admit of the same precision, is, however, in its degree very pleasing to the mind. We know of no specimen of moral reasoning, of which the steps follow one another more connectedly, more mathematically, where the understanding finds itself more at ease, or takes in the subject

more readily at one general view, than the second book of Paley's Moral Philosophy. There is, indeed, an incurable defect in the principle, as addressed to fallible creatures: but this is nothing to the beauty of the argument.

We have been thus long, (thus tedious, we are afraid,) upon this subject, not because of its connection with essays on the pleasures of the imagination, but to shew how utterly unconnected they are, and to do away in some measure the perplexity which arises from using the same word for things essentially different.

The beauty of external objects, then, and the beauty of a theorem, we consider as perfectly distinct, and the latter as having no place in an inquiry into the sources of the pleasures of taste. But there is still another kind of beauty—that which addresses itself to the moral feelings. To a good man the exercise of the tender affections, 'comprehending all the different modifications of love, from the transient good-will which we feel for a common stranger, to the fondness with which the mother watches over her child in distress, or which unites the hearts of absent lovers,' is most delightful. The husband of an amiable woman, the father of an affectionate family, the man who can look up with confidence to the friend of his father and the guardian of his youth, he who retains in after-life the dear companions of his boyish days, or who, 'illustriously lost' to the world, is surrounded in his native village by happy tenants and retainers,—these are, perhaps, among the most enviable of mortal men. Our feelings are thus providentially regulated, and there is an end of the matter. Accordingly from the sympathy of our nature, the sight of such objects,—of a happy family, of fast friends, of a kind master and grateful servants, —is called *beautiful*: not indeed because it affects us at all in a similar way with the beauties of nature, still less with the beauties of regular and accurate demonstration, (at least, we can discover no such similarity in our own feelings) but simply because it confers a pleasure, a calm pleasure.

Beauty, then, (in the common loose sense of the word,) addresses itself to the senses, the understanding, or the moral feelings. Poetical beauty speaks to the imagination, or rather, perhaps, to the senses and the moral feelings through the medium of the imagination. There is much ambiguity in the common use of the expression, 'pleasures of imagination.' The pleasures of sight and of hearing are no more pleasures of imagination than those of taste and smell: the delight experienced at the rich glow and glorious colours of an evening sky, or the music of the spring, is as merely *sensual* as an alderman's at a turtle-feast, or a carman's at a quid of tobacco.

In the same manner the pleasures of imagination are not to be confounded with those received immediately by our moral sensibilities.

The pleasures of the imagination are those received from the contemplation of objects, which are not immediately before us, but which we have the power of conjuring up to ourselves. For every thing in nature that, when present, is delightful to the senses, we can, when absent, recal vividly to our minds, and receive from the image, perhaps, a greater pleasure than from the original. We say a greater pleasure, for, besides that there seems to be something pleasurable in the exercise of the faculty, we can, by a proper selection and combination of really existing things, create to ourselves more agreeable scenes than any, perhaps, that are to be found in nature. 'When we look at a landscape, we 'can fancy a thousand additional embellishments. Mountains 'loftier and more picturesque; rivers more copious, more 'limpid, and more beautifully winding; smoother and wider 'lawns; vallies more richly diversified; caverns and rocks more 'gloomy and more stupendous; ruins more majestic; build-'ings more magnificent; oceans more varied with islands, 'more splendid with shipping, or more agitated by storm, 'than any we have ever seen, it is easy for human imagi-'nation to conceive.'* The same way be said of that class of beautiful objects which are perceived by the moral feelings. 'It is easy to see,' says our author in another place, how 'the imagination may conceive a race of mortals far more amiable and respectable than the best and most accomplished of human creatures.' In fact, the reader has only to call to mind a few of the heroes and heroines of poetry and romance, and compare them with the plain homely beings of this 'working-day world' to acknowledge the truth of the remark.

We must not leave the subject of beauty without just observing how superior the pleasures of the moral feelings are to those of the senses;—how much of the beauty of the human countenance is the beauty of expression; how insipid the best features are, if not lighted up by the soul; and, on the contrary, how pleasing good temper and good sense will sometimes render even the plainest face;—how much of the pleasure received from the prospect of a lovely scene arises from a sympathy with the imaginary beings with which we never fail to people it, and from recollections somehow associated with it;—and how gladly we turn from the description of mere external nature to that of human actions and human feelings,

---

* Beattie, on Poetry and Music, Part I. Chap. 3.

from the 'hesperian fruit' and 'oriental pearl' and 'mazy rills running nectar,' to the

——————'Two of far nobler shape, erect and tall,
Godlike erect.'

Thus the philosophical poet,

——————'Beauty dwells,
There most conspicuous, ev'n in outward shape,
Where dawns the high expression of a mind.'

And again,

——————'Is ought so fair
In all the dewy landscapes of the spring,
In the bright eye of Hesper or the morn,
In nature's fairest forms, is aught so fair
As virtuous friendship; as the candid blush
Of him who strives with fortune to be just?
The graceful tear that streams for other's woes?
Or the mild majesty of private life,
Where peace, &c.'

'Mind, mind alone, (bear witness, earth and heaven!)
The living fountains in itself contains
Of beauteous and sublime.'

Our author has now gone through the sublime, the pathetic, and the beautiful: there is still, however, a large class of the objects of imagination, and of literary compositions, left unnoticed. The last essay is devoted to the ludicrous. The essayist adopts the theory of Dr. Hutcheson, who maintains, in his Reflections on Laughter, that 'the ludicrous consists in the contrast of dignity and meanness, whether the dignity and meanness reside both in the same object, or in different objects which are nearly related to each other.' Against this theory, our readers know, Dr. Beattie and others have contended, 'as not sufficiently comprehensive,' maintaining, that the 'ludicrous results from incongruity in general, or from some unsuitableness, or want of relation in certain respects, among objects which are related in other respects. 'Laughter,' says Beattie, 'arises from the view of two or more inconsistent, 'unsuitable, or incongruous parts or circumstances, consider-'ed as united in one complex object or assemblage, or as ac-'quiring a sort of mutual relation from the peculiar manner 'in which the mind takes notice of them.' Almost the whole of the essay before us is taken up with considering the cases which Dr. Beattie has stated in opposition to Dr. Hutcheson.

We are certainly of opinion that Dr. Beattie made his case good; that is, that he produced many things confessedly ludicrous in which the incongruity was not of dignity with meanness. As, however, we doubt of the truth of Dr. B.'s

own theory, (for we do not by any means think that laughter *always* 'arises from the view of two or more inconsistent, unsuitable, or incongruous parts or circumstances,') we shall not spend any time upon this dispute, but shall just take occasion to state what occurs to ourselves upon the 'ludicrous.'

The ludicrous in composition may, perhaps, be safely divided into wit and humour. Humour is the imitation of the ridiculous in human character. As we have moral feelings, by which we love or admire what is amiable or great in human character, and by which we detest the more gigantic vices, so we have feelings of ridicule also for the lesser vices, for petty meannesses, and all infringements of what the French call the *petites morales.* This appears to have been Aristotle's view of the matter.

We are aware of an objection to this: it looks like making ridicule the test of truth. But our feelings were given us at our birth; they are applied as habit and education dictate. The stream was supplied by nature, the channel is cut by custom. All our feelings are perverted. Admiration is no more the test of truth than ridicule. We as frequently admire great and splendid vices, as we laugh at what is worthy or amiable. These feelings might be given us for useful purposes, and yet degraded as in their present state, as often do harm as good. Humour addresses itself to our perceptions of the ridiculous,—and accordingly we shall find it engaged in pourtraying, and exaggerating these said little blemishes and foibles. Let us turn to Moliere,—an author who has, perhaps, taken a wider range here than any other. What do we find ourselves laughing at while reading Moliere? At the meannesses of avarice, at the absurdities of pedantry and affectation, and vanity, at coxcombs and clowns and hypochondriacs. If Harpagon had been represented as oppressing the poor, or as turning away from misery without relieving it, we should have detested him, not laughed at him. But when we see him puffing out the candle ends, lest he should be ruined, stooping in a violent fit of passion to pick up a pin, fumbling about the *hauts-de-chausses* of a footman he is turning off, lest he should carry away any thing with him,—his avarice is then ridiculous only. What is it that we laugh at in the "Bourgeois Gentilhomme?" Ignorance and vanity;—an ignorance, which education has made us consider as ludicrous, and a vanity that is naturally ridiculous. 'I am quite in a passion,' says he to his master of philosophy, 'with my father and mo-'ther, for not having had me instructed in the sciences, 'when I was young.' 'You are quite in the right,' says the other, 'nam sine doctrina vita est quasi mortis imago.—You

'understand that? of course you are acquainted with Latin?' 'Oh—yes;—but—but—make as if I were not; explain the 'meaning of that to me.' And afterwards.

'*M. Jourdain.* I must let you into a secret. You must know I'm in 'love with a lady of quality, and I want you to help me in composing 'a little kind of a billet-doux. That will be gallant, you know.

Master. To be sure. What, would you have this billet-doux in 'verse?

'*M. Jourdain.* Oh, no, no, no verse.

'*Master.* You choose plain prose.

'*M. Jourdain.* No, I don't choose either prose or verse.

'*Master.* It must be one or the other.

'*M. Jourdain.* Why must it?

'*Master.* Because we can only express ourselves in prose or verse.

'*M. Jourdain.* What! is there nothing but prose and verse?

'*Master.* No, Sir. All that is not verse is prose, and all that is 'not prose is verse.

'*M. Jourdain.* Why, when one talks, what is that?

'*Master.* Prose.

'*M. Jourdain.* What! when I tell the servant to bring me my 'night-cap and slippers, is that prose?' &c.

Away goes M. Jourdain with the grand discovery to his wife and maid-servant.

'*M. Jourdain.* You speak like brute beasts; I'm ashamed of your 'ignorance. For instance, do you know what that is you are saying.

'*Madame Jourdain.* Yes, I know that what I am saying is very 'well said, and that you ought to think of living after another 'fashion.

'*M. Jourdain.* I'm not talking of that; I ask you what—what 'those words are that you are saying.

'*Madame Jourdain.* Very sensible words, to be sure: I wish your conduct were as much so.

'*M. Jourdain.* I tell you, I'm not talking of that. What I ask 'you is this,—this that I'm saying, what I m saying now to you, what 'is it?

'*Madame Jourdain.* Why, nonsense.

'*M. Jourdain.* Pooh! pooh! that's not what I mean. This that 'we are both saying? the language that we are using to one another?

'*Madame Jourdain.* Anon.

'*M. Jourdain.* What is it called?

'*Madame Jourdain.* Why, what people chuse.

'*M. Jourdain.* It's prose, you dunce.

'*Madame Jourdain.* Prose?

'*M. Jourdain.* Yes, prose. All that is not verse is prose, and all 'that is not prose is verse.'

Or, let us take an instance from "Les femmes savantes." A vain poet is reciting his verses ("To a Lady in a Fever") to some ladies who affect to be judges.

'*Trissotin.* Sure you had lull'd to sleep your sense,
' To treat with such magnificence,
' And to lodge so loyally,
' Your most cruel enemy.
' *Belise.* Ah! what a sweet beginning!
' *Armande.* How gallant
' That turn is!
' *Philaminte.* Ah, for running easy verse
' There is none like him.
' *Armande.* Lull'd your sense to sleep!
' Can any thing be finer?
' *Belise.* Lodge your enemy!
' Don't you prefer that?
' *Philaminte.* Aye, but then, remember,
' With such magnificence!' ' so royally!'
' What well-picked terms!
' *Belise.* Come, let us hear the rest.
' *Trissotin.* Sure you had lull'd to sleep your sense,
' To treat with such magnificence,
' And to lodge so royally,
' Your most cruel enemy.
' *Belise.* Ah! lull'd your sense to sleep!
' *Armande.* Your cruel enemy!'
' *Philaminte.* With such magnificence!' ' so royally.'
' *Trissotin.* Bid it go, whate'er they say,
' From that rich saloon away,
' Or the proud ungrateful elf
' Will attack your lonely self.
' *Belise.* Ah, stop, for pity; let me, let me breathe.
' *Armande.* Give me a moment's leisure to admire.
' *Philaminte.* One feels, while hearing this, a kindly fainting
' Glide to the bottom of one's very soul.
' *Armande.* Bid it go, whate'er they say,
' From that rich saloon away.
' That rich saloon!' Oh, what a sweet expression!
' And what a noble metaphor that is!
' *Philaminte.* Bid it go, whate'er they say.'
' Whate'er they say 's in admirable taste.
' In my opinion, 'tis invaluable.
' *Armande.* And I'm in love too with ' whate'er they say.'
' *Belise.* It is most happy sure. ' Whate'er they say!' &c.

We will make one more extract from the "Malade Imaginaire" Argan, the valetudinarian, is ' cockered and spirited up' till he refuses to take some medicines of his apothecary', M. Purgon, on which the enraged Æsculapian cries out

' Since you don't chuse to be cured by me—
' *Argan.* It is not my fault.
' *Purgon.* Since you have withdrawn yourself from the obedience
' you owe your doctor—

'*Toinette.* Oh, to be sure; that cries out for vengeance.
'*Purgon.* Since you have rebelled against my appointments—
'*Argan.* Not I.
'*Purgon.* I have to tell you that I abandon you; I abandon you to
'your bad constitution, to the disorder of your intestines, to the cor-
'ruption of your blood, to the acidity of your bile, to the feculence
'of your humours.
'*Argan.* Good heaven!
'*Purgon.* And before four days are over your head, you shall be
'in the ward of incurables.
'*Argon.* Oh!
'*Purgon.* You shall fall into trady-pepsy.
'*Argan.* Mr. Purgon!
'*Purgon.* From a trady-pepsy into a dys-pepsy—
'*Argan.* Mr. Purgon!
'*Purgon.* From a dyspepsy into an apepsy—
'*Argan.* Mr. Purgon!
'*Purgon.* From an apepsy into a lientery—
'*Argon.* Mr. Purgon!
'*Purgon.* From a lientery into a dysentery—
'*Argon.* Mr. Purgon!
'*Purgon.* From a dysentery into a dropsy—
'*Argon.* Mr. Purgon!
'*Purgon.* From a dropsy into death.'

Now in these passages we cannot at all perceive that we laugh at 'the view of any incongruous parts or circumstances.' We laugh at the oddities and infirmities of human character; and, if we were asked why we laugh at them, we answer, because they are ridiculous, and, if we are asked why they appear ridiculous, truly we cannot tell, but they do appear so for all that, and therefore we laugh. Lest, however, it should be thought that some advantage is gained by thus running us with questions till we can give no answer, we may just observe, that every theory on every subject is liable to the same inconvenience. Why do you laugh, we might retort, at 'the view of unsuitable or incongruous parts or circumstances?' We must come at last to some natural feeling, of which we can give no account, and truly it appears more rational to laugh, where vice may be put out of countenance, than to laugh at these said incongruities.

We may just observe that laughable qualities may be so mixed up with amiable ones, as not to render a character ridiculous. There is something even venerable in the oddities of Sir Roger de Coverley or 'my uncle Toby.' Just as many vices may be given to a character, which yet, by the intermixture of glittering qualities, shall be far from odious.

As to wit, we will not quarrel with the received definition of it, because we certainly have not a better to propose in it's place,

yet we think that we could point out some exceedingly witty sayings, which hardly fall within its limit.

We have now gone through all the subjects in this book. If we have said but little of the author, it has been, because there is but little to be said of him. He brings forth nothing original, nor does he say old things in a remarkably striking manner. Moreover, he is sometimes tedious, and his quotations are not always culled in the very best taste. But after all, we can recommend the book to our readers as containing a great deal of very just criticism.

Art. IV. *The Traveller; or Meditations on various Subjects, written on board a Man of War.* To which is added, Converse with the World unseen. By James Meikle, late Surgeon at Carnwath. To which is prefixed a Life of the Author. Second edition. 12mo. pp. lxxxix. 294. Price 4s. 6d. 8vo. Price 8s. Ogle.

Art. V. *The Select Remains of Mr. James Meikle*, late Surgeon in Carnwath; or Extracts from MSS. found among his Papers, &c. Fourth edition. 8vo. pp. ix. 488. Price 8s. Ogle.

Art. VI. *Solitude Sweetened;* or Miscellaneous Meditations on various religious Subjects, written in distant parts of the World. By James Meikle. Fifth edition. 8vo. pp. xii. 514. Price 8s. 12mo. 4s. 6d. Ogle.

IT is a very common, but a very true remark, that when religion takes possession of the heart, it refuses to hold a divided empire, or, in other words, that it never displays its true character, or consistent influence, unless where its supremacy is undisputed. All that is variable in the principles, mean and unworthy in the actions, censurable in the tempers and dispositions, of religious professors, arises from a disregard to the claims of religion itself. Another law usurps the dominion of the heart, and it is to this contravention and rebellion, that every inconsistency, as well as every vice, is to be attributed.

In saying, however, that the predominance of religious principle is inseparable from its reality, we by no means design to sanction a rude, obtrusive, ostentatious declaration of its peculiar feelings. This instead of exhibiting a proof, excites a suspicion of its sincerity. The hypocrite, like the pedant, always oversteps "the modesty of nature," and defeats his intentions by his very eagerness to secure them. The indications of genuine excellence are spontaneous and unassuming. Let the sacred discoveries of Christian truth make a right impression, and what will be the natural and unforced result? Doubtless this; that the "newness" of the heart will be evinced in the new direction of its sensibilities, and in the new practices, gradually forming themselves into habits, by which the character will be marked. It is the consciousness of those emotions which religious prin-

ciples excite, and on which all their true effect depends, that constitutes we apprehend what is intended to be expressed by the term *experience.* The word, we know, will sound very strange in some ears; but it nevertheless has a meaning, and a very important one. It is not, strictly speaking, mere knowledge; for knowledge, however accurate and extensive, may be destitute of a corresponding influence on the heart. Nor is it, on the other hand, mere morality; for morality, if unsupported by the peculiar motives which Christian truth supplies, is widely distant from the holiness of the gospel. In our view of the matter, experience is the necessary and intermediate qualification which converts knowledge into wisdom, and purifies the springs of action at their source.

If our meaning should still be obscure, we cannot do better than refer the reader to the unpretending volumes before us. They exhibit, we think, a very interesting illustration of the value and utility of that kind of religion to which the term experimental is fitly applied. We have seldom met with a variety of human character more deserving of contemplation. Here is a man exposed, during a great part of his life, to the vices and temptations of a ship of war, who is not merely uncontaminated by the surrounding pestilence, but is distinguished by a holy susceptibility of disposition, an exquisite tenderness of conscience, and the rigid observance of every personal and relative duty. If it is asked, how in such circumstances he maintained the continuity of his religious course unbroken, we have no hesitation in replying, by that daily habit of fervent and devout meditation, the fruits of which are given to the world in these posthumous volumes. We regret that so long a time has elapsed since their first publication, before we have had an opportunity to record their worth. The number of editions, however, through which they have passed, is a pleasing indication that they are regarded by the religious public as a valuable acquisition to the stores of our devotional theology. To indulge largely in extracts from such compositions, would be hardly compatible with the plan of a miscellaneous journal: we shall therefore in the present article confine ourselves chiefly to the account of the author's life.

His biographer (the Rev. Mr. Peddie, of Edinburgh) informs us, that the subject of his memoir was born at Carnwath, a village in the upper part of Clydesdale, on the 19th of May, O. S. 1730. His parents were pious, but poor; and were made still poorer by ineffectual attempts to obtain the possession of a considerable estate in the neighbourhood of Hamilton, to which they deemed themselves entitled. Their eldest son died in his twenty-fifth year, after having been educated as a surgeon; and 'in his grave, they buried their hopes of a com-

fortable support in the decline of life.' 'James, their only remaining son, was in the seventeenth year of his age when this melancholy event took place; but though promising enough, unprovided for, and incapable of assisting the family in their straits.'

'It had for some time been his desire to prosecute his studies with a view to the holy ministry; but the situation of his parents did not furnish him with the means. After spending the summer in contrivances how to proceed, and in the perusal of such books as were within his reach, he formed the resolution of going to Edinburgh in the beginning of the winter, along with his mother, whose presence was necessary there, on account of the law-suit formerly mentioned. On his arrival, he engaged a private teacher to assist him in his studies, who, for reasons known to himself, after receiving his money, chose within a few weeks, suddenly to leave the place; and being unable to engage another, he found it necessary to return to Carnwath, leaving his mother behind him, and disappointed in his favourite object.—A greater calamity succeeded. He had not been long at home, before his father was seized with a violent fit of asthma, which carried him off in a few days, in the month of February, 1748.' pp. xviii. xix.

These painful events were succeeded by many others, of which Mr. P. has given a minute and affecting account. But it was by this severe trial in the school of adversity, and at so early a period of life, that his piety acquired a hardihood of texture, which eminently fitted him for scenes of future conflict. The great object of his wishes was the work of the Christian ministry: but inadequate means of accomplishing that course of liberal study which he conscientiously deemed necessary to its attainment, continued, during so long a period, to thwart and disappoint his expectations, that at last he was reluctantly compelled to forego them. He became a surgeon, first at Carnwath, and then for some years in the naval service, merely for the purpose of supporting his mother and family, and acquiring sufficient property to enable him to prosecute his theological studies. Under these impressions, he examined his motives with severe attention; and recorded his devout resolutions in two papers, which were found after his decease, and which finely illustrate the purity of his principles. Annexed to these resolutions and prayers were some "Maxims," delivered in the way of self-admonition, by which he intended to regulate his ministerial conduct. We select a few of them.

'Contract not much carnal acquaintance.
Learn to be abused without becoming angry.
Meddle not much with the affairs of this life.
Argue coolly, and from conscience, not for victory.
Affect not a shew of sanctimony before men.

Be not ashamed of piety in any company.

Whatever else thou readest, read a double portion in the Scriptures of truth.

Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

Learn daily more of Christ, and more of thyself, else thy other studies will profit little.

Seek not great things for thyself; seek not great approbation, great conveniences, or a great income: but seek great things for Christ, seek for him great glory, many converts, and much fruits of righteousness.

Please all men in the truth, but wound not the truth to please any.

In company, always study to drop something for edification, and so in a manner preach occasionally as well as statedly.

Be much with God in secret, so shall God be with thee in public.

Let thy charge be continually on thy mind, and not only pray with them in public, and from house to house, but for them in private.

Neglect not to visit them at all proper times, but especially embrace those golden opportunities, sickness and affliction.

Let thy conversation be uniform; and what thou preachest on the Sabbath, practise through the week.' pp. xxxii, xxxiii.

Towards the end of the year 1757, Meikle procured a situation as surgeon's mate to the Portland, a fifty-gun ship; and on the 10th of March, 1753, left Carnwath, to 'embark on board the Arcturus for London.' The account details, at considerable length, the various exercises of his mind in this new situation. But he had 'girded' himself for the conflict, and 'by the grace of God,' which he devoutly and constantly implored, he was 'more than a conqueror.' His preservation in the midst of so much moral contagion, reminded us of 'the bush that burned with fire, and was not consumed.' We could not indeed, suggest better advice, to persons exposed to similar temptations by their circumstances or connections, than to read attentively these volumes. They will behold in them an admirable exemplification of the power of religious principles to exalt, and strengthen, and purify the character, in scenes and situations the most likely, in themselves considered, to debase it. As might be expected, the pious habits of this extraordinary man were combined with a diligent discharge of the peculiar duties which his station required. He was beloved and esteemed; and in the consciences of those who most hated his religion, there were secret vouchers for his fidelity, integrity, and benevolence. An interesting circumstance which happened to him in this situation, we shall give in the words of his biographer.

'At Leghorn, he had occasion to remark the interposition of

Providence in a very singular manner in his behalf. Several of the gentlemen belonging to the ship had formed a party in order to visit the city of Pisa, which is not more than twelve miles distant, and entertain themselves with the sight of its famous hanging tower, and the other curiosities of the place. Mr Meikle, starting in the morning of the 12th of April, went on foot by himself, and enjoyed, he says, by the way, "pleasant meditations on the love of Christ;" the rest followed on horseback. The afternoon was far advanced before they had sufficiently gratified their curiosity. In the evening Mr. Meikle's companions returned; but he, being fatigued, and observing that the wind was foul, so that the fleet which the Portland was to convoy could not sail, ventured to remain in Pisa. Early next morning, he set out for Leghorn; but the wind had changed during the night, and before he could reach the city, the fleet had weighed, and were already several leagues on their way.

'By this occurrence he was thrown into inconceivable perplexity. In a strange place, ignorant of the language, with no clothes except what were on his body, with little money in his pocket, without one personal acquaintance, and even few Englishmen being left in the place to take interest in the distresses of their countrymen; afraid, besides, of the fate of his papers and other property on board, of the loss of what was due to him on the ship's books, and of being detained long before he could find an opportunity of getting home; what was to be done? In his distress he applied to the English consul; but every expedient suggested by him and some others whom he consulted, misgave.

'After thus spending the remainder of Friday, and the whole of Saturday, in fruitless contrivances how to extricate himself from the embarrassments of his situation, the Sabbath came, on which he resolved as much as possible to banish care, and to commit himself to God. It was his custom, when an enemy appeared, or when at any time he went ashore, to put his Bible in his pocket, that in any event he might not be deprived of the consolation which the perusal of it is calculated to afford: and on this occasion he remarks, that "he was so happy as to have along with him his dear compa nion, the Bible." Early on the morning, therefore, of the 15th of April, he retired to a forest which lay a considerable way out of town on the road to Pisa, and spent the day in devotional exercises. He sung the sixty third psalm, "a psalm written in a wilderness, which,' says he, "gave me great comfort in my wilderness." He read the hundred and second psalm, which "well suits the afflicted when he is overwhelmed, and poureth out his complaint before the Lord." He engaged repeatedly in prayer, and in meditation on God and the dispensations of his providence towards his people, and himself in particular. As the day advanced, the wind sprung up, and it began to rain He took shelter from the storm in the trunk of a hollow tree, and standing within it, wrote a few verses, [expressive of his confidence in the wisdom and goodness of the Supreme Disposer of events;] but the wind still blowing high, the evening growing chill, and he himself becoming faint, for he had tasted nothing all that day but a draught of cold water, and eaten

little the day before, he returned to the city. Calling at a house to which he was kindly invited, he had not sat long before information was brought him that the English fleet had been driven back by contrary winds, and were arrived in the roads. Animated by this delightful, but unexpected intelligence of an event which so evidently marked the care of Providence, he made all possible haste towards the shore; but it was late, it blew hard, and it was morning before he could get aboard. As he rowed towards the ship, it fell calmer, the wind became fair, the signal for sailing was hoisted, and within two hours after he entered the Portland, the fleet were under way with a fair wind and a fresh gale.

'The wind which chilled him, and the rain which drove him for shelter into the trunk of a tree, were the instruments of his deliverance. "This interposition of Providence for me," he says, "was astonishing:" it appears to have struck even the thoughtless sailors with surprise; for they hailed him as he approached the vessel, in their rough and irreligious manner, "Come along, you praying d——l;" adding, that the winds would not permit them to leave Leghorn without him.' pp. lii—lvi.

In the month of March 1762, he quitted the navy, and returned to the peaceful village of Carnwath, in which he continued to practise as a surgeon, till his death. He appeared the same character at home as abroad; and maintained through life those habits of meditation which had been a source of so much pure satisfaction, amidst the cares and vices of naval service.—His diligence and facility in composition may be ascertained from the following account.

'Mr. Meikle devoted many of his leisure hours, during the first ten or twelve years after his settlement in Carnwath, to the revision of the papers which he had written at sea, or at an earlier period. He transcribed "The Traveller," which occupies the greater part of this volume; the greater part of "Solitude Sweetened," which was formerly published; and "A Word in Time of Need," which may hereafter appear. He likewise transcribed "The Christian's Compass; Poems on the 119th Psalm," a volume of 340 pages; "The Traveller entertained; or, Poems by Sea and Land:" and "The Sacramental Table; or, Poems on Redeeming Love;" each of which, with the subsequent additions, would make a volume equally large. Within the same space, he transcribed a considerable part of "The Christian; Spiritual Poems on several Subjects, relating to the Conduct of Providence, and Cases of the Soul; in four parts." To this he afterwards made many additions; and, entertaining serious designs of publishing it in four small volumes, he first took a voyage to London, June 1790, to offer it to the booksellers, and afterwards proposed to print it by subscription at home; but his design in both instances misgave, for this reason, among others, that he resolutely determined that the volumes should appear without a name. To this collection of his poetical writings must be added, "The House of Mourning," which has been printed; "The Divine Epithalamium, or Song of Songs, paraphrased," a volume formerly mentioned; "A

Poetical Present for a Bridegroom and Bride;" "Emmanuel;" "Amœnitates; or, Mercies Acknowledged;" and "Heaven;" each considerable pamphlets, besides some smaller pieces.

'His verse, though always pious, has seldom those flights of fancy which are often conspicuous even in his prose writings, or that smoothness of versification which is now, by the greater part, deemed an essential qualification of poetical compositions. It is indeed to be regretted, that Mr. Meikle appears to have been fonder of his poetical than of his prose compositions, and devoted so much of that time which he so highly valued, to a species of writing in which he less excelled.' pp. lxxiv—lxxvi.

With our opinion of the devotional compositions of this excellent man, our readers are already acquainted. They are in general, the perspicuous, simple and animated effusions of a truly pious mind. Less artificial and rapturous than most "meditations" that we have happened to see, they are on that account, we think, far better adapted to promote the great purposes of religion. To criticize their style would be idle. But though abounding in Scotticisms and written in haste, there are many of them which may be fairly called eloquent. The writer seems almost exalted to the state of happiness which he anticipated; and breathes in a sense, more sublime than the inspiration of the muse, "empyreal air."—Most cordially do we recommend these volumes to every reader who desires to adopt the solemn declaration of the apostle; "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Art. VII. *The Bridal of Triermain, or the Vale of St. John.* In 3 Cantos, 2nd edition, fcap. 8vo. pp. xvii. 234. price 7s. 6d. Edinburgh. 1813.

NO author has a better right than the poet to the privilege of a preface, but in no situation does a preface stand so little chance of obtaining attention, as in a work of taste. The generality of readers expect and wish for nothing more in such productions than amusement, and having received it, from undoubted authority, that the ultimatum of the poet is to please, far from stopping to analyze the nature of this pleasure, would rather consider any thing that required the effort of attentive thought, inconsistent with this object. But as no small portion of the pleasure afforded by literary composition is produced by the idea of successful skill, it is necessary, in order to obtain a fair estimate of the artist's powers, or to appreciate his success, that his readers understand his intentions—the effect he designed, and the object to which this effect was to be subservient: that they should stand in the same position as that in which the composition was shaded and coloured. Instead of this, spite

of the artist's anxious directions, they often stand in their own light, where, if they lose the harmonious effect of the whole, they can at least perceive any defect in the parts, and in this way prove that their judgement is at least equal to their sensibility. In regard to no subjects of opinion, perhaps, are persons, even of good sense so pertinacious, so easily led by others, and yet so jealous of authority, as those works which address themselves to the imagination. Whether it be that they resent as an impeachment of their right of opinion, the attempt to direct their taste, or that, entertaining the prejudice that taste itself is an instinct independent and unerring, they consider its dictates equally certain and absolute with the perception of their external senses; it is the fact, that on no other point are the generality of readers so little disposed to examine themselves, and to permit others to question their decisions. On most subjects within the range of human intellect, they are willing to admit that previous attention, and especially habits of patient study or observation, are the most likely means of forming an accurate judgement—that some measure of knowledge is a pre-requisite for receiving pleasure from the pursuit. It seems that in proportion as the subject approaches the confines of reason, and our knowledge of its nature becomes indistinct, whether it mysteriously transcend or by its subtlety elude our minds, we become impatient alike of uncertainty or control. It is not so much of our knowledge as of our capacity of knowing that we are thus jealous; a jealousy which leads, in matters of religion to bigotry, and in taste to a dogmatism more inoffensive only because the subject is infinitely less important.

It is rather singular that after all that poets have sung, and critics said, it should still remain a question unsettled, what is the end of poetry? Some of our readers may be startled at the position, thinking that it has long since been specifically decided, the object of the poet, at least, is to please. By such vague and ill-understood axioms, founded, nevertheless, on truth, we are often deterred from examining our opinions. Others, may, perhaps, be wicked enough to think, that if the literary world have been so long finding out the end of poetry, it is because the enigma veils nothing but itself—that it has no end, since to please is a distinguishing characteristic of nothing. We must claim the indulgence of both these classes, and we shall deserve their gratitude if we succeed in pointing out some sources of pleasure derivable from poetry, with which they have till now been unacquainted. And in detaining their attention at the preface of the volume before us, we shall do no wrong to the author of the Bridal of Triermain, whose poem will need little recommendation of ours to ensure its favourable reception.

Most persons who have written on this subject, have proceeded something like Horne Tooke in his philological speculations. To prove what our ideas involve, he sets about a chemical analysis of language; and to prove the meaning of words, he hunts them through all their doublings and turnings, home to their roots. Now the history of poetry and its primary import as little determines its present power and purpose as any old Saxon verb explains the relative meaning of its distant derivative. It may be more ingenious in theory to detect some one dignified purpose, which all poets from Homer downwards have had or ought to have had in view; but we conceive it much the more probable, that the design, the influence, and the motive of the poet have been as various as the characters he has assumed in society, and the forms of thought to which his mind has given birth. That there have been through all ages an intellectual progeny, whose peculiarity of feature has distinguished them from the rest of society, by whatever name they have been called, is doubtless true; men of sanguine yet melancholic temperament, to whose ardent passions the common objects of life presented no adequate excitement; minds of restless energy which, finding without, insufficient scope and interest, turned inward, on themselves, and sought in the indefinite creations of an ideal world enjoyment more commensurate with their faculties. In them, imagination grew by exercise; the objects of consciousness became uppermost in their minds—the most prominent to their mental vision, and these gave birth to emotions far more deep, and powerful, and permanent than the pleasures of sense. The best affections of the heart, too little under the influence of fixed motive or religious principles, were awakened, and became tributary to the fancy. The fervent mind sought for utterance, but the common forms of thought were insufficient, in their simple sense, to express or communicate its meanings. To supply this want, it had recourse to figure, to metaphor, and hyperbole, that told in suitable language the indefinite nature of the meaning they conveyed. Such was the origin of poetry—at first wild and abrupt in proportion to the turbulence and vehemence which characterize the passions of uncivilized ages: but as language accommodated itself to the extending wants of society, and the tamed passions of man subsided into milder affections, poetry became subject to finer arts and rules—it was employed as the most graceful dress of thought, as the expressive medium of those feelings which are awakened by sympathy.

'The original purpose of poetry is either religious or historical, or as must frequently happen, a mixture of both. To modern readers the poems of Homer have many of the features of pure romance; but

in the estimation of his contemporaries, they probably derived their chief value from their supposed historical authenticity. The same may generally be said of the poetry of all early ages. The marvels and miracles which the poet blends with his song, do not exceed in number and extravagance the figments of the historians of the same period of society; and indeed, the difference betwixt poetry and prose, as the vehicles of historical truth, is always of late introduction. Poets, under various denominations of Bards, Scalds, Chroniclers, and so forth, are the first historians of all nations. Their intention is to relate the events they have witnessed, or the traditions that have reached them; and they clothe the relation in rhyme, merely as the means of rendering it more solemn in the narration, or more easily committed to memory. But as the poetical historian improves in the art of conveying information, the authenticity of his narrative unavoidably declines. He is tempted to dilate and dwell upon the events that are interesting to the imagination, and conscious how indifferent his audience is to the naked truth of his poem, his history gradually becomes a romance. It is in this situation that those epics are found which have been generally considered the standards of poetry.' p. x.

To these sensible remarks we have only to object that in defining the original purpose of poetry to be either religious or historical, the author has, we think, been led into partial error by confining his attention to some particular models of composition. These were not the only, though doubtless, the principal objects of poetry. Among the most ancient productions which have descended to us, are many which can be referred to neither of these classes. They are the expressions of personal feeling, which received its cast from the genius and manners of the nation to which the poet addressed himself. Such were the traditional songs of the first ages, whether they assume the form of lyric or narrative; and they were designed to perpetuate these feelings,—the love of glory—of their country,—and as an excitement to this, the veneration of the dead. In those older days, the mind incapable of being bounded by the present, yet ignorant and doubtful of the future, delighted to expatiate in the past—to people the undiscovered regions of invisible life with he shades of the departed. To them the unseen world was the object more of memory than of hope, or at least of fancy acting through the medium of memory: and history, at that early period, was but the field in which imagination triumphed over time, and reconquered the forms of affectionate veneration from the grave. Poetry was the harp of Orpheus which won back to light the beloved object of remembrance. No doubt the supposed historical authenticity of his narratives contributed to their value, because it was necessary to preserve the illusion of the fancy, that they should be received as true. The charm of fiction, in those days, when man united the powers of a gigantic intellect to the eagerness and the credulity of childhood, the

charm of fiction in this twilight of the mind, was its truth. The purpose of history afterwards changed, and it of course ceased to be poetry. The connexion between them being dissolved, the object of the poet, or rather the way in which he pursued his object, became different. His attention was necessarily turned to the improvement of his art, as the means of maintaining and extending his power. To keep pace with the improvement of language he had recourse to various expedients for exalting the style of his composition above the colloquial dialect. Metre had its origin in a much earlier period. The effort which gives birth to the feelings of poetry naturally imparts a measured accent to their expression; but it was subjected to more precise rules. Harmony of numbers and purity of diction came to occupy the particular attention of the poet, and the exhibition of his skill ceased to be a secondary object. From addressing the nobler feelings, from inspiring the sublimer emotions of the soul, he soon descended to the task of soothing or exciting the wayward and frivolous passions of man. Instead of ruling the mind of man, and thus claiming his reverence or love, he was reduced to the necessity of making it his object to please. When to please becomes the artist's object, he soon ceases to be very scrupulous about the means of success. Yet that this is not the simple or legitimate end of his composition, seems to be unconsciously implied by the constant reference which is made by the critic, to some supposed rules, some indefinite standard. It is only in certain ways that he is permitted to please.

At the point to which we have now conducted the reader through, we hope, no very fatiguing route of thought, he will be better prepared to attend to the inquiry with which we set out. If it *be* the object of poetry to please, what is the legitimate source of this pleasure, and by what secret means is he to effect his purpose? Our author in vindicating the style of poetry which he has adopted, on the professed model of Walter Scott, under the designation of romantic poetry, proceeds to observe that—

'the celebrated receipt for writing an epic poem, which appeared in the Guardian, was the first instance in which common sense was applied to this department of poetry; and indeed, if the question be considered on its own merits, we must be satisfied that narrative poetry, if strictly confined to the great occurrences of history, would be deprived of the individual interest which it is so well calculated to excite. Modern poets may therefore be pardoned in seeking simpler subjects of verse, more interesting in proportion to their simplicity. Two or three figures, well grouped, suit the artist better than a crowd, for whatever purpose assembled. For the same reason, a scene immediately presented to the imagination, and di-

rectly brought home to the feelings, though involving the fate but of one or two persons, is more favourable for poetry than the political struggles and convulsions which influence the fate of kingdoms. The former are within the reach and comprehension of all, and, if depicted with vigour, seldom fail to fix attention; the other, if more sublime, are more vague and distant, less capable of being distinctly understood, and infinitely less capable of *exciting these sentiments which it is the very purpose of poetry to inspire.* To generalize is always to destroy effect. We *would*, [should] for example, be more interested in the fate of an individual soldier in combat, than in the grand events of a general action; with the happiness of two lovers raised from misery and anxiety to peace and union, than with the successful exertions of a whole nation. From what causes this may originate is a separate, and obviously an immaterial consideration. Before we admit it to be true, it is proper, however, to recollect, that while men see only a limited space, and while their affections and conduct are regulated, not by aspiring at an universal good, but by exerting their power of making themselves and others happy within the limited scale allotted to each individual, so long will individual history and individual virtue be the readier and more accessible road to general interest and attention; and perhaps we may add, that it is the more useful, as well as the more accessible, in as much as it affords an example capable of being easily imitated.' p. xv.

The fact appears to us to be, that, in strict accordance with Alison's theory, poetry imparts pleasure, by exciting some moral emotion in the mind, through the medium of imagination. It addresses itself to the sympathies of our nature in the symbolical and indefinite language of feeling. It is not designed to amuse the mind, in the usual sense of the term. Amusement is a later invention of enfeebled intellect. The only amusement of fresh and unblunted nature is powerful emotion. So keen at first is the appetite of life, that it demands a continual supply of pleasure or of pain to satisfy the restless energies of thought and the cravings of passion. Where this rude strength of intellect has been tamed by culture, and the fierce desires of untaught nature have given way to calm and elevated sentiments, it is in the active developement of its faculties that the mind finds its sufficient enjoyment. It is still in emotions, though of a gentler kind, which impart a vividness to the sense of existence, that it seeks for pleasure. To such a state of mind we conceive poetry to be adapted, nay, that persons conscious of this state of feeling are alone susceptible of its genuine pleasures. For, as has been often observed, it affects us, not by imparting to us the ideas of another's mind, so much as by giving impulse to the activity of our own. We judge of its merits by no better rule than that of its power to excite the imagination which presupposes its interesting our sympathy. The man who should take up a volume of poetry with no other

view than to lull his thoughts to sleep by amusing them, without any previous acquaintance with the 'sentiments which it is the very purpose of poetry to inspire,' his imagination unexercised on the forms of wonder and beauty which surround us, and his feelings indisposed to spontaneous exercise; such a man whatever relief from the fatigue of idleness he may derive in following the conduct of a story, or examining the structure of a stanza, can never receive from poetry that pleasure which it was designed to communicate. It is a mistake to suppose that because a person has a clear apprehension of truths, and a knowledge both of facts and principles, and is, in fact, possessed of good sense, it therefore argues any reflexion upon his understanding to suppose him incapable of appreciating a certain style of composition, the elements of which he has never studied. Yet with what self-satisfaction does the critic pronounce on the works of men of exalted genius, often because their bold and brilliant conceptions can find no parallel, no responsive sentiment in his own mind!

We have already exceeded the assigned limits, or we might have called the attention of our readers to the moral purpose of poetry. Of this, however, we may have some future occasion to speak. That all emotions are of a moral nature is obvious; nor can it have escaped their notice that the imagination has a powerful influence upon character. To those, however, who may be disposed to question the use or benefit of poetry, we reply that, is rather into the use and benefit of the imagination that their enquiry should be made, of which poetry is only the necessary product. To repress the developement of the faculty would be as vain as fatuitous; and nothing surely would be gained by its unfolding itself in action rather than in sentiment, by its exerting itself on the sphere of real life, instead of expatiating in an ideal creation. Poetry may be called a want of the heart. There are few persons, perhaps, who have not at some period of their life been susceptible of its soothing influence. At those moments when the present palls on the mind amid the tumultuous agitations of hope, or the softer distractions of sorrow, how delightful to surrender ourselves to the visions of fancy, and to indulge in the wild expansive feelings of Romance. It is then that Poetry has power peculiarly to charm, not by representing before us 'fac similes 'of our mean selves'—but 'by seeking to transport the mind 'to a sense of its possible greatness, and to implant the germs 'of that greatness during the temporary oblivion of the worthless thing we are, and of the peculiar state in which we 'happen to be; suspending our individual recollections, and 'lulling them to sleep amid the music of nobler thoughts.'*

* Coleridge's Friend.

It is, in short, its especial office to lift us out of the present, to reconquer our sensibilities from the deadening effect of custom, and to endue external forms with a power, independent of our own selfish interests, or passive habits, to stimulate us to exertion and enjoyment.

We have no room for the particular consideration of that style of poetry which the author of the Bridal of Triermain has adopted. His own apology will probably be deemed sufficient for his choice. The poem itself will scarcely admit of analysis. It will afford our readers a better opportunity of judging of its merits, to give a few extracts. The opening of the Poem which first appeared as a fragment in the Edinburgh Annual Register for 1809 is an avowed and palpable imitation of 'the master whom he has adopted as his model.' The resemblance, however, lessens as the poem proceeds, and it certainly may lay as good claim to originality as many less ostensible imitations. We select the following as a proof of the justice of our remarks.

'With toil the king his way pursu'd
By lonely Threlkeld's waste and wood,
Till on his course obliquely shone
The narrow valley of St. John,
Down sloping to the western sky,
Where lingering sun-beams love to lie.
Right glad to feel these beams again,
The king drew up his charger's rein;
With gauntlet rais'd he skreened his sight,
As dazzled with the level light,
And, from beneath his glove of mail,
Scann'd at his ease the lovely vale,
While 'gainst the sun his armour bright
Gleam'd ruddy like the beacon's light.

'Paled in by many a lofty hill,
The narrow dale lay smooth and still,
And, down its verdant bosom led,
A winding brooklet found its bed.
But, midmost of the vale, a mound
Arose, with airy turrets crown'd,
Buttress, and rampires circling round,
A mighty keep and tower;
Seem'd some primeval giant's hand
The castle's massive walls had plann'd,
A ponderous bulwark, to withstand
Ambitious Nimrod's power.
Above the moated entrance slung
The balanced draw-bridge trembling hung,
As jealous of a foe;
Wicket of oak, as iron hard,
With iron-studded, clench'd, and barr'd,

And prong'd portcullis, twin'd to guard
The gloomy pass below.
But the grey walls no banners crown'd
Upon the watch-towrs' airy round
No warder stood his horn to sound,
No guard beside the bridge was found,
And where the gothic gateway frown'd,
Glanc'd neither bill nor bow.

Beneath the castle's gloomy pride,
In ample round did Arthur ride
Three times; nor living thing he spied,
Nor heard a living sound,
Save that, awakening from her dream,
The owlet now began to scream,
In concert with the rushing stream,
That washed the battled mound.
He lighted from his goodly steed,
And he left him to graze on bank and meed;
And slowly he climbed the narrow way,
That reached the entrance grim and grey.
And he stood the outward arch below,
And his bugle horn prepared to blow,
In summons blithe and bold.
Deeming to rouse from iron sleep
The guardian of this dismal keep,
Which well he guessed the hold
Of wizard stern, and goblin grim,
Or pagan of gigantic limb,
The tyrant of the wold.
The ivory bugle's golden tip
Twice touched the monarch's manly lip,
And twice his hand withdrew.
Think not but Arthur's heart was good!
His shield was crossed by the blessed rood,
Had a pagan host before him stood,
He had charged them through and through;
Yet the silence of that ancient place
Sunk on his heart, and he paused a space,
Ere yet his horn he blew.
But, instant as its larum rung,
The castle gate was open flung,
Portcullis rose with crashing groan
Full harshly up its grove of stone,
The balance beams obey'd the blast,
And down the trembling draw-bridge cast.
The vaulted arch before him lay,
With nought to bar the gloomy way,
And onward Arthur paced, with hand
On Caliburn's resistless brand.
A hundred torches, flashing bright
Dispelled at once the gloomy night

That loured along the walls,
And shewed the king's astonished sight
The inmates of the halls.
No wizard stern, nor goblin grim,
Nor giant huge of form and limb,
Nor heathen knight was there;
But the cressets, which odours flung aloft,
Shewed, by their yellow light and soft,
A band of damsels fair!
Onward they came, like summer wave
That dances to the shore;
An hundred voices welcome gave
And welcome o'er and o'er. pp. 23—39.

We must break off here. In a tale of fairy we expect little novelty, but the oft told story has seldom been sung to a harp of richer and sweeter tones, or handled with such delicacy and feeling. The moral delicacy of the poem, forms, indeed no slight recommendation; we will only allude, as a happy instance of this, to p. 48. but have no room for further extracts.

The Vigil of De Vaux has much of that solemn and indefinite interest which the legendary tales of the middle ages areso well calculated to inspire. There appears to exist within us an *instinct* of the invisible world which presses on every side on the boundary of sense: from this source proceed some of the sublimest emotions of taste. It is not necessary, in order to our receiving pleasure from them, that we lend our minds even for a moment to a belief in the fables which superstitious credulity once received as truth. We know they were once believed, and, by the strong delusion of sympathy, they affect us, for the time, equally with the objects of our knowledge. We indeed unconsciously become ourselves the subjects of the fiction, and ideal actors in the creations of the Poet.—We have passed over the introductory poems which are interwoven with the Romance. They are too long and not in harmony with the tale: nor have they intrinsic merit sufficient to recompense for their intrusion. The appendage to the 2d Canto is particularly objectionable: it is altogether in bad taste, and not free in parts from the charge of flippancy.

Two fragments are reprinted, at the end of the volume, from the Edinburgh Annual Register for 1809. That in imitation of Crabbe is uncommonly successful, but we should be at a loss to find in that nervous but unequal writer, many passages to match with the following. We do not care whom our author may be pleased to imitate, if he will favour us with *such* imitations.

"Wild howled the wind the forest glades along,
And oft the owl renewed her dismal song;

Around the spot, where erst he felt the wound,
Red William's spectre walk'd his midnight round.
When o'er the swamp he cast his blighting look,
From the green marshes of the stagnant brook
The bittern's sullen shout the edges shook!
The waning moon, with storm presaging gleam,
Now gave and now withheld her doubtful beam;
The old Oak stooped his arms, then flung them high,
Bellowing and groaning to the troubled sky:
'Twas then, that couched amid the brushwood sere,
In Malwood walk young Mansell watched the deer:
The fattest buck received his deadly shot
The watchful keeper heard, and sought the spot.
Stout were their hearts and stubborn was their strife;
O'er powered at length the outlaw drew his knife!
Next morn a corpse was found upon the fell,
The rest his waking agony may tell!' p. 231.

Art. VIII. *Essays on the Principles of Political Philosophy*, designed to illustrate and establish the civil and religious rights of Man, chiefly in reference to the present state of the British Empire Inscribed, by permission to S. Whitbread, Esq M. P. By Thomas Finch, 8vo. pp. 530. Price 12s. bds. Baldwin, Sherwood and Co. 1812.

SUCH of our readers as are blessed with a more than ordinary portion of the faculty we have treated of in our first article, may recollect that, about two years ago, it fell to our lot to edify them with an account of a small volume of Essays by this writer, on the Intellectual and Moral Qualities of Man. In delivering our opinion of these metaphysical speculations, we had occasion, we believe, to tell Mr. Finch that he had taken up a burden much too heavy for his shoulders. We gently hinted, that the intricate subjects he pretended to discuss, required a little observation and a little thinking; and that it was by no means satisfactory to substitute in place of these a series of gaudy sentences, which, whatever other excellencies they might have to boast, had little to answer for on the score of meaning. At the same time, as Mr. Finch was but a young offender, we ventured to express a hope that we should by and bye see better doings, if, instead of cherishing a passion for bad rhetoric, he would put himself into a judicious course of study, and diligently addict himself to approved models.

To this our disinterested advice we are sorry to find he has paid little or no attention. Indeed we rather apprehend this book is considerably worse than the last, inasmuch as it is considerably larger. As for models, we know of none so likely to find favour with our author among the *ancients* as that mag-

nanimous warrior Mr. Pistol, or among the moderns, as those eloquent persons who expatiate so feelingly, in our diurnal prints, on the mischiefs of worms and the misery of red whiskers. Taking into account the size of the volume, it is really a curiosity. Many men, beside Mr. Finch, have evinced a determined preference of sound to sense, but few have indulged it on so large a scale, or with so little intermission. There is, too, an habitual aggravation of emphasis which strikes us as somewhat curious: nothing is said in a low tone and natural manner; but the most trifling proposition is delivered with the effort and agitation of a hierophant. Lastly we cannot avoid noticing the singularly odd mixture of meanness and finery, rags and ribbons, truisms and nonsense;—though this last characteristic indeed is not without a parallel in the natural world: for it is the same animal that at one time crawls as a grub, and at another flutters as a butterfly.

What renders all this so much the worse is, that the claims of Mr. Finch rest, mainly, on his *manner.* 'To originality of doctrine,' he says, 'he makes no pretensions, but professes to have exhibited common, though momentous subjects, under a new arrangement and in a new dress:' and he goes on to add that the chief excellence of a work like his, of practical utility, must be sought for in 'the reasonings and illustrations' by which the 'principles' are recommended. Now as it is but fair, we think, to let an author take his own ground and advance his own 'pretensions,' we shall give this intimation all the attention it demands. Of Mr. Finch's principles, therefore, we shall merely say that in politics they are sufficiently democratic, and that in religion they are characterized by a great aversion to mystery, and a great abhorrence of 'the narrow-minded bigotry of Calvinian zealots.' It is Mr. Finch's manner, which is to perpetuate his fame: and to this therefore we shall confine ourselves in the brief space we can afford to devote to a work, which perhaps, after all, deserves as little to be noticed as it did to be written.

The first thing that strikes a reader on opening the volume, is the marvellous simplicity and perspicuity of the 'statements.' These are frequently enounced in pithy independent propositions,—of which the following may serve for specimens.

'The chilling breeze may sometimes interrupt the calm atmosphere, and vernal showers may occasionally becloud the light of day; the storm may agitate the ocean, and the flowing tides may swell the channels of the earth.' p. 254.

'Robbery, insults, slavery, and murder, violate the sacred rights of man, and demolish the fundamental laws of civil government. Murder, indeed, is a crime of the most horrible description.' p. 73.

'When the character of a nation no longer harmonizes with the constitution of that government under whose wing it is placed, that government itself, though surpassless in theoretic beauty stands on a sandy basis, and is hourly liable to an immediate fall.' p. 43.

'A superior degree of muscular energy or circumstantial force, can never be esteemed an evidence of intrinsically superior worth.' p. 77.

'Knowledge however valuable neither descends from the clouds, nor enters the mind while sleeping on the bed of indolence and sensuality. It is neither bequeathed to us by the will of our forefathers, nor suddenly put within our grasp by the revolutionary wheel of fortune.' p. 218.

'To the man whose eyes have been always beamless, the charms of light can have no attractions; but those who have beheld with rapture its varied beauties, can never become insensible of its worth, nor be desirous of hiding themselves in perpetual darkness.' p. 236.

'He that has enjoyed the sweets of liberty, and lived independent of coercive power, must abhor the idea of bondage, and shrink from the apprehension of ceaseless imprisonment.' p. 236.

'It would doubtless be ridiculous enough to see a congress of national senators relaxing themselves at a game of blindman's buff.' p. 357.

Sometimes, however, these statements assume a more extended shape.

'Some propositions, designed merely to convey the most simple ideas of truth, strike the mind with the force of intuitive demonstration, and render it impossible for the understanding to wait for a moment in suspense. Every one instantly perceives that the whole of any thing must be greater than a part—that three and two can be neither more nor less than five—and that no being can possess existence, and yet be annihilated at the same moment. Many axioms of this description might indeed be specified, respecting which no doubt can possibly exist in the mind, nor any difference or dispute be admitted for an instant among the human race. They are equally acknowledged to be true, whether uttered in the polished languages of Europe, or conveyed by the simple dialect of savage tribes,—whether announced to philosophers on the theatre of science, or delivered to wild barbarians in the desert.' p. 334.

'It is the foundation of a superstructure that forms an essential criterion of its solidity, its duration, and its worth. The most scientific arrangement of parts, or the utmost splendor of superficial embellishments, can never be deemed an equivalent for stability, nor give value to a fabric which is built on the sand. If our system of rights be founded on the schemes of fancy, and not on the principles of equity and truth, the first wind that assails it will discover its inherent weakness, and cause its high raised pinnacles to realize an immediate fall. But if the firm and immutable laws

of nature, of reason, of virtue, and of truth, constitute the basis on which it stands, it may endure the vicissitudes of ages, and remain coeval with the social existence of man.' p. 125.

Of the 'reasonings' the reader may take the following examples.

'Freedom of speech is therefore essential to the true dignity of reason, and to the rational utility of social intercourse. In its absence, the mind could receive no permanent increase of felicity, but every hoped for accession of intellectual joy would either terminate in abortion, or expire at the moment of its birth. Wisdom would no longer diffuse its genial benefits throughout the world, but folly, like a pestilential atmosphere, would spread its baneful contagion and desolating ravages on every hand. Sincerity the foundation of all the virtues would be driven from the habitations of men, and hypocrisy with all its guileful train, would become familiar with the human race. The character of the mind would be deformed in every feature,—society would appear more hideous than solitude itself,—and the kindred ties of nature would serve only to increase imposture and aggravate distress.' p. 232.

'Poverty in general excludes the multitude from the light of wisdom, and imprisons them in the dungeon of ignorance, superstition, and depravity. It not only contracts the minds of its present victims, but seals the understandings of their posterity, and renders it almost impossible for them to rise beyond the infancy of their moral being. Trained up to labour from their earliest days, and doomed to persevere through life in its perpetual toils, the lowest poor can neither enjoy the benefit of juvenile improvement, nor possess an opportunity to cultivate and dignify their own minds. Compelled to engage with incessant diligence in some laborious avocation of manual employ, their immortal faculties are withheld from the best pursuits of reason, and denied the heaven born emotions of intellectual joy.' p. 174—5.

'If the zealous advocates of uniformity in the religious world would ever accomplish their favourite object, let them not only embrace the principles of pure democracy, but exemplify the character of universal levellers on the largest scale. Let them not only demolish those distinctions of rank and property which the revolutions of time have unavoidably introduced among us, but let them likewise terminate those different avocations and alliances which necessarily diversify our principles, and change the complexion of our moral features. Let them establish some infallible rule by which the muscular energies and sensative organs of our infant race may be assimilated; and, like Pharaoh and Herod their cruel prototypes, let them commission some bloody-minded lictors to dispatch every one who is found incapable of such similitude. Let them also institute, on some invariably regulated plan, two national establishments from which alone nurses and preceptors can be obtained to swathe our infants and educate our youth.' p. 341.

But our author's *forte* is evidently in 'illustration.'

'In the midst of those gloomy periods our immortal Alfred rising to the throne, shone like the vernal sun in all his benignant majesty. Beneath the influence of his illustrious government the clouds of ignorance fled away, the chains of vassalage were burst asunder, plunder and assassination ceased to reign. The splendor of his genius indeed kindled the flame of liberty in every dejected bosom, compelled the haggard form of tyranny to hide its head, and lighted up the bloom of joy in every dejected countenance.' p. 46.

'We perceive that mankind were neither designed to vegetate like plants, nor to spend their days in listlessness like oysters; they were neither intended to crawl on the earth like reptiles, nor to ravage it like tygers.' p 217.

'An encroachment on the liberty of the press is the prelude of general tyranny. It is the insidious harbinger of hungry lions, who lurk in secret, waiting with eagerness the favourable instant, that will enable them, with ferocious cruelty to grasp our best enjoyments, and cause our liberties to fall lifeless at their feet.' p. 284.

'Every attempt to restrain our mental liberty is, indeed, an attack on our most essential prerogatives. It is a poison infused into the body politic, perhaps by deceitful measures, which, unless speedily counteracted by a vigorous medicine, will debilitate all its energies, and gradually reduce it within the power of the rapacious and devouring grave.' p. 364.

'A calm indeed would be realized; but it would either resemble the stillness of the frozen ocean and the stagnant pestilential lake, or assimilate itself to the dismal calm that precedes the destructive tempest, or the tremendous earthquake.' p. 253.

Our readers cannot fail by this time to have penetrated the secret of Mr. Finch's *manner*. It may be expressed in one word—amplification. Always choose the longest and most sonorous words you can lay hold of, and put as many of them together as you possibly can. The author's grand solicitude is to avoid propounding his little fractions of meaning in their lowest terms, convinced, as he apparently is, that 500 thousandths are precisely 499 times more valuable than one half. There is no end to the employment of this expedient. Thus a wise and good man is one, who is 'distinguished for the superior energies of his mental frame, and the quenchless ardour of his virtuous philanthropy.' To take an oath is 'to swear by the records of the New Testament:' to kneel is 'to bow the knee of supplicating homage;' to die and be forgotten is 'to verge towards the grave and be entombed in the sepulchre of disgraceful oblivion;' and to be fond of dress is 'to be absorbed in the vain embellishments of our earthly tabernacles.' If he has occasion to say that men differ in their notions of government, he must phrase it,

'the opinions of those who have most closely investigated the principles of human government, instead of approximating towards uniformity, have been characterized by diversity in its most opposing forms.' He cannot simply say time and experience, but must have it, the 'fiery trial of long experience and the ravages of dissolving time.' A borough 'is a petty institution of domiciliary legislation;' and a clergyman (we suppose a papistical one) is a personage who 'claims it as his prerogative to revel in the wealth of the people, and grasp without obligation or control the tythes of the earth.' If a man is cruel, he is said to 'feel no compunctuous regret in the recollection of his ruthless triumphs;' if aspiring to be 'emulously concerned to soar above the giddy multitude:' if anxious, to be 'exposed to the pangs of overbearing solicitude.' Then, too, we hear of 'men of *oppressive* characters' and 'sentimental opponents.' And sometimes the phraseology of scripture must be *improved* to accommodate the taste of Mr. Finch—as at page 84, where he says that 'Freedom enables men to sit beneath their own vine and fig-tree *none presuming to fill them with dismay!*'

But we have really no wish to pursue this unfortunate rhetorician any further. Enough has been said to shew under what 'a variety of form' he has here dressed out the Principles of Political Philosophy. That he has succeeded in throwing much light upon them—that he has disentangled what was complicated, arranged what was confused, and set disputed questions for ever at rest, is more than we dare take upon ourselves to assert. In these respects, we fear he has accomplished little. But for swelling periods and *rotund* cadences, he may be safely backed against the field. As a serious performance this book must be allowed to set rivalry at defiance; and unless Mr. Finch should think proper to favour the world with another volume of his lucubrations, we may wait long enough before we meet with a similar display of absurdity without humour, and pomp without dignity.

Art. IX. *A Sketch of the History of the East India Company*, from its first formation to the passing of the regulating Act of 1773; with a Summary View of the Changes that have taken place since that period in the Internal Administration of British India. By Robert Grant, Esq. 8vo. pp. 450. Black, Parry, and Co. 1813.

THE title and contents of this volume would have more accurately corresponded, we think, had it been called 'The 'Expediency maintained of continuing the System by which 'the trade and government of India are now regulated: Part 'the Second, being a continuation to Part the First.' The tone of the work is that of a political pamphlet, upon the topic

of the day; and of such performances, the distinguishing character, we all know, is to exaggerate, as far as possible, on the one side, and to extenuate on the other. Mr. Grant, indeed, explicitly admits that his former publication and the present, were originally parts of one whole, 'in which it was intended to attempt a full discussion, in all its branches, of the question respecting the most eligible system of connection between this country and the East Indies:' and he adds, that all other claims upon him for this work were 'strengthened by the near approach of the period at which the question must of necessity undergo the decision of the legislature.' In other words, the express design with which Mr. Grant (taking into account his known and acknowledged opinions) set out, was to advocate the cause of the East India Company—to defend in all its parts the existing system: and the mode by which he has endeavoured to effect this, is by making a *history*, the vehicle of a 'full discussion' of a vast and complicated subject of controversy.

Now it surely requires no very deep insight in human nature to perceive, how much a design like this—a decided intention of espousing one side of a disputed question—must of necessity disqualify a man for the composition of history. The effect must be both to distort the view which is taken of the evidence by the author himself, and to make him present distorted representations of it to the public; both to withdraw his attention from such parts of the evidence as he dislikes, and to fix it intently upon those he is attached to. But there is another objection to Mr. Grant's procedure. We are not sure that it is quite fair. Admitting, as it is impossible not to admit, the perfect sincerity of his opinions in favour of the East India Company, and acknowledging his unquestionable right to declare and maintain those opinions to the best of his ability, we are still somewhat doubtful as to the propriety of calling a work a history, which is, in fact, only an *ex parte* pleading, grounded upon historical matter. Such an expedient though not uncommon in controversial tactics, is a *ruse* of which we cannot altogether approve. It tends to lay suspicion asleep, and to induce an opinion of impartiality, where no impartiality is to be found. We do not for a moment suppose the honourable mind of the writer to be itself conscious of such an intention. Eagle-eyed as he is in discovering an undue bias in every one who has written a word in opposition to the pretensions of the Company, (a bias which in many instances he finds to be not only groundless but malignant, and against which he inveighs in the loudest strains of his eloquence) he seems to have thought *himself* remarkably impartial; and to have judged either that he was altogether free from bias, or that he had at least sufficient strength of mind to resist it, even though placed in circumstances more than usually cal-

culated to subject him to its operation—circumstances which are particularly apt to give a man the habit of commanding his belief, at the very time that they deprive him of the power of tracing the process by which he makes it attend obedient upon his will.

Few maxims, perhaps, are more generally true, than that what a man wishes he is very prone to believe. But there are some minds in which this preponderance of the inclinations over the judgement is peculiarly liable to occur. We allude, more especially, to those which derive all their important opinions from authority; which have scarcely a single article in political credence, (not to speak of any such paternal subject as the East India Company) that is not a faithful transcript of the persuasion of those to whom they are most accustomed to look up. Even the confidence with which such persons usually talk of their own opinions, and the contemptuous air with which they treat those of other people, are so many direct proofs of their implicit faith. A man is generally much less diffident in holding those opinions which he has adopted from others, than those which he has formed for himself; and the reason is plain, because in the former case he is less acquainted with the difficulties which beset them. Where the mind has but little inward vigour it is almost sure to yield to this external pressure; and a mind of such a sort even by its studies acquires agility rather than strength—pursues embellishment more than ideas—loves to polish the diamond, not to dig for it in the mine; unacquainted even with the marks which distinguish it in its crude and original state, and only taking it for a gem when it passes current for such in the market.

Let us not, however, be misunderstood. Nothing can be farther from our intention than to speak of the writer before us with disrespect. His natural powers, we think, are active and buoyant, and he has cultivated them with no ordinary assiduity. In the present state of education, his endowments place him a good many degrees above the medium standard even of educated men. Of the history and affairs of the East India Company, few men know so much. But a considerable share of knowledge upon such a subject is by no means inconsistent with false opinions; and if the opinions have been formed before the knowledge was acquired, the very pursuit of the knowledge may serve only for the confirmation of the error.

It is more than time, however, to proceed from the historian to the history. The first reflection which occurs on perusing it, is produced by the quality to which we have already alluded—the extravagant partiality of the writer. Mr. Grant only undertakes to write upon one side—and truly he cannot be accused of swerving from his resolution. If he ever makes an

admission, unfavourable to the Company or their servants, in some unimportant particular, it only lays a ground for claiming a more unlimited credit to his defence on all other occasions. But even this he can prevail upon himself so rarely to perform, that a skilful advocate, would, for the sake of his client alone, give up many points for which Mr. Grant most loftily contends.

Another reflection which is forced upon the reader, arises from the vast proportion of the work which is employed in dissertation and controversy. When a man writes a history or a '*sketch* of a history,' the term carries the mind to the conception of a narrative. And though the term, to be sure, is not so strictly interpreted, as to exclude any thing by which the narrative is rendered either more clear or more instructive, it can no longer be appropriately used, when the narrative hardly seems intended for any other purpose than to serve as a ground-work for argumentation and inference. It really would require some pains in the comparison, to say, accurately, whether in the distribution of pages, the greater number is assigned to the history, or to the controversy, of the Honourable Company.

In point of style, the present volume pretty much resembles that which we lately criticized. There is the same eager pursuit of ornament, the same multiplication of words, and the same rarity of ideas. A severe critic would say that the work is at once prolix from diffusion, and jejune from abridgement; abounding with rhetoric, but meagre in facts. But even the utmost severity of criticism must allow that there is much to set off against these imperfections. The best sources of intelligence have been open to the writer, and he has carefully profited by them. His mind also far too upright to use any freedoms with facts. Though we could wish he had been more nice in criticising and sifting his materials, we have never observed a single instance of an attempt to practise either distortion or concealment. Upon the fairness and sincerity of his statements, the reader may always confidently rely. It is in the views which he takes of these facts, and the inferences which he draws from them, that we differ so widely from Mr. Grant.

The season for the publication of this compound of history and disputation was unhappily allowed to pass by. It was intended to operate upon the decision which was to be taken by the legislature upon the continuance of the political and commercial privileges of the East India Company. That decision has already passed. And as we have had so many occasions of entering fully into the questions which then came under discussion, and of touching upon every thing which is of any importance either in the historical or the argumentative matter which Mr. Grant has brought as evidence to bear upon the case,

we shall not enter at any great expence of words into his present pleadings in favour of the powers to which the Company so eagerly cling.

Mr. Grant begins with what amounts in length to an eighth part of the book—an introduction, in which he carries on a controversy with Dr. Smith about the degree of weight which, in legislating on the subject of commerce, ought to be allowed to the opinions of merchants. He has copied the passage from Dr. Smith, and because it is a passage of much instruction, we shall follow his example.

"'The proposal,' says Dr. Smith, 'of any new law or regulation 'of commerce, which comes from this order, ought always to be 'listened to with great precaution, and ought never to be adopted 'till after having been long and carefully examined, not only with 'the most scrupulous, but with the most suspicious attention. It 'comes from an order of men, whose interest is never exactly the 'same with that of the public; who have generally an interest to 'deceive and even to oppress the public; and who accordingly have, 'upon many occasions, both deceived and oppressed it.'

In this argument, Dr. Smith brings forward a circumstance which is always misunderstood and disregarded by the thoughtless and the shallow; but to which the wise and discerning fail not to direct their attention, as the great governing force in the movements of the social machine. What we mean is, the interests of the parties who act. That men are governed by motives is universally allowed: and as it is equally allowed that motives are constituted by interests, it follows, that men are governby their interests, taking that word in its most extended sense. Now, it is astonishing what light is immediately thrown upon the dark and intricate regions of politics, as soon as a man looks to the duration and bearing of the interests of the several orders of men on whom the political movements depend. A clew is immediately obtained by which, with a little care, the windings of the labyrinth may be traced. Without attending to this important circumstance, our views are involved in confusion and error; the cause of evil is undiscovered, and the means of remedy cannot be devised. But observe with accuracy the interests by which, according to their situations, men are governed, and theevil will be no longer a mystery. Operate upon them judiciously through the medium of those interests, and the evils will no longer exist. The polar star of legislation is the interests of men. The light which guides her is the knowledge of those interests, and the means which she possesses of operating upon them, are the powers with which she works. No one can perform a higher service to the *practice* of politics,

(in the theory it is already pretty well understood) than by pressing this great principle upon public attention.

It was by looking at the interests of the order of merchants and master-manufacturers that, in legislating for commerce, Dr Smith decided against receiving their advice, except after the most scrupulous and even suspicious examination. Mr. Grant takes an opposite course, and endeavours to make it appear, that, in commercial policy, nations and governments cannot be too implicitly guided by merchants: that in the creation or continuance of monopolies in particular, they cannot too literally follow the advice of those who are to profit by the restrictions. He disputes the opinion of Dr. Smith, that this order of men has, generally, an interest to deceive and oppress the public. Yet the fact is, that every class of men, if allowed to pursue its own interests, at the expence of other classes, has so far an interest to deceive and oppress them; and the opinion of Dr. Smith instead of being untrue, is little short of self-evident. If his language has any where a tendency to suggest erroneous opinions, it is not where he talks of merchants as having an interest in some respects distinct from that of their country, but where he talks of other classes as having no such interest. Landlords, for example, have just as great an interest to deceive and oppress the public, in advising laws for raising the rent of land, as merchants for advising laws to raise the profits of capital stock; and have just as often, perhaps, both deceived and oppressed it;—witness the laws for duties on the importation and bounties on the exportation of corn. In the particular channels in which their respective interests flow, the opinions of both should be equally watched, and neither the advice of landlords on the subject of corn, nor that of merchants on the subject of commerce, should, without the most suspicious scrutiny, be acted upon by men deserving the name of legislators. There is no danger whatsoever, in the present state of the world, that the advice of that class who live by the wages of labour, a class, the numbers of which render it by far the most important of all, will gain them any undue advantage in the abodes of legislation. The disposition of this class to pursue their own interest at the expence of the other classes, (a disposition very much the same in all classes) has always been sufficiently, and more than sufficiently, watched.

At the same time, what is maintained by Dr. Smith, and controverted by Mr. Grant is also true: that, in the flourishing state of the country, the produce of the land increases, and with it the rent: that in the same state of the country the wages of labour are high, but that, in the same proportion as

capital is accumulated, and its competition for employment increased, its profits by necessity fall. It is therefore quite certain, that the interests of the two classes, those who live by rent, and those who live by the wages of labour, coincide with the welfare of their country, in one important sense, in which the interests of those who live by the profit of stock are opposed to it.

It is necessary, however, for the East India Company, not only that merchants should be considered as the best of all advisers in matters of commerce, and those who profit by the monopoly in questions of monopoly—but that monopoly itself, monopoly in the abstract, should really be considered as a good thing. The abuse of monopolies under Elizabeth has been universally spoken of in terms of the severest condemnation. Mr. Grant is aware of this. But he makes a distinction. The circumstance which, according to him, constitutes a monopoly either a grievance or a benefit, is, its being given to an individual, or a company.

'The commercial patents, [he tells us] being in the strictest sense monopolies, which Elizabeth conferred as a personal boon on various individuals of her own court, have been universally reprobated; but there is no room to doubt that, in the encouragement of the public companies mentioned, and others of the same nature, her object was the national welfare. The efficacy of an exclusive company, as a commercial engine, under the circumstances described, cannot be disputed.'

It would be an effort of no small magnitude, we think, to shew what it is that should make a monopoly pernicious in the hands of one individual, but not pernicious in the hands of more than one. To narrow the field of inquiry, we should like to have an answer to this one question, What reason is there to suppose that the interests of the nation would not have been as well consulted, by giving the monopoly of the Indian trade to an individual, as by giving it to a company of individuals? If it be said that no individual would have had sufficient capital; the answer to that is irrefragable—he might have taken partners—or he might have borrowed money—or he might have let or farmed the permission to trade, as a man lets or farms his land to cultivators. If our author will but favour us with a dissertation toward the solution of this problem, we can assure him it shall meet with all the respect which it is in our competence to pay: we shall bestow upon it an early and careful criticism.

It is often asserted, that, at the time when the trade with India began, it could not have been carried on except by monopoly. Without exploring the truth or fallacy of this as-

sumption, (for which not a word of good evidence was ever produced,) it is commonly answered, that, so long as monopoly was necessary to its existence, it was not a trade by which the nation could profit. This is an argument drawn from the nature of capital, of which a great deficiency for home purposes is by the assumption implied; and so long as capital is deficient for home purposes it cannot, it is asserted, be profitable to the nation, to carry away from those purposes so large a portion of it to a distance. To this Mr. Grant replies—and it is a reply on which he lays the greatest stress—that it was necessary at that time to take possession of the trade, and secure to ourselves a footing in the country, otherwise, at all subsequent times, the French, and the Dutch, and other nations, would have totally prevented our access to it. This is his grand boast—that the monopoly has led to empire. Now for an answer to the question at issue—whether the monopoly should be abolished, this is just such an argument, as if it were said, War has led to empire, and therefore war should never cease. Our author seems determined not to know, that it has been shrewdly doubted whether this empire is not a curse. One certain fact is, that it has never yet been any thing else than a curse; and another is, that no good reason has ever yet been shewn for believing that it will at any time hereafter be a blessing. But there are some ears so enamoured of the word *empire*, that in naming it you are thought to name a *good*—one of the greatest of goods. Accordingly our author proceeds, without hesitation or restriction, on the confident assumption, that what is good for empire is the proper object of choice. But even should we allow that empire *is* delightful, does it follow that the national government would not understand its excellence as well as the East India Company? And would not the troops of the government be just as promising an instrument of empire, as the troops of the Company?

In his demonstration of the utility of the Company's privileges, Mr. Grant leaves no favourable opportunity unimproved. The East India Company were exposed to some rivalship, about the year 1656; and complained bitterly and loudly of the effects of competition, in compelling them both to buy dear, and to sell cheap. Mr. Grant takes up the strain, and, through ten long pages, endeavours to make his readers feel the pernicious tendency of competition. It is in vain to point to competition in other departments of commerce, as the very instrument of their prosperity; it is in vain to ask, what there is in the nature of the trade with India that should make this universal instrument of good, an instrument of evil. No: all we can extract from ten tedious pages of declamation,

s the reiterated cry, that competition compels traders to buy dear, and to sell cheap, and that therefore it is a very abominable thing.

It is worth remarking, in the case of the advocates for the restrictive privileges of the Company as a body, that they are hostile to liberty—to freedom as a quality of government—in general. Listen to them, and you will believe that freedom almost every where is more a cause of evil than of good. The inconveniences which have at any time attended an ill-regulated liberty, the evils which have been at any time produced in an ill-regulated pursuit of it, they are eager to collect together, and exhibit in the most glaring colours. And this picture which they delight to draw, they hold up as a justifying reason for every restriction in favour of the few, which they have a wish to impose upon the actions of the many. This aversion to the principles of good government, running through this body of men, is a pretty striking characteristic, and, if not surprising, is at least very instructive. Of the British constitution the only part which seems to engage deeply the affections of our author, is the monarchical. As for parliament, he only speaks of it with reverence, when it is abjectly subservient to the will of the prince. Persons in general are not apt to suppose that the parliaments of Queen Elizabeth offended on the side of opposition to the sovereign. Yet Mr. Grant, p. 35, talks of 'a violence which seemed struggling in the bosom of the House (of Commons) for the opportunity of some pernicious exertion;'—and this only because a bill was brought in 'for the explanation of the common law in certain cases of letters patent,'—or, in other words, to restrain that excessive abuse in the creation of monopolies, which, Mr. Hume says, would have quickly reduced this country to the state of Turkey or Morocco.

We cannot present a long list of the minor positions in this work, which seem to us to lay a claim to criticism. We must content ourselves with a few as specimens. Let it be distinctly recollected, then, that, at last, Mr. Grant, one of the most authoritative advocates of the Company, fairly reprobates the principle, that the public should be sharers with the Company in the revenues of India. During a moment of extreme pressure, when the Directors consented to obtain ministerial aid,—'by admitting the principle that the public should be sharers in the Indian revenues,' they admitted, says Mr. Grant, 'a principle which, in their deliberate judgment, they would *certainly* have reprobated as dangerous.' (p. 278.) This is fully and undeniably to confess and maintain, that the nation can never derive any advantage from the "empire" (as it is called), in India.

In other words, it is by this doctrine allowed, that the annual sum (amounting, for the present year, to two millions five hundred thousand pounds) which we, the British people, pay for keeping up a government in India, is so much absolute loss. Other advantages, on which they harangue to us, are nothing but words. Let the people of England believe that this Indian "empire" is of use to *them*, when they know that a clear annual sum from India is paid into the English Exchequer, and that they are annually relieved thereby of a proportional burthen of taxes. This relief is the true and only measure of the benefit.

On the deception which is practised under the pretence that there is something peculiar and wonderful in the gains of Indian commerce, and the fortunes of Indian adventurers, we have on former occasions sufficiently enlarged. The dividends on India stock have not equalled the profits of other merchants. Had all those youths remained at home, who leave their country for India, and of whom nine in ten are dead before the period of acquisition begins, a greater number of them would have accumulated fortunes than actually return with them from the Indian "empire."—If these things are true, it is demonstrated, that till the nation gets a share of the Indian revenues, it gets nothing but loss by the "empire" in India. This is the criterion. The nation cannot too accurately apply it.

Relating to a transaction about the era of the revolution, we find the following passage:

'Amid this tumult, the leading Directors of the Company were guilty of conduct, which, though, too much sanctioned at the time by the example of all parties, must for ever be regretted and condemned by the truest friends to their cause. It appears that they purchased by large bribes the interest of many distinguished state-officers and Members of Parliament. Such was the profligacy which had become epidemic among public men, under the reigns of the two last Stuarts.'

We hope our author is not one of those who have *two weights or two measures;* that he does not condemn in one set of men, what he will extenuate in another. The Members of Parliament, who, in the days of the Stuarts, were swayed by pecuniary considerations, in their parliamentary conduct, are declared by Mr. Grant to be infamous. Such conduct is denominated 'profligacy,' and he says, 'he has no wish to shield it from the bitter censure of mankind.' This is well. But it is impossible not to see that a pecuniary consideration is not less a pecuniary consideration, when it comes in the shape of an annual, than in that of a single sum; in the shape, for example, of a sinecure, or an over-paid place; and that it is to the full as 'profligate' to receive pecuniary considerations from a mi-

nister, to favour a court at the expence of the people, as from the Directors of the East India Company, to favour the East India Company at the expence of the people. The term *influence*, and other deceptive words, employed to varnish it over, only increase the evil. Its own effects, however, in the long run, will bring about the operations for its cure.—Mr. Grant rises in his indignation against the prostituted senators.

'The occurrence,' he says, 'does not prove more against the institution of exclusive companies, than against that of Parliaments. Indeed it proves less; unless it can be thought that the dispensers of the bribes in question violated obligations equally sacred with those senators, who, being the constituted guardians of the public interests, *set their trust to sale.*'

'Nor will it avail to say, that these (the senators), being the tempted party, were, of the two, the least criminal; for he that is venal on system, is, properly speaking not the tempted party, but the tempter.'

This is both excellently thought and admirably expressed. Nothing can be more true—nothing more instructive. A body of senators, venal by system—that is habitually venal, and known to be so—are emphatically the tempters, rather than the tempted. They are not only a ready instrument to a sovereign who wishes to enlarge his power at the expence of the people; but they actually invite him to the formation of evil designs, by the certainty they afford him of meeting in them with the requisite abettors and supporters.

Mr. Grant has a remark on "armed conspiracies" which admits of some extension. On the subject of the combination of the officers of the Bengal army in 1766, to resist some reductions in the state of their emoluments (one of those combinations which more than once has made the Indian "empire" totter on its base), Mr. Grant remarks, 'that the combination of military men for private purposes contravenes every principle of civil policy; and that a community can adopt no surer rule for a relapse into barbarism than the sufferance of armed conspiracies.' Taken as it thus stands, the remark is a mere common-place; but if we look to things, and not merely to words, we shall find important matters involved in this seemingly trite proposition. As all bad governments are supported by the sword, every bad government is in fact "an armed conspiracy"—includes in its very essence every quality of an armed conspiracy—and every thing which can be predicated of armed conspiracies in general, may be predicated of a bad government. Try it, upon Bonaparte's government. Try it, upon the government of Morocco. Let any man try it where he pleases; its applicability will be seen to be out of dispute. The abhorrence of "armed conspiracies" is, therefore, a truly just

and useful sentiment. Only the application of it must be fair, impartial, and complete. We must not give it vent solely against those rare and minor instances, of which the mischief to the world, if it were all collected into one sum, would not be very great; and withhold it from those enormous, durable, and habitual cases, to which the greater part of the burthens and calamities of mankind have always been owing. This would be an unhappy propensity of mind; and we hope Mr. Grant will afford it no countenance.

Our author who, in general, gives cavalier treatment to those from whom he differs, makes no exception in the case of Sir John Malcolm It is well known, to those who have thought it worth their while to attend to East India disputes, that on the subject of the extension of conquests, the Directors and the Indian Governors General have lately been on opposite sides. The Directors have maintained that extension of our conquests in India was neither just nor useful: the Governors General have contended that it was highly useful, and then the justice followed of course. Mr. Grant, as might naturally be supposed, is on the side of the Directors. General Malcolm, as might also be naturally supposed, is on the side of the Governors General;—and he has lately published a book, in which, for a book on the "empire" in India, there is a tolerable share of good thinking. Mr. Grant, after some observations on the conquests out of which the "empire" has grown, thus proceeds:

'But, though some accession of power was necessary, it did not follow that the accession should be unlimited. The doctrine has, indeed, sometimes been maintained, that, in the case of states, the laws of ambition and self-preservation are the same;—that there is no point at which, rather than at any other, an expanding empire can safely cease to grow. It is intended, let us hope, that the operation of this doctrine should always be subject to the paramount claims of right and justice. Even on its own ground, however, such an opinion, if not held merely from that imbecility which ever takes refuge in extremes, is either the fancy of a theorist who subtilizes away the distinctions marked out by plain sense, or the worse delusion of a conqueror who resolves the bias of his own passions into the impulse of destiny.'

As Luther, on one occasion, said of a certain point, that he knew not whether he could defend it against the devil, but he was sure he could defend it against the pope; so, though we will not take upon us to say how far the principle of utility will go along with Sir John Malcolm, and where it will beg leave to break off, we think we might very safely undertake to furnish him with arguments *ad hominem* against the East India Company, to any amount he may have occasion for. In truth we

cannot help a little admiring an author, who thus represents himself as the panegyrist of the Company—not often admitting in their conduct so much as a casual error—who can talk of the "empire" in India as the glorious consummation of all our desires;—and who yet, with all the coolness in the world, takes 'the paramount claims of right and justice" in his mouth, as words with which to cast odium upon one who tries to find reasons which will defend the conquests by which that empire has been made.

We shall conclude this article with one other remark, which to us appears to be a very important one. To maintain the goodness of the East India Company, as an instrument of government, it is necessary to maintain the badness of the British constitution. When we speak of the goodness or badness of human institutions, we are commonly obliged to speak relatively, and by comparison. When the comparison is between the East India Company and the British constitution, the goodness of the one means the badness of the other. In the heat of his zeal for the Company, Mr. Grant occasionally forgets his loyalty,—and actually goes far toward acknowledging, that the British constitution is a very defective instrument of government. When Ministers and Parliament first interfered with the East India Company, in 1772, the quantum of wisdom and virtue which he describes them as bringing to the business, is rather scanty.

'When the interposition of the legislature,' he tells us, 'actually took place, it secured to the public a participation in the revenues of the new empire; and at this point it commenced and terminated. Notwithstanding the immense variety of local interests connected with the realization of those revenues, and while stories of oppressions in the East, were universally current, no obligation of good conduct was imposed on the Company. They were bound only to the provision of a surplus revenue in their dominions; a stipulation, the fulfilment of which, for a short term of years, was as compatible with the most tyrannical as with the most paternal policy. If it be true, as is not rarely alledged against the Company, that they have been greatly more attentive to the accumulation of profit than to matters of a weightier nature, the events under consideration at least show, that the Company have not had this failing to themselves.'

This is a home-thrust, which is not easily parried. To this point must the arguments in defence of the Company generally come. Whatever may be the faults which the government of the Company actually displays, the general inference must always be, that government under the immediate form of the British constitution would be still worse. It is perfectly evident, that whenever this ceases to be maintained, the defence

of the Company is of necessity abandoned. If, however, it is really true that the British constitution is a worse instrument of government than the East India Company, we can only say we are afraid it is in general praised far beyond its desert: for in that case the suggestion of reason would be, not to substitute the Government to the East India Company in India, but the East India Company to the Government at home.

Art. X. *Erastus and Trophimus.* The Conversations of Erastus and Trophimus, on the Doctrine of distinguishing Grace. By John Birt. 12mo. pp. 174. Longman and Co. 1813.

UNIFORMITY of principles is not to be expected in this life, even among good men. In determining the sides they take in many obscure and difficult questions, much must be ascribed to the influence of their education—their society—their capacities natural and acquired—and the habits and complexion of their minds. As these circumstances will continue to operate to the end of time, there will always be a diversity of opinion on those topics which have for ages divided the Christian world. A perfect harmony of principles being hopeless, the great object should be to render diversity of opinion in religion as innocent and harmless as possible. Among other devices for this purpose, it has often been recommended to preserve a total silence upon the subjects in controversy among true Christians, such as human liberty, the origin of evil, the extent of divine influence, and predestination. The mischief, however, is that this remedy, even if it were desirable, cannot be applied. Intricate and perplexing as those subjects confessedly are, most thinking persons have determined in favour of one side or the other, and have ways of obviating, at least to their own satisfaction, the difficulties that may be thought to embarrass the side that they have chosen. According to the station that they occupy in relation to those abstruse questions, their other principles will receive a specific modification, which will frequently betray itself notwithstanding the utmost caution and circumspection. Thus much however must be allowed on all hands: that though it be useless to recommend an entire suspension of hostilities, it would greatly tend to counteract their attendant evils, and bring good men nearer to an agreement, if modesty, fairness, temperance, and good-will prevailed in the discussion of the controverted points.

To us who have lately been under the necessity of working through a large mass of angry and uncharitable disputation on the subjects of grace, free will, and election, the perusal of the little work before us was very gratifying. Its object is to

evince that God has chosen a certain number of sinful men, whom he designs to make finally happy by renewing their souls and receiving them into his favour,—and of course to defend the main article in dispute between persons of Calvinistic tenets and their antagonists. It is not because our author has thrown any fresh light on this obscure and often agitated question, or because he has discovered more ingenuity, or subtlety than his predecessors in the same line of argument, that we were particularly pleased with his book, but because he seems more sober, more reasonable, temperate, and charitable, than most of his fellow labourers. These "conversations" afford an excellent example of a controversy innocently and happily conducted.

We likewise consider this volume as a very fair exposition and an able defence of the distinguishing tenets of the Calvinistic section of the evangelical teachers. In this view, again, it is valuable. It is so much the fashion to refute their doctrines by misstating and caricaturing them, that they owe it to themselves and the public to give their own explanation of their own principles, to rescue them from misrepresentation, and fortify them with their appropriate arguments. By so doing it is too much to expect, perhaps, that they will make many converts; but they will at any rate prevent it from being thought that they are a sort of monsters in theology, and put a check upon the impertinent accusations and erudite ignorance of their antagonists.

For the purpose of illustrating the spirit and manner of this book, we shall subjoin a short extract or two. After considering whether the doctrine discussed in this volume be analogous to the ordinary course of events, the conversation proceeds as follows:

Trophimus. 'I cannot leave you without offering one question, which presented itself since we last conversed on this subject, and which hitherto I have not found a suitable opportunity to propose. Does not this doctrine imply that there is a difference between the secret and revealed will of God?'

Erastus. 'I do not exactly comprehend this distinction of wills, nor am I acquainted with any who suppose that God has a purpose inconsistent with the scriptures. Do you mean that we represent the actual purpose of the Most High to be different from the language of revelation?'

Trophimus. 'Exactly. The scriptures tell me, that God willeth not the death of a sinner; you, on the contrary, would have me believe that he willeth the death of all, except a certain number.'

Erastus. 'Your usual candour and fairness have, in this instance, forsaken you: let us see however if this difficulty can be removed. I imagined that in former conversations this had been met, by observing that while the salvation of the elect is all of grace, those that are lost, are by sin, their own destroyers: and I apprehend that,

unless it could be proved that the doctrine which you oppose represents the death of the sinner to be the effect, purely of the will of God, your objection will not avail. I will take the liberty to ask you one question: Does it appear that all men are saved?'

Trophimus. 'By no means; 'the wicked are turned into hell.'

Erastus. 'Is it through the want of power on the part of God that all are not saved?'

Trophimus. 'That is impossible; God is omnipotent.'

Erastus. 'It is then, because he did not will the salvation of all; and you perceive that the text, quoted in the sense you attach to it, militates equally, against all who believe that any will be lost. This is not the only instance when, in anticipated triumph, an argument is wielded against this doctrine which, eventually, somewhat resembles Abner's spear, the hinder part pierces; with this difference the wound is inflicted on the holder of the weapon. It is by no means uncommon for good people, in their zeal against a doctrine they dislike, to adduce arguments, which proving too much, are worse than useless to their cause. You must however perceive a difference, between *not willing the death*, and *willing the life* of a sinner; so that the one by no means implies the other. For instance; can it be said that because God does not will the life of an impenitent sinner, the will of God is the cause of his death? Is it not owing rather to his sins? It is sufficiently proved, by the communication of the gospel, the promise of the Spirit's aid and the connexion of eternal life with penitence and faith; that the death of a sinner is not the effect of the will of God. If the sinner neglect and despise these, does he die because God willeth his death, or because of his neglect and contempt of Divine grace? Yet, as I before observed, could you prove all you attempt, you would as much affect your own sentiments, as those of others: none would then be right but believers in universal salvation.' pp. 98—101.

Upon the tendency of the doctrine of distinguishing grace to encourage licentiousness, the following observations occur.

Trophimus. 'This doctrine is frequently, I cannot say unjustly, charged with a tendency to licentiousness. It teaches men to reason thus: God from eternity chose his people, and rendered their salvation infallible: if I am of the elect, live how I list, I shall undoubtedly go to heaven: if I am not elected, live as wickedly as I will, I can but go to hell.'

Erastus. 'This charge has been repeated a thousand times: at first sight it has some plausibility; but on a scrutiny, this plausibility vanishes The accusation which you adopt, has produced very powerful effects on the minds of many good people; and has caused them to turn with horror, from a doctrine charged with such perilous consequences. Without pausing to weigh and examine the matter of the charge, they consider it as fully substantiated; and reason on it as an axiom universally acknowledged. When it is attempted to plead a cause so obnoxious to them, they are quickly prepared with the retort: what, shall we encourage a sentiment so contrary to godliness?'

Trophimus. 'I know many such who have the most profound reverence for the authority of the word of God.'

Erastus. 'Far be it from me to impute to them a deficiency of respect to the sacred oracles. But I suppose I may take it for granted, that no truly good man, even though he believe the doctrine, will reason after the manner you have quoted.'

Trophimus. 'Surely.'

Erastus. 'The charge then amounts to this: ground for such reasoning is afforded to ungodly men.'

Trophimus. 'Exactly.'

Erastus. 'You do not regard such persons, as most likely to draw legitimate conclusions from any doctrine of scripture? You would not be satisfied with their testimony in favour of their own conduct?'

Trophimus. 'Assuredly not: I would examine for myself.'

Erastus. 'You would expect, that such persons in order to obtain a 'cloke for their sin,' would gladly adduce something from the scriptures; and that they would not be very scrupulous, in comparing the doctrine, with the consequences they assume? You would not be surprised if they were not very careful to include the whole; but if any one part of a doctrine abstracted from the rest, could by any possible contortion be brought to give even the semblance of authority for their assertions; they were greedily to seize it, even though this very part of a doctrine, in connexion with the remainder, would destroy their inference?'

Trophimus. 'This is naturally to be expected.'

Erastus. 'As you admit the bias of these persons to misrepresent the doctrines of the gospel; you must also admit that their evidence is of no worth. I am much of opinion that those pious people, who utter such mournful auguries of the evil consequences attending a belief of the doctrines of distinguishing grace; do, by the clamour which they create, actually instruct wicked men to pervert that doctrine, in order to sanction their licentiousness. To me it appears highly probable, that but for those instructions, the abuse would not have taken place. When the doctrine is so perverted, it is evidently owing to a love of sin connected with a desire to gratify it without forfeiting all claim to religious profession. It is very natural that a man so moved should with eagerness embrace any sentiment which grave and religious people have declared suitable to his purpose. He would with equal readiness embrace any other sentiment, provided he were told that it would give countenance to his profligate life.'

Trophimus. 'Well, Sir, leaving these wicked men to their fate; you will remember that many good men reject this doctrine on the score of its licentiousness.'

Erastus. 'I know it: yet I believe that the charge so often urged, amounts merely to this: it is a doctrine which wicked men may abuse and pervert to their own destruction. To this it may be answered; there is no doctrine, however holy, which is not liable to such abuse: and the perversion of a doctrine can be no valid argument against its truth. With regard to this doctrine, however, it will not be difficult to disprove the charge. The persons whom God has chosen, before conversion, are known only to himself; therefore,

no unconverted man is authorised to presume on his election: he may presume, it is true; but he has no warrant for his presumption. Again; predestination regards the holiness as well as the salvation of its subjects: no man therefore, except as he is holy, has any just reason to conclude that he is of the number. It is of no avail against this, to say that we have known wicked men still claiming to be of the elect; by the doctrine itself, this is totally forbidden. Allow me just to propose one question—among the ungodly men, with whom you have been under the necessity occasionally to associate, have the greater part been professed believers in the doctrine of distinguishing grace?'

Trophimus. 'By no means: I believe that, for the most part, they are regardless of all doctrine.'

Erastus. 'You will perhaps acknowledge, that the greater number of the believers in this doctrine, whom you have known, were men of holy lives?'

Trophimus. 'That I shall testify most fully and willingly.'

Erastus. 'Then in point of fact it appears, that this doctrine has not effected the mischief imputed to it; and the apprehensions of its opponents must be excited, rather by what is supposed possible, than by any thing which has actually been produced. Were we to reject every doctrine that has been evil spoken of, we should very much curtail our creed; which indeed would be no evil, were it not that we should in the same proportion, diminish the word of God. As the subject of reproach and calumny, this unpopular doctrine appears, in circumstances the same with those of the depravity of human nature, the atonement, justification by faith, divine influences, and others which you and your friends have no desire to reject.' pp. 126—130—132—135.

To whichever side persons adhere in the profound and intricate question of distinguishing grace, it would tend very much to allay heats and animosities, to promote moderation and mutual affection, if it was considered how the doctrine in controversy is held by its abettors, and what consequences they deduce from them. It will be found, that many religious opinions are rejected solely because of the consequences with which it is presumed they are chargeable. This may be a sufficient reason, to those who do not perceive how it is possible to hold the opinions and avoid the consequences. But in the view of those on the opposite side, the opinions do not by any means appear to involve the consequences on account of which they are rejected; and instead of being injurious, they are the instruments of humility, gratitude, resignation, and diligence. If good men who differ from each other on the long agitated questions of free will, grace, and election, did but consider in what manner they entertain their respective doctrines, and in what manner such doctrines operate upon their minds, how high would they quickly stand in each other's esteem, and how soon would the coldness and distrust with which they now look upon each other, yield to mutual confidence and affection!

Art. XI. *An Oration* delivered before, and published at the request of the President, Council, and Fellows of the Medical Society of London. By Richard Saumarez. 8vo. pp. 100. Underwood. 1813.

WE have, on a former occasion, presented our readers with so ample an exposition of Mr. Saumarez's philosophical tenets, that we believe they will readily excuse us, if we decline, at present, involving them again in the same labyrinth. It may be sufficient to say, that Mr. S. re-asserts all his former peculiarities with increased earnestness. Further examination has only served to convince him more strongly of their truth, and has furnished him with fresh reasons for denouncing the fallacies of the Newtonian school—'that system of physical error' with its artificial rules, arbitrary definitions, gratuitous assertions, and 'unreasonable postulates,' which has so long the place of sound reason and 'self-evident truth.'

While, however, we must beg leave to abstain from entering the lists of controversy, we cannot withhold the praise due to our author for the good service he has done, in reprehending the superfluous cruelties perpetrated on things possessing life and feeling, under the pretext of furthering the interests of science; as well as for his animated protest against the vile and pernicious dogmas of some modern physiologists. Nothing can be more worthy of the indignant reprehension of a virtuous mind, than the false and degrading tenets of these pseudo-philosophers. The book which principally falls under his censure, is Richerand's Elements of Physiology, a book says Mr. S. 'which has already gone through five editions,—the merits of which have been proclaimed in our reviews,—which I understand, is strongly recommended by some of those, who may be considered the highest authorities in their profession, and is in general circulation amongst students.' In this performance, its author unblushingly maintains that 'our *physical* (bodily) holds our 'moral nature, under a strict and necessary dependence, (sub-'ordination) that our vices and our virtues, sometimes pro-'duced, and often modified by social education, are frequently 'too, the result of organization: that so absolutely is sensation 'the source of all our knowledge, that even the measure of 'the understanding is according to the number and perfection 'of the organs of sense, and that, by successively depriving 'them of the intelligent being, we should lower at each step 'his intellectual nature, whilst the addition of a new sense to 'those we now possess, might lead us to a multitude of un-'known sensations and ideas, and would disclose to us in the

'beings we are concerned with, a vast variety of new relations, 'and would greatly enlarge the sphere of our intelligence.' On these pestilent notions, we subjoin the remarks of Mr. Saumarez as doing equal credit to his understanding and his heart.

'So far from the measure of the understanding being, as he states it to be, in proportion to the number and perfection of the organs of sense, I will, on the contrary, maintain, that the organs of sense are far more perfect in those animals that have the least understanding, than they are in those which are blessed with the greatest portion. The organs of sense are far more perfect in brutes than they are in man; in savage than in intellectual life; in youth, than in old age. It is but justice to Richerand to say, that he is not the inventor, he is the mere propagator of this error. It emanates from that brutal system of philosophy, whose incessant object is, to elevate and to humanize the brute, whilst it degrades and brutalizes the man; or, in other words, which brutalizes man without humanizing the brute; which makes external sensation to be every thing, and internal consciousness to be nothing: whilst it encourages the improvement and the gratification of the senses, it neglects the cultivation of those more pure and noble pursuits which result from the energy of the soul. Whilst this system of false philosophy makes man a sensual, it prevents him from becoming an intellectual being. Instead of directing the mind to internal consciousness and meditation, it leads his thoughts out of himself and directs his pursuits to the external world, of which he supposes himself the chief supreme. Instead of worshipping with humility, as a being dependent and accountable, the God of Nature, he contents himself with proudly and ignorantly exploring the external works of nature.

'It were devoutly to be wished that these important truths could be the means of inducing some of the teachers in our philosophical schools to alter their present plan. Instead of the multitude of zealous and intelligent youths, being taught the principles of materialism, which unfortunately too often grow with their growth, and strengthen with their strength; we might cherish the hope of seeing them learn and understand, at a period of their lives when precepts have their greatest influence, the nature and end of their existence, the moral duties which they are to perform, the adoration which the creature owes to his Creator. If these precepts, which naturally flow from true principles, were duly impressed on the minds of pupils, every lecture of anatomy and of physiology, in the words of Galen, would prove a hymn of thanksgiving to the Almighty.' pp. 42—44.

We add one more passage in which our author drives Richerand from another of his positions.

'In strict conformity with these odious principles, of making the measure of the understanding to depend on the number and perfection of the organs of sense, Richerand is led expressly to affirm, that "*Courage arises out of a consciousness of strength,*" thereby con-

founding the bravo with the brave—the poltroon with the hero; the rational motives of a conscious being, with the instinctive ferocity of the brute. How differently was this noble attribute considered by an amiable author,* "Courage," he observes, "that grows *from constitution*, very often forsakes a man when he has occasion for it, and when it is only a kind of instinct in the soul, it breaks out on all occasions without judgement or discretion. That courage, which arises from a sense of our duty, and from a fear of offending HIM that made us, acts always in a uniform manner, and according to the dictates of right reason." Was it, I would ask, a consciousness of physical or bodily strength, which impelled the multitude of heroes of which our proud country has to boast, to perform deeds of bravery and of glory?—that impelled the veteran Hawke, to be always searching for the enemy, always asking where are they? never how many are they? Was it the feeble, the emaciated, the mutilated body of Nelson, that led his intrepid soul to court all dangers in that glorious career of honour and of fame, in which he so often bled, and at length nobly died? Shall I speak of that old octogenarian, the venerable Kutusow,† who is pressed down with bodily infirmity and weakness, not more the result of original imperfection in his physical constitution, than from various lacerations which he has sustained in fighting the enemies of his country. A hero of the first order, by whose valour and skill, such deadly blows have been inflicted on the grand army of one of the greatest tyrants that ever desolated the world; the natural growth of a state of manners and of principles, such as those I have been exposing.

'In tracing the existence of true courage, the result of the highest energies of our moral consciousness, I would more especially appeal to the lives and to the deaths of those holy men—those pious and venerable martyrs, who had the courage to oppose the despotism of Popery, and to expose its wicked influence: to begin the Reformation, and to die in its defence. Was it a consciousness of strength that gave courage to Cranmer, when surrounded by Papists and Jesuits, to thrust, with feelings of remorse, his feeble hand—his "unworthy hand" as he called it, into the devouring flame, in order that it might first expiate the crime he was conscious it had committed in signing his recantation? It was not a consciousness of physical strength, which gave courage to those heroic martyrs, but that sublime and heavenly impulse, which enabled them to

> "Chase each meaner purpose from the breast,
> And through the mists of passion, and of sense;
> And through the pelting storms of chance and pain,
> To hold straight on, with constant heart and eye,
> Still fixed upon their everlasting palm,
> The approving smile of heaven." pp. 47—50.

---

* 'Addison. Vide The Guardian.

† 'I understand this extraordinary man has lost an eye, has had a bullet pass through both his cheeks, has an irreducible hernia, and is nearly 80 years of age. Since this was written our admiration of his bravery is blended with sorrow for his fall.'

Art. XII. *Memoirs of John Horne Tooke, interspersed with original Documents.* By Alexander Stephens, Esq. of the Honourable Society of the Middle Temple. 8vo. 2 vols. pp. 1000. Price 1l. 4s Johnson. 1813.

(Continued from page 304.)

THE power of an infamous character to defile and depreciate whatever is associated with it, was exemplified in the case of Horne himself, in the permanent injury which his moral and political reputation sustained from his temporary connexion and co-operation with Wilkes. Whether he was aware of it or not, the fact was, that the suspicious and undervaluing estimate, we may say in plain terms the bad opinion, entertained of him throughout the sequel of his political life, by the more moral and cautious part of society, was in no small degree owing to this association. His declarations were perhaps accompanied by evidence enough to entitle them to credit, that his co-operation had been exclusively for public interests, and not a step beyond what he thought those interests demanded. He rendered some unquestionable services to public justice and popular rights. He gave uncommon proofs of disinterestedness, at least of superiority to all the sordid kinds of self-interest. He was free from some of Wilkes's vices. But all this was unavailing. The stain was indelible. And the fatal mischief thus done to his character extended to his political doctrines: insomuch that they had the less chance of being listened to with candour and respect, and of convincing in proportion to the force of argument, as they came from him;—and others taught them with less success because he taught them too.

There was, however, as we have already noticed, a short season of fermentation in the public mind, during which he suffered the most violent opprobrium, not for having co-operated with Wilkes, but for having renounced the connexion, clearly not with any desertion of principles or public objects, but for the very sake of those principles and objects. We do not wonder that we find him afterwards rating popular favour very low, and uniformly holding forth, that, if he had not stronger and better motives than any wish to obtain it, he should be a fool to undergo any more political toils, or expose himself to any more political dangers. To be sure one does think very meanly of whatever portion of the popular mind could be enthusiastic for Wilkes after Horne's plain statements of fact concerning him. But the most scandalous thing of all was, that *Junius*, whatever he might have a right to think of Horne's integrity, should make light of the facts proving the utter want of it in Wilkes. If that mysterious personage had been univer-

sally accepted as the oracle of morality, we should, by this time, have been sunk even much deeper than we are, in that political corruption which raised so great a tempest of his indignation. He *might* perhaps have contrived to keep on some decent terms with morals, in attempting to maintain that the national politics were in such a crisis as to reduce the people to the alternative of supporting, to every length, a very bad man, or surrendering their own rights for ever,—had he, withal, expressed the strongest reprobation of the man's profligacy, and deplored this wretched necessity of 'rallying round' so worthless a principal. But instead of such a proceeding, we behold this austere censor flinging away with scorn a grave indictment which proved the incurable depravity and worthlessness of the person in question, and railing at the equal folly and malice that could pretend to make the man's personal vices a disqualification for the office of champion of public justice.

The whole corspondence between Horne and Junius is inserted, though it is to be found in every copy of Junius, that is, in the hands of almost every reading person in the country. This is a glaring specimen of book-making assurance.

There is, we suppose, a general agreement of opinion with the biographer, that Horne had decidedly the advantage in the substantial matters in dispute, that is, the merits of himself and Wilkes; while as to Junius, there could not well be a stronger testimony to his powers, than to say that in the general force of writing he as decidedly appears the superior man. One or two of his retorts, particularly, are deadly and irresistible.

About the time of Horne's public quarrel with Wilkes, and in the interval between that and his combat with Junius, he was rendering considerable service in matters of national right and privilege; first in resisting what, if quietly suffered, might soon have grown to a most iniquitous and star-chamber practice, the attempt to compel a man arraigned as a culprit to answer interrogatories tending to make him criminate himself. This attempt was made by Lord Mansfield in the case of Bingley, a printer, who was prosecuted for a libel, and whom the evidence was not sufficient to convict. Horne at once continued to excite the national attention to this alarming innovation and its natural consequences, and confirmed, and procured to be ultimately rewarded, the courageous obstinacy of the printer in refusing to answer the interrogatories. The haughty judge had the mortification of discharging at last the man whom a considerable length of imprisonment had not in the smallest degree intimidated from defying him. Horne was extremely and very justly zealous and anxious that this man should, for the sake of example, receive the most marked tokens of public favour.

His next effort was to maintain the right of the nation to be made acquainted with the proceedings of the legislature. By many of those who can never hear his name without some reproach of his factious spirit, it would nevertheless be deemed a great violation of public rights, if the debates in parliament were to be suddenly forbidden, by authority, to be published. They are probably but little aware, how much the nation, in obtaining the practical concession of this as a right, is indebted to him. No such thing, except under some fictitious form, of little real use to the public, had been allowed before the period of his political activity. The House of Commons indignantly and pertinaciously resisted the attempts to assume it as a right: and, though the prohibition *must* have been taken off some time, it was owing very much to his management and energy that it was effectually broken through about forty years since. It appears to have been, in a considerable measure, in consequence and in execution of a plan laid by him, that several spirited printers dared, nearly at the same time, to bring the question to issue by boldly publishing some of the debates; and in consequence of his influence with the city magistrates that these delinquents were enabled to brave or elude the utmost exertions of the House to punish them. And ever since, that liberty has been held by the people so much in the form and spirit of an absolute right, that there has been no material effort to take it from them.

Mr. Stephens informs us that at length, at the age of thirty-seven, Horne 'resigned his gown;' which we can well believe he had for a good while worn with sensations but little more enviable than those inflicted on Hercules by the Centaur's shirt. In throwing it off he assured and congratulated himself that he was escaping into an unlimited freedom, the first luxury of which would be to adopt, without any further interference, a profession congenial to his taste and ambition, and in which he had apparently very good reason to flatter himself he should attain the highest distinction and emolument. The latter of these, indeed, was very far from being an object of eagerness in any part of his life; but so many expences incurred in prosecuting public objects, and in resisting or sustaining the effects of political and legal revenge, often gave him cause to feel the narrowness of his pecuniary resources.

We have a somewhat entertaining account of his frugal domestic economy, while preparing himself for the bar, after the resignation of his vicarage of New Brentford—the highest ground in official rank, strictly so denominated, which was destined to be attained by one of the strongest and most ambitious spirits of the age, whose juvenile and inferior associates were seen scaling,

and taking a firm position on the heights of ecclesiastical and legal dignities and wealth. In this state of seclusion and severe study he was, nevertheless, always ready at a moment's warning to spring, like a royal tyger from his thicket, on the agents and and abettors of any public delinquency. Mr. Tooke, a moderately wealthy political friend, whose name he was afterwards authorized to assume, sought his advice in a case that appeared desperate. In consequence of purchasing an estate called Purley, (from which Horne's great philological work took its title) he had been involved in a vexatious litigation about manorial rights with a neighbouring gentleman of great influence, who had betaken himself at last to the decisive expedient of an Act of Parliament .The bill which was in progress was highly unjust; but through some such fatality, as would never have happened before or since in such a place, it was going forward with the most perfect success, in contempt of every effort made to place the matter in its true light; and appeared certain of the final sanction of the House of Commons on the third reading—appointed for the very next day to that in which the case was despondingly stated to Horne. His answer was, ' If the facts be as you represent them, the House shall not pass that bill.' He immediately suggested an expedient which would perhaps have occurred to no other man in England, and took on himself the execution at a hazard which very few would have been willing, for the sake of either friendship or public justice to share. He immediately wrote, in language the most pointedly offensive, an attack on the Speaker of the House of Commons, the noted Sir Fletcher Norton, with reference to the bill in question; and obtained its insertion in the newspaper, rendered so popular by the letters of Junius, on the condition, of course, that the printer, when summoned to account, should produce the author. The object of this proceeding was, to compel the House to a much more full and formal attention to the subject of the bill, than it had previously been induced to give; and at the same time, as an equally necessary thing, to give its virtue the benefit of having the censorial attention of the public strongly fixed on its conduct. He was confident that by doing this he should frustrate the parliamentary measure, and then, for the consequences to himself, he had courage enough to take his chance. The next day a great sensation was manifest in what might be called the political public; and, as he had foreseen, the attention of a full house was called, in precedence to all other business, to the flagrant outrage on its dignity—a dignity so vulnerable by a plain *charge* of misconduct, though it had not been injured in the least by the misconduct itself. After a fine display of generous indignation a

summons was sent for the instant appearance of the printer. He obeyed, and, as he had been directed, immediately gave up the name of the criminal in chief, who had taken care to be already in the house, prepared to confront, probably with very little trepidation, the whole anger of the august assembly. A momentary silence of surprize and confusion followed the announcement of his name, which was come to be almost synonimous with that expression of recognizance, 'the enemy.' On being called forth, he disavowed all disrespect to the Speaker whom he had libelled, calmly explained the motives of the proceeding, and then made such a luminous statement of the case of his friend, that the schemers and advocates of the injustice were baffled, the obnoxious parts of the bill were immediately thrown out, and several resolutions were moved and carried 'to prevent all such precipitate proceedings for the future.' There is no punishing conquerors, however offensive may have been their conduct. After a very slight formality of detention incustody, he was set at liberty, on some pretended inconclusiveness of proof against him.

The next thing that brought him out again conspicuously before the public, was an advertisement in the newspapers, signed with his name, proposing a subscription for the families of the Americans who were slain at Lexington, a fact which he pronounced, in the most explicit language possible, (and which he repeated in a second publication,) a *murder* committed by the king's troops. He wished and hoped by some such act of daring and notoriety, to rouse the attention of the nation to the infatuated proceedings of the government with respect to the American colonies. For a good while no vindictive notice was taken of this wicked libel, as it was found to be when the minister was become stronger in the parliament. In the second year after its publication, the writer suddenly and unexpectedly found himself within the iron grasp of the Attorney-general, Thurlow, with his information *ex-officio*, and had another opportunity of evincing his courage and resources in a trial before Lord Mansfield, and a personal contest with him. The speeches in defence are given, and characters of the judge and attorney-general. It may not be amiss to transcribe two or three of the defendant's sentences respecting a mode of prosecution, which we have lived to see adopted with so much greater frequency than could have been ventured in those times, and with such a *very remarkable* success.

'*Ex officio*, gentlemen, means, a power to dispense with all the forms and proceedings of the courts of justice, with all those wise provisions which our laws have taken to prevent the innocent from being oppressed by exorbitant and unjust power.

'An information means no more than an accusation, and by this means the attorney-general is enabled, contrary to the laws of the land, to accuse whom he pleases, and what he pleases, and when he pleases. And (if he pleases) he only accuses them, and never brings them to trial; he goes on harassing the subject with information upon information, if he pleases, and never brings that man to trial. If, however, out of his mercy, or out of his resentment, he does choose at last to bring him to trial, why, gentlemen, he in general tries it by whom he pleases; nay, if he sees some reason to suspect that the verdict is likely to go against him, he claims a right to stop it, if he pleases, without any decision, by withdrawing a juror. And if he loses the verdict, he pays no costs! But that is not all; for, if he has convicted six, seven, or eight men, for the same offence, he exercises the sovereign power of pardon; he calls to judgement which of them he pleases, and lets go such as he pleases.' Vol. I. p. 457.

There could be no manner of uncertainty as to the result of such a prosecution against Horne. Though he was, it seems, the only man in the country that incurred any punishment on account of opinions avowed against the American war, he could not in the least wonder that in his case they were to be expiated by a fine and twelve months residence in the King's Bench prison. He *might* however, notwithstanding all he had seen of the management of public concerns, feel some degree of surprise, as we suppose most of the readers of the description will, at the benevolent care which had been taken that the imprisonment should not involve a complication of evils unknown to the laws, and beyond the purposes of justice.

'Conversant as he was in the ordinary transactions of human life, his surprize cannot be supposed trifling, when, after being consigned to this jail, by the special command of the Chief Justice of England, he had still a habitation to seek; for, after stopping a few minutes in the lodge, he was conducted to a vacant space within the walls, and there left, in utter ignorance of his future fate, and an entire stranger to all around him! It may be supposed, perhaps, by the sons and daughters of affluence, who reside in splendid apartments, and repose every night on beds of down, that even for the most wretched prisoner there is due provision in respect to a decent lodging; where poverty, sorrow, or misfortunes, may be secluded from the gaze of mankind, and find an asylum at least, if comfort be denied them. But this would prove a grand mistake, for the captives being generally more numerous than the apartments, it is by seniority alone that the unhappy inmates succeed to the occupancy of a small bed-chamber, totally devoid of any furniture or conveniency whatever. All this, as Mr. Horne solemnly assured me, he learned, for the first time, on the parade, whither he proceeded in charge of two tipstaves, who took their leave without condescending to give him any information

whatever. On his distress being made known to the spectators, a person, who proved to be a jew, offered, for a sum of money, to accommodate him immediately. Ten guineas were accordingly deposited in his hands; but it was speedily discovered that this son of Israel had not any apartment at his command, being only the joint-tenant of a miserable little room, in common with four or five other debtors. To the honour of the prisoners, however, they immediately interposed, and obliged him to restore the money to the stranger, who, being charmed with their love of justice, and determined not to be outdone by them in point of generosity, divided the sum in question among the poorer sort of the inhabitants. The clerk of the papers, on learning this anecdote, immediately made his appearance, and offered, for *five hundred pounds*, beforehand, to accommodate him with a small house, situate within the rules, during the whole period of his confinement; but as the payment of a weekly sum was preferred, the negociation was instantly concluded on that basis.'

He sustained very material injury, both in his property and his health, from this imprisonment; but the most vexatious circumstance of his whole life was to be encountered soon after his restoration to liberty. He had kept the number of terms requisite as a qualification for being called to the bar, and proceeded to make his application for this formality of admittance, without, it seems, the slightest suspicion that an insuperable obstacle was to rise up suddenly, as if from the ground, at his approach. The first and a second application were resisted by a majority of the benchers of the Inner Temple, and with such circumstances as to convince him that any further prosecution of the object would be in vain. 'This refusal,' says the biographer, 'was a cruel and severe blow. Indeed it was struck at a vital part; and, I am persuaded, contributed not a little to sour and embitter the remaining portion of his life.' The repulse is attributed in part to the 'mean jealousy of some practising-lawyers, who were afraid of being eclipsed by a new competitor;'

'But the chief opposition sprung from another quarter: his politics were avowedly unfriendly to those in power, and he had already successfully opposed certain principles of law laid down by Lord Mansfield. To have repaired to the Court of King's Bench, not in the character of a raw and unfledged counsel, attending for his turn to make a *motion of course*, but as an adult and able practitioner, descending into the forum, like Minerva from the head of Jupiter, armed and prepared for the combat, was too much to be borne by this celebrated and able, but timid and resentful judge.'

Some other reason, however, for the rejection, was to be pretended; and the only thing that even lawyers could found an exception upon, was the circumstance of his having been a clergyman.

Thus rejecting one profession—rejected by another—injured in his small fortune--but elate with the proudest consciousness of

talent, he was to commit himself, under inauspicious omens, for the remainder of his life, a very protracted remainder, as it proved, to the course of events and chances in a turbulent and changing state of the times. He was, however, certain that no man could have greater promptitude and courage in seizing events, and he might be acquitted of any great excess of vanity if he even flattered himself he could sometimes create them. No disappointments, nor the comparatively humble rank in society in which he was condemned to continue, could, in the smallest degree, repress the tone in which he had assumed to be the censor of the conduct of the uppermost people in the state, whether taken as individuals, or in the imposing pomp of official or legislative combination. Probably no man ever did, on the strength of what he possessed in his mere person, and in the destitution of all advantages of birth, wealth, station, or connexions, maintain, with such perfect and easy uniformity, so challenging and peremptory a manner towards great and pretending folks of all sorts. This arose from the consciousness that at all times he dared to fight any of them, on any subject, at a moment's warning, in writing, in personal dispute, in courts of law, or even, we fear, in that *un*lawful mode which it is the disgrace of this nation to tolerate.

In 1780 he wrote, in conjunction with Dr. Price, a tract against the American war, which is here represented as having contributed materially to its termination, by hastening the downfal of the wretched statesmen who were carrying it on. When the nation was restored to peace, he seems to have felt an unusual desire to taste it himself. He purchased a small estate near Huntingdon, and applied himself zealously to the study and practice of agriculture, to which he had long had a partiality, as what he regarded as 'an useful and liberal science.'

'He busied himself in draining his farm, in introducing the meliorating grasses, in rearing cabbages for his cattle, and in managing his corn lands according to the best principles of drill husbandry. Not content with imitating the usual routine pursued by the followers of Jethro-Tull, he himself determined to institute a course of experiments; and some new as well as interesting theory perhaps might have been broached, or his little fortune now somewhat augmented by the recent sale of his living, and a bequest from his father, wholly expended, had not a most formidable disease intervened.'

This was a violent ague, which compelled him to a speedy retreat from the reclaiming of marshes, and threw him back on the great town, where he recovered his health, took a house, and fairly closed with his destiny to be for life a wit, scholar, philosopher, and politician, without affluence, or power, or any effectual favour of those who possessed them.

He soon entered with great ardour into the cause of parlia-

mentary reform; by coming forward as the champion of which, in 1782, William Pitt, attained little less than the highest pitch of his father's popularity. Horne published a curious and ingenious scheme of a reformed representation and mode of election, of which an outline is here exhibited. But he was so really intent on the substantial object, that he made no difficulty of dismissing any peculiarity of his own speculations and projects, and coalescing in the apparently more practicable ones of Mr. Pitt—'ingenuously preferring,' says Mr. Stephens, 'that gentleman's plan to his own.'

'We now find him, indeed, most cordially co-operating in all the measures of that youthful statesman, whose accession to power was a subject dear to his hopes; for he fondly hailed that happy moment, as auspicious to the best interests of the empire. Neither the one nor the other was desirous of making any rash or improvident experiments, on a constitution contemplated by both as a master piece of human wisdom; but, on the contrary, they were actuated solely by a generous wish to restore a decrepit body politic to that original state of vigour, of which it had been bereaved by the innovating hand of time.'

He became an intimate, earnest, indefatigable co-operator with this youth of promise, in the preparation of the plans and means of purifying the legislature; and entertained the highest respect for his political integrity so late, at least, as 1788, in which year he published, under the title of 'Two Pair of Portraits,' an extended and very pointed contrast between Pitt and Fox, greatly to the disadvantage and depreciation of the latter, who was never forgiven by Horne for that decided hostility to popular interests with which he had begun his political career, and his subsequent coalition with Lord North. 'While others objected to the inexperience of Mr. Pitt,' says our author, 'Horne referred to his talents, his candour, his ingenuousness, and augured the happiest results from his labours.' He never, it is asserted, carried his principles of political reform beyond those avowed by that statesman, and constantly opposed the doctrines of annual parliaments and universal suffrage*, which were maintained by some of the zealous advocates of the cause, and which, Mr. Stephens says, contributed to defeat that cause by exciting an excessive alarm in the aristocratical part of the nation. It appears that the subject of these memoirs was for some time, notwithstanding all his knowledge of men and politicians, very sanguine in his confidence of its substantial success. It sunk into languor, however, even before the paragon of political virtue ascended into the better light which shines on

* At a somewhat later period it is said that he 'hesitated as to the propriety of annual parliaments.'

the high places of the state. How it fared then, and ever since, nobody needs to be told.

'The Diversions of Purley,' a book of very moderate size at its first appearance, was published in 1786. We have in the Memoirs a whole needless chapter, in the form of an unsatisfactory analysis, instead of a brief general explanation, in two or three lucid pages, of the object of the book, and of that peculiarity of its theory in which its acknowledged originality consisted.

In the following year he resumed his pen on a subject which made a great noise in its day, though now gone to its place among forgotten trifles. He vindicated, on the ground of law and general propriety, the reported marriage of the Prince of Wales with Mrs. Fitzherbert, assuming the fact of the marriage as undeniable. His next production was the 'Portraits,' already noticed, which concluded with these two questions;

'1*st question.* Which two of them will you choose to hang up in your cabinets, the Pitts or the Foxes?

2d question. Where, on your conscience, should the other two be hanged?'

The author remarks what a prodigious alteration there would have been in at least one of the delineations, if the artist had brought the subjects again under his pencil a few years afterwards.

The celebrated trial of Mr. Hastings is mentioned as, within the whole extent of Horne's active life, the only great national concern in which he was content to be neutral; and even in that he strongly censured the mode of proceeding,—the multitude of the charges, the long speeches, the appeals to the passions, and the ruinous protraction. He thought if guilt existed it might be ascertained by a very short inquiry; and in that case he was "for punishing the receiver, and restoring the stolen property to the right owners." This might be very excellent doctrine; and therefore it was for owners *de facto* to beware of even permitting, much more of hastening, any decisive proof of the guilt.

A pleasing circumstance is related of his being applied to for advice relative to an Englishman taken by a corsair and detained in slavery in Algiers, but liberated in consequence of Horne's benevolent exertions. This very circumstance was the cause of his being brought into a certain degree of connexion with the famous and obnoxious London Corresponding Society, of which the biographer relates the very humble origin and the early history.

He made a distinguished figure in the year 1790, by contesting, with Mr. Fox and Lord Hood, the election for Westminster, with the greatest ability, and with no small measure

of popularity, which he augmented by turning to the utmost account the refusal of his eminent antagonist to give a pledge for parliamentary reform. His failure, however, was a matter of course, and which he foresaw from the first; but he made it contribute even more than success would have done to his fame, by means of that memorable petition to the House of Commons, which contained certain bold and contemptuous expressions of crimination that have ever since been employed as the most pointed common-places in the censures of its corrupt constitution. The petition was read to the assembly, and received with as much displeasure as it is becoming and dignified for conscious and lofty integrity to manifest, under calumnies which it can calmly defy. The petition was readily voted 'frivolous and vexatious;' but it is perhaps to be regretted, nevertheless, that it could not comport with the insulted dignity of the House to vouchsafe, in a very few words, such a notice and specific falsification of the following passage, as to prevent its being so often triumphantly repeated by the factious and wicked.

'——— the said scrutiny was, by the direction or approbation of the House of Commons, relinquished, without effect, after having lasted ten months, and with an expense to Sir Cecil Wray of many thousand pounds more than appears by some late proceedings in Chancery to be the allowed average price of a perpetual seat in the House of ———, where seats for legislators are as notoriously bought and sold as stalls and standing for cattle at a fair.' V. I. p. 94.

The expense occasioned to the other candidates by this petition brought on Horne an action for debt, in which Mr. Fox was successful, notwithstanding the singularly able and animated exertions of the defendant, who could not fail to take full advantage of such an opportunity of throwing out a number of bold and important observations on the rights of juries, and on the flagrant corruptions in the representation particularly of Westminster.

In 1792 he became impatient of the pure breezes and exhilarating odours of the metropolis, and removed his residence to the village where he continued all the remainder of his life.

'He had now attained the age of fifty-six, and was subject to a multitude of infirmities. The air of the metropolis had never agreed with him, and he had longed, for several years, to return to the country, where he could breathe a freer atmosphere, and enjoy scenes and occupations which were dear to him. In addition to this, he had always been attached to horticulture, and was desirous to spend the remainder of his days in cultivating his flowers, superintending the management of his fruit-trees, and in regulating the economy and disposition of his esculents. The rearing of cauliflowers and cabbages, the planting of gooseberries and currants, the pro-

duction of onions and radishes, may appear to some unworthy of the attention of a philosopher; but the truth is, that he took great delight in these matters; and it requires not the precedents of the elder Cato, in his decline, or Cincinnatus, in the prime of his life, either to justify or dignify such innocent and useful retreations.'

'He also possessed a small, but valuable collection of books; and he amused himself with the conversation of the two Miss Hartes,' (his daughters) 'although they were still children. His friends frequently visited him, and Sunday soon became a day consecrated to hospitality. He frequently repaired to town, and he appears, at this period, to have regularly attended the meetings of the "Constitutional Society." In short, although removed a few miles from the scene of action, politics and literature were still his favourite amusements, and he continued, as before, to take a lively interest in all the occurrences of the times.—Of these, the French revolution was of course the most prominent.'

It is not, to be sure, a very lengthened apology, and deprecation of loyal and aristocratical anger, that the biographer is disposed to make for the animated interest taken by Mr. Horne Tooke* in this prodigious event; but even still fewer words might have sufficed. Previously to it the unanimous voice of Englishmen, in notes alternately of scorn and commiseration, had pronounced the French people a nation of slaves; and nothing on earth could be more palpable, than that the slaves of a government have no chance for freedom but through the energy and assertion of their own will. When such a grand national assertion was successfully taking place, to have been otherwise than gratified in beholding it, would have betrayed, in any pretended friend of liberty, a meanly constituted mind—unless he were a prophet; and we have no faith in any man's intelligence having been, at the commencement of that revolution, *so* prophetic of the sequel as to justify him in refusing, on the whole, his congratulations. Doubtless a man who could form no judgment on such a subject without the intermingling and influence of religious ideas, and the most refined order of moral principles, would have had, on this great occasion, some perceptions and fears to which our ex-clergyman was a stranger. Such a man might at some moments have feared it was too much to hope, that so depraved and irreligious a people should suddenly receive an immense and unmixed favour from the Divine Governor. He might have surmised with alarm some possible consequences of the sudden breaking loose of millions of ignorant papists, and oppressed indignant semi-barbarians, incited, directed, represented, by thousands or myriads of infi-

* He had assumed this additional surname in 1782, at the request of the gentleman of that name whose heir he was now understood to be.

dels. His exultation, therefore, would have been greatly modified; but still the appearances were such as to justify a preponderance, for a season, of the hopeful and complacent feelings, in a mind confident that a grand amelioration of the human condition, in these latter ages, is among the appointments of the Divine Goodness.

Though it is probable Horne entertained, notwithstanding any unfavourable omens from the quarter of religion and religious morality, an almost unmixed confidence in the happy results of this portentous movement in the civilized world, it uniformly appears that he had no wish for the revolutionary part of its agitations to be extended to this country. Amidst all his zeal for reforms he had invariably, and we believe sincerely, declared for our old constitution; and that not under any illusory shape of approving certain abstract principles, supposed to be embodied in that constitution, and yet capable of taking a very different practical form; but with the most explicit approbation of an effective royalty and aristocracy. He was even solicitous that the approving good wishes, and the congratulations, conveyed to the French revolutionists from the friends of liberty in this country, should not go unaccompanied with some expressions of satisfaction with our own political system. When, in a meeting convoked to celebrate the event, Mr. Sheridan moved a resolution,

'highly complimentary to the French revolution, Horne expressed a strong desire that some qualifying expression might be added to this general motion of approbation, and insisted "that the English nation had only to maintain and improve the constitution which their ancestors have transmitted to them." This position, although at first opposed, with tumult and vehemence, in consequence of his arguments and perseverance, was at length carried unanimously,'—in the following form: "We feel equal satisfaction that the subjects of England, by the virtuous exertions of their ancestors, have not so arduous a task to perform as the French had; but have only to maintain and improve the constitution which their forefathers have transmitted to them."

It would be possible for captiousness to go the length of affecting to discover in all this an artful contrivance for beguiling away loyal suspicion and vigilance from his deep-laid and pernicious designs. But we believe every one of the few candid and impartial readers of his life will be fully convinced, that this abhorred and pestiferous anarchist held most firmly the principles of a constitutional patriot, and never formed any projects inconsistent with that character.

As much candour, at the least, as this would require, is displayed on the other side by our author, when, in approaching the memorable period in Horne Tooke's life in which he himself

anticipated a speedy surrender of that life on the gallows, the following admission is made in favour of the main mover of the famous prosecutions for treason in 1794.

'It is not to be supposed that Mr. Pitt, whose father had been the original author, and himself the prime mover, of a parliamentary reform, would have been so lost to all sense of shame, as to attempt to commit a legal murder on those who had followed his own example, and merely persevered in those plans which he himself had broached, matured, and abandoned! That minister never conceived the idea of a public prosecution, until he was firmly persuaded that a treasonable plot existed for the overthrow of the state, and that, under a popular pretext, a revolution was actually meditated, on the same principles, and with the same designs, as had been so recently effected in France.'

Mr. Stephens gives a very curious account of a proceeding of H. Tooke's at this period of loyal alarm and almost phrenzy; a proceeding which formed, certainly, a most capital joke, but which, just at that crisis, involved some possibilities of mischief which would have been a greater price than even so excellent a joke was worth. The ministry employed and entertained a multitude of "reporters,"—a genteel denomination for spies; and a proportion of these were persons not of the meanest class, in the ordinary sense of that description.

'Some of these were actuated by zeal; while others, who would have spurned the idea of pecuniary gratifications, were influenced solely by the hopes of offices and appointments. One of the latter had for some time attached himself to Mr. Tooke, and was a frequent visitor at Wimbledon. His station and character were calculated to shield him from suspicion, but his host, who was too acute to be so easily duped, soon saw through the flimsy veil of his pretended discontent. As he had many personal friends, in various departments of government, he soon discovered the views, connexions, and pursuits of his guest; but, instead of upbraiding him with his treachery, and dismissing him with contempt, as most other men in his situation would have done, he determined to foil him, if possible, at his own weapons.'—'He accordingly pretended to admit the spy into his entire confidence, and completed the delusion, by actually rendering the person who wished to circumvent him, in his turn, a dupe. Mr. Tooke began by dropping remote hints relative to the strength and zeal of the popular party, taking care to magnify their numbers, praise their unanimity, and commend their resolution By degrees he descended to particulars, and at length communicated confidentially, and under the most solemn promises of secrecy, the alarming intelligence that some of the guards were gained; that an armed force was organized; and that the nation was actually on the eve of a revolution. After a number of interviews, he at length affected to own, that he himself was at the head of the conspiracy, and boasted like Pompey of old, "that he could raise legions merely by stamping on the ground with his foot.'"

All this the miserable dupe, whose name we presume Mr. Stephens could have given, eagerly reported to his shrewd patrons, who could estimate so correctly the faculties of the two men, and were doubtless, among their other cares, beginning to consider which of the sinecures was likely to fall, or what new office they could invent, to reward so honourable a patriot.

What was a joke at Wimbledon was a serious and awful thing at Whitehall. The gull's stories came in thicker and darker. Other ominous signs were reported by other expectants of places, or earners of fees. A trivial note, containing the query, "Is it possible to get ready by Thursday?" was intercepted on its way to Catiline. The accidental scrawl of a child becomes portentous if an assembly of conjurers is convened to decypher it; the alarm grew to terror; and a few days afterwards the house of a friend where Horne was sitting at dinner was invested by a section of the British army, and he was carried to the Tower. After several months of confinement, with all the rigour compatible with the absolute demands of ill health, he was transferred to Newgate and the Old Bailey, to act a more conspicuous part than even in any former period of his life. During his imprisonment he did not know what was to form the matter of the charges against him, or what would be the mode of proceeding; but was persuaded that his destruction was determined on, and that means would not fail to be found or made to effect it with a semblance of legality. He was prepared therefore, as he said, to enter the court with the spirit of a tyger; to throw off all restraint, and to fight the administrators of law and their superiors in the manner of a man who has but once to fight, and is resolved to signalize his fall by an exemplary and deserved vengeance on his persecutors. As a commencement of this last of his labours, he composed, in the interval between the charge, by Lord Chief Justice Eyre, to the grand jury and his arraignment at the bar, a speech to be addressed to the court. Of this speech 'a correct copy,' says Mr. Stephens, 'is here inserted from the only document now in existence.' This very extraordinary composition is a most daring and almost savage assault, with the charge of political and legal iniquity, on the Lord Chief Justice 'and those by whom he was employed.' The most deliberate and unfeigned defiance sustains the writer through every part of it. We may transcribe the first paragraph.

'My Lord—The intentions of your Lordship, and of those by whom you are employed, are sufficiently barefaced and apparent to me; and no man who has read my petition to the House of Commons can doubt of the motives and causes of this prosecution against me. The Minister pledged himself solemnly to the House that I should be punished. And thus he keeps his word.

'My Lord—I have the same taste of sweet and bitter in common with other men. I love life I dislike death. But I believe there never was, and I trust that I shall find there never will be, in my mind, a single moment's hesitation or reluctance to lay down my life deliberately and cheerfully in defence of the rights of my country; and I never was more ready to do it than now.'

It concludes thus:

'My Lord—I will die as I have lived, in the commission of the only crime with which I can be charged during my whole life—the crime of speaking *plainly* the *plain* truth. And I doubt not that I shall plainly prove that I never spoke more truly than I do now, by pleading to this indictment—NOT GUILTY.

'I shall surely *one day* be tried by God; and, in spite of all appearances to the contrary, I will hope now to be tried *fairly* by my country.'

It was his intention to have inserted a copy of this speech in each of the London newspapers; previously, we suppose our author means, to the trial; but on due reflection he was induced to forbear so flagrant a provocation; it may well be believed that his spirit did not at any moment sink below the pitch of intrepid defiance; but it would have been a wanton display of bravery to aggravate unnecessarily every prejudice and danger he had to confront; and it even might occur to him, that such an eager commencement might seem to betray something like a defect of confidence in himself to retain the full command of his powers of offence through every part of the subsequent proceeding, and at its expected fatal termination. He slightly moderated down his spirit to the convenient temper for action. It was but an inconsiderable reduction, however, and his first interlocutions in the court were quite in the tone of a man ready for battle. But early in the proceedings his highly stimulated and completely armed hostility was somewhat mitigated by the complaisance and respectful attention shewn him by the court; in their progress it was almost beguiled away into wit and good humour; and at the conclusion he expressed himself in the strongest terms of grateful acknowledgement to the court, to his defenders, and to the jury. The pacific feeling was very much promoted by his gratification in perceiving with what a predominating vigour and decided success his cause was advancing, under his own exertions and those of his advocates. It was so bland a mood that even Mr. Pitt, though he did not, our author says, escape through the 'fiery ordeal' quite 'unscorched,' was treated with comparative lenity.

'After his' (Pitt's) 'examination, it was observed by Mr. Tooke's nephew, on their return from the court, "that he had got Pitt down, and might have done more with him." "Yes, I might John," was the reply; "but never in my life did I choose to trample on a fallen foe."'

We are not called to make any remark on those celebrated state prosecutions, in which a haughty, arbitrary, and vindictive administration were so notoriously deceived in their calculation and baffled in their design:—a defeat, however, which they took care to repay to the country and its liberties by a pernicious innovation on the fundamental laws relative to political crimes.

As to Horne Tooke, who was important and obnoxious enough to be, on a subsequent occasion, legislated against as an individual, nothing could be more complete than the triumph he obtained in this prosecution over all the calumniators who had charged him with anarchical principles. But, though gratified by this opportunity of taking his right ground, in sight of the nation, and pleased, in one view, to find that the administration of the law retained so much justice even toward men suspected and detested by the ruling powers, it appears, nevertheless, by the testimony of his biographer, and is sufficiently probable from the character of the man, that his satisfaction was not unmingled with an opposite sentiment with which very few persons will sympathize. Mr. Stephens says,

'I was assured by him, more than once, "that he had been ever anxious to offer his life up as a sacrifice to his opinions;" and he appeared to me, toward the close of his existence, to be disappointed at the event, wishing rather to fall gloriously in what he considered to be the cause of the public, than perish ignominiously by the lapse of time or the pressure of disease.' Vol. II. p. 53.

We cannot follow out the narrative of his life, which was perhaps somewhat less eventful, though the account of it is still more interesting, in what may be called its last though very protracted stage, from about the age of sixty to that of seventy-seven. Its most marked events were, another most vigorous contest for the representation of Westminster, rendered famous in the records of political warfare by his humorous but most biting comments on the phrase 'domestic enemies' employed by his opponent Sir Alan Gardner,—and his short occupation of a seat in the House of Commons for Old Sarum, an honour from the re-possession of which he was precluded, as is well known, by all the warlike formality of an act of parliament, which was levelled solely at him though it did not mention his name. During the short period of his privilege he was distinguished by the moderation, as much as by the good sense, of his speeches. And indeed, though in his addresses to the people at the Westminster election, and in the printed address in which, after being debarred any further admittance into the sanctuary at St. Stephens, he seemed to fling that high honour with bitter scorn in the teeth of those who had decreed him incapable of it, there appears not the smallest diminution of the accustomed invective boldness, our author affirms that his trial had the effect of permanently modifying his language.

'Certain it is, that from this moment he was much more cautious and wary. He no longer put it in the power of any one to entrap him, by hazarding a rash and imprudent speech. In the opinion of some he became timid; and it must have occurred to every one who frequented his house, that not only his own words and actions were more guarded, but his advice to others was generally conceived in the true spirit and language of moderation. About this time, too, he found means to banish from his table several violent men, whose practices he suspected, and whose characters were odious to him. At no period of his life, perhaps, were his faculties more clear, and unclouded; his passion in greater subjection to his reason, or his conduct more correctly regulated.

The latter half of the second volume is a very entertaining miscellany. There is a rather long series of brief notices of distinguished men, of various ranks, accomplishments, and professions, who held an acquaintance, more or less intimate, with Mr. Horne Tooke. It contains some curious anecdotes; but none, perhaps, more curious than the ugly one of Professor Porson's threatening, at Tooke's own table, to '*kick* him and *cuff* him,' and Tooke's insisting on their fighting out the quarrel in a 'couple of quarts' *of brandy*, a kind of duel sufficiently to the Professor's taste, but which soon laid him senseless on the floor;

'On which the victor at this new species of *Olympic game*, taking hold of his antagonist's limbs in succession, exclaimed, "This is the foot that was to have kicked, and the hand that was to have cuffed me!" and then drinking one glass more, to the speedy recovery of his prostrate adversary, ordered, "that great care should be taken of Mr. Professor Porson;" after which he withdrew to the adjacent apartment, in which tea and coffee had been prepared, with the same seeming calmness as if nothing had occurred.'

In the notice of Tooke's old friend Mr. Bosville, there is an anecdote, quite foreign indeed to the main subject, but so amusing that we are tempted to insert it. In his youth he went in the suite of a British embassy sent to compliment a new emperor of Morocco on his accession to the throne.

'The dragoman, on reading the letter of congratulation to this *dread sovereign*, made a pause of about three minutes at the end of each sentence, during which his imperial majesty repeated a few words in a solemn tone of voice; and he had no sooner ended than the gentlemen of the embassy, following the interpreter, made a low bow, and returned thanks.

'A midshipman, who had accompanied the mission from Gibraltar, and was then present, began to entertain some suspicions of the nature of the seeming compliment on the part of this august personage; and having a good memory, and being an excellent mimic, determined, in a few days after, to try its effect on a boat's crew of Moors. But he had no sooner carried his resolution into effect, than they imme-

diately drew their daggers, and would have killed him on the spot had he not been rescued from their fury. On an explanation taking place, it was discovered that the identical expressions for which the gentlemen of the embassy had returned thanks by the most respectful obeisance, when translated into English, was strictly tantamount to the following salutation, which is the most execrable that can either be uttered or received on the part of a Mahomedan, viz. "You are all swine!" '

There is a prolix, and even, we think, quite ridiculously minute description of the convivial economy at Wimbledon. There is so much about the edibles and potables, and so frequent a recurrence of terms looking that way, such as 'host,' 'guest,' 'hospitality' 'entertainment,' that any stranger to our author might be tempted to make some question how far literature and philosophy were concerned in the attractions that so often drew him thither. The general aspect, composition, and style of entertainment, of the promiscuous levee on the Sunday, and the more select parties on the less vulgar days, might have been duly proclaimed and recorded without so conscientiously careful a statement of all the respective ingredients on the combination of which citizens, wits, scholars, and patriots, were fattened. The only tolerable excuse for such particularity is that it enables the writer to introduce with somewhat more of an appearance of credibility, an assertion of such import as would otherwise be received with very great scepticism.—'To such as had *walked,* and found their appetites sharpened by the keen and healthy air of the heath, the dinner (uniformly consisting of both white and brown meats) *proved both refreshing and invigorating in no common degree.*'

A number of the particulars in the philosopher's domestic arrangements are strongly illustrative of what was peculiar in his character. While the details concerning the painful diseases which oppressed him severely during many of his latter years, give the highest possible idea of that most extraordinary strength of mind which would maintain in spite of them an animated and generally cheerful temper.

Horne Tooke was unquestionably one of the half dozen best talkers of his age; but Mr. Stephens was a very inferior Boswell; though he has given a few tolerably good things from the notes which he says he was several years in the habit of making; of conversations in which he heard Horne Tooke display himself. It is not so much, however, the smart or fine sayings that he seems to have recorded, as his grave opinions on questions, books, and men. Judgements are pronounced on several distinguished writers of this and other countries; brief notices are recorded of discussions or dictates on points of literature, politics, law, history, agriculture, and a still wider extent of subjects, on

which it would have been highly interesting and improving to hear this powerful thinker exert his acuteness and display his knowledge. A number of these fragments and relics retain a measure of the luminous appearance which we can well believe to have been very striking in the complete original exhibition.

If in conversation Horne was oftener allowed to dictate than compelled to argue, it was not his fault, as no man ever more promptly welcomed a challenge to debate; and the more powerful his opponent the more he was gratified. He had a constitutional courage hardly ever surpassed, a perfect command of his temper, all the warlike furniture and efficiency of prompt and extreme acuteness, satiric wit in all its kinds and degress, from gay banter to the most deadly mordacity, and all this sustained by inexhaustible knowledge, and indefinitely reinforced, as his life advanced, by victorious exertion in many trying situations. Such a man would be made a despot whether he would or not, by the obsequiousness of those who were either by choice or necessity placed in his immediate sphere; and it would depend on his temper whether he would be a tyrant. It should seem that Amurath had considerable clemency in his nature, and would not for mere sport put out the lives of the men of three tails, or the men of no tail at all that came in his presence or his precincts, Indeed there is eminent proof of his possessing this worthy and uncommon quality, in the remarkable fact, that he could, on occasions, be so sensible of any undue rigour in which he had indulged himself as even to be willing to pardon rebellion! Take the following instance:

'Mr. Holcroft, who, towards the latter part of his life, is said to have experienced many crosses, vexations, and disappointments, happening to be one day at Wimbledon, found himself suddenly assailed by his host, who seemed disposed to empty the whole quiver of his ridicule on the head of his unfortunate guest. Irritated beyond endurance at this conduct, the latter got up, and, clenching his fist, exclaimed, in a paroxysm of rage, "I am sorry, Sir, to say to a gentleman in his own house, what I now tell you, that you are the greatest rascal in the world." Mr. Horne Tooke, who by this time began to recollect himself, thinking that he had carried the joke too far, and imagining at the same time also, perhaps, that this act of vengeance was a legitimate return for his recent conduct; without altering a single muscle in his face, turned round, and calmly addressing his acquaintance, said, "Is it Friday or Saturday next, that I am to dine with you?"

"Saturday, Sir."

'Then you may depend upon it, I shall be there at the hour appointed."' Vol. II. pp. 476.

He had a manner, it seems—a Sultanic look—which could instantly impose the silence of death if he willed any matter of in-

quiry to be made an end of. There is one instance of this which appears somewhat mysterious and somewhat foolish. The conversation had been about Junius. He had laughed at some of the claims to the honour of being that personage;

'One of the company now asked if he knew the author. On the question being put, he immediately crossed his knife and fork on his plate, and, assuming a stern look, replied "I do!" His manner, tone, and attitude were all too formidable to admit of any further interrogatories.'

We are at a loss to conceive what there could be in the question to bring up all this majesty, and it seems rather a pitiable pusillanimity that durst not say one word to maintain the innocence of asking it, and even following it up with a second.

Mr. Stephens allows that, notwithstanding his hero's zealous habitual love of truth, he would sometimes, in disregard of it, fight for mere victory; a very superfluous expense of ammunition, it may be thought, to give it no worse character, in a man whose actual belief and unbelief included so many things to be maintained in hostility to prevailing opinions. A worse thing, however, than the folly of the practice was its immorality; and yet it is this, we presume, that the biographer means to extenuate by adding, as if it were an unquestionable proposition, this most thoughtless solecism,—'the ablest and BEST of men frequently fight, like gladiators, for fame, without troubling themselves much as to the justice of the cause.'

It would be but impertinent, however, to affect to call such a character as that of John Horne Tooke to account for this or the other particular culpability. It would be something like attending to criticise the transactions of a Pagan temple, and excepting to one rite as ungraceful, perhaps, and to another practice as irreverent; like as if the *substance* of the service were of a quality to deserve that its particular parts should be corrected. His whole moral constitution was unsound, from the exclusion, as far as can be judged from this work, or as there are any other means of judging, of all respect to a future account, to be given to the Supreme Governor. Towards the conclusion of his life, he made calm and frequent references to his death, but not a word is here recorded expressive of anticipations beyond it. The unavoidable inference from the whole of these melancholy memorials is, that he reckoned on the impunity of eternal sleep. Not, however, that he was willing to acknowledge any obligations to that protective economy; for he is known to have insisted, in a tone of the utmost confidence, in a very serious conversation not very long before his death, that if *there should* be a future life and retribution, he, of all men, had no reason to be afraid of it, for that he had even greater

merit than could be acquired for his requittal before a just Judge. The grand rule of moral excellence, even according to the gospel, he observed, was, to do to others as we would they should do to us; but *he* had gone much beyond this.

From Mr. Stephens's record it would not appear that he would very often formally and gravely talk on religion, though he would advert to it in the incidental way of satire and *swearing*. One particular conversation is alluded to in which his opinions were more disclosed than on any other remembered occasion. But with the nature of those avowed opinions the readers were not to be entrusted, further than some trifling hints, by implication, that he was not a polytheist!—In one conversation, not long before his death, he enlarged on the divine goodness, as manifest in the constitution of the world, and as having been amply experienced by himself. He maintained a wonderful serenity, a very signally philosophic tone, amidst his complicated and often oppressive bodily sufferings. At one time, however, it appears he consented to live only in compliance with the entreaties of his friends, having, as it seems, determined to withdraw himself from the burden by declining all sustenance.

We must imagine that the biographer again stands on his privilege of knowing more than his readers shall know, when he relates, without the slightest hint at a reason, a very strange proceeding of Horne near the close of his life.

'During his last illness he formed the resolution of destroying all his manuscripts, and every other paper, or writing, title-deeds and account books only excepted. The operation was performed in an apartment above stairs, and lasted during a whole month. An incessant fire was kept up for that purpose, and one of the young ladies, who was obliged reluctantly to assist in the conflagration, has since very appositely compared it "to the burning of the Alexandrian library." On this occasion the manuscript alluded to above was wholly consumed;' (a very large additional volume to his great philological work) 'a most valuable correspondence was at the same time committed to the flames, together with a treatise on Moral Philosophy, in express opposition, as I understand, to the principles laid down by Mr. Archdeacon Paley. It is not a little remarkable that the life of the author had nearly been sacrificed at the same time with his works; for the combustion became so violent as to extend to his clothes, and actually scorched his great coat to such a degree as to render it utterly unfit to be worn again.—I have been informed, by a gentleman who has been praised by him in Vol. II, and is no mean judge of every thing appertaining to language, that the first word in Vol. III, thus unrelentingly destroyed, was, "BELIEF;" and that a large portion of the manuscript consisted of a critical examination of the credibility of human testimony.'

He advanced to the close of his life with a self-complacent mixture of pride and gaiety. A thoughtful religious reader will

accompany him with a sentiment of deep melancholy, to behold so keen and strong and perverted a spirit, triumphant in its own delusions, fearlessly passing into the unknown world.

In closing this article, and wishing we knew how to apologize for its unpardonable prolixity, we are bound to repeat that, as a political man, we think it evident that Horne has experienced the utmost degree of injustice; that his speculations and projects were moderate, that they uniformly aimed at the public good, that they were maintained with a consistency which put most of his distinguished contemporaries to shame, and that this very same inflexible consistency was a principal cause of the opprobrium with which time-serving politicians loaded him, in their own defence.

Of Mr. Stephens we have neither good nor evil to say. The book will convey a more competent idea of Tooke than any thing that has yet appeared, but we should deem it the production of very moderate abilities and very moderate labour. An associate of Horne Tooke ought, particularly, to have written with more precision and more compression.

Art. XIII. *Discourses on Universal Restitution*, delivered to the Society of Protestant Dissenters in Lewin's Mead, Bristol. By John Prior Estlin, LL.D. 8vo. pp. 211. Price 7s. boards. Longman and Co. 1813.

IT is the province of reason to ascertain the evidence and the sense of Revelation. In prosecuting the first branch of inquiry, we have a right to consider ourselves as instituting a rigorous scrutiny into a subject with which we were previously unacquainted. The pretensions of Revelation are of so peculiar and imposing an order, its authority is so dogmatic and oracular, and the reception it demands so unqualified and implicit, that we may well expect the antecedent proofs by which its claims are supported to endure the minutest and most rigid investigation. And such indubitably is the case. It matters not to what ordeal these proofs are subjected, nor what hardihood of intelligence may be employed in attempting to invalidate the facts on which they rest. They are surrounded by testimonies against which malice itself cannot take exception, and connected with events totally inexplicable on any other principle, than that of their truth. There is, too, an immense variety of evidence, each in itself furnishing distinct and satisfactory conclusions, and securing, in their combination, a force of argument, justly entitled to all the authority of moral demonstration.

In determining the sense of Revelation, however, it becomes us to adopt a method of inquiry, in some respects, different

from that which is employed in ascertaining its evidence. Facts in both cases are the subjects of investigation, but in the former, the truth of the facts is necessarily dependant on human testimony; that is, human beings like ourselves, with the same passions, and senses, and feelings we possess, are the witnesses and memorialists of the facts. We are therefore compelled to ascertain their competency and credibility, by the ordinary laws of historic evidence. We examine their character; we investigate contemporary and independent testimonies; we attend to the events of unquestionable notoriety which resulted from their exertions; and in connection with the facts which they attested, (supported by analogous facts equally remarkable, which took place before enemies as well as friends, and in circumstances which provoked and demanded inquiry,) we find a series of moral effects produced by the reception of their testimony, and ultimately terminating in the diffusion and establishment of a new religion. Now, in the inquiries which make us acquainted with these facts and records, we are naturally led to that mode of investigation, which is best adapted to the induction of evidence, and its just impression on our belief. But that belief once gained, we find the first witnesses instantly assuming a new character. They become the authorised interpreters of the divine will; they sustain peculiar and exclusive prerogatives; and are emphatically and pre-eminently, "ambassadors for Christ, as though God did beseech men by them." By virtue of this sacred character, they demand the same implicit submission to their recorded testimony, which they claimed for their oral instructions, and respecting all the discoveries which their writings contain, on the various subjects of faith and duty, they assert with confidence—"we have the mind of Christ." Now it is obvious, that in examining these subjects, we have not precisely that liberty of inquiring which we exercise in reference to the antecedent evidence. By means of that evidence we have arrived at the important conclusion, that the instructions are *divine:* and "if we receive the witness of men, *the witness of God is greater.*" Here we lose sight of the instruments of communication; here we perceive the ultimate design of the powers and endowments they possessed; which were not to accomplish either personal or temporary objects, but to accredit and authorise the communication itself, and to invest it with all the characters of inspiration. By virtue of such claims, the assertions of the sacred volume become intitled to an implicit and unhesitating reception. As far as its information may include notices of facts capable of proof from other sources, or allusions to subjects within the sphere of unassisted reason, we are autho-

rised to examine the agreement of such notices and allusions with our antecedent knowledge: but on every topic on which no previous information existed, and respecting which there could not possibly exist any previous information, our only inquiry relates to the import of the terms in which the communication is made, and the uses to be made of the communication itself. The question, as to the right interpretation, is a question of grammar and criticism; and to the decisions thus legitimately formed, whether agreeing or not with our previous reasonings, we are bound to yield unequivocal and cordial subjection.

These observations have an immediate bearing on the subject discussed in the volume before us. It is far from being our intention to enter minutely into the controversy, or to examine the various arguments advanced by Dr. Estlin on this difficult and awful theme. The question respects the duration of future punishment. Dr. E. is the advocate of 'universal restitution;' or as he describes it—'*the total destruction of sin*, by means of punishment, and the *final restoration of all* men to virtue, and consequently to happiness.' (p. 8.) The following is the author's account of his 'method.'

'In the first place, I shall consider the arguments for the doctrine of the Eternity of Hell-torments, and endeavour to prove that they are not sufficient for its support; and then show, that this doctrine is inconsistent with the perfections of God, and the declarations of scripture. In the second place, I shall consider the arguments for the doctrine of annihilation, and endeavour to prove that they are not sufficient for its support; and then show that this doctrine also is inconsistent with the perfections of God and the declarations of Scripture.—In the third place, I shall endeavour to prove both from the perfections of God and the declarations of scripture that the end of punishment in the divine government is to *reform*, from which final virtue and final happiness will be the glorious result. I shall in the fourth place endeavour to answer the principal objections to this doctrine.' p. 9—10.

We have one remark to suggest on this statement of Dr. Estlin, before we advert to his subsequent reasonings. In proposing the three first divisions of his work, he specifies two general sources of argument: 'the perfections of God and the declarations of Scripture.' Now we beg the reader's attention to the order and place of these topics. He will observe the uniform priority given to what the Dr. calls 'the perfections of God:' that is, his *own* views of those perfections. This may seem an accidental arrangement; but we are persuaded, that it arises from a principle which characterises the

author's theological system, and is visibly operative in all the Unitarian disquisitions that have come under our notice. What they are pleased to term *reason*, and not revelation, is with them the test and standard of religious truth. Hence the formation of certain preconceptions about what it is right and fit for God to reveal concerning his character and government. Hence, a method of inquiry which virtually invalidates the necessity, and as might be expected, generally explains away the import of revelation. Prophecies, miracles, and all the vast congeries of proofs by which the divine authority of scripture is established, are of no avail to the admission of a doctrine, until it is proved to be accordant with previous reasonings concerning 'the perfections of God!' Thus Dr. Priestley argued about the atonement.—'If,' says that *rational* divine 'the 'doctrine of atonement were *really scriptural*, I hesitate not 'to say, that by me, the evidences of revealed religion would 'be deemed unsatisfactory.' And we recollect hearing an eminent Unitarian minister, conversing on another peculiarity of the orthodox faith, deliberately assert that 'such a doctrine suppos-'ing it to be scriptural, formed a stronger presumptive evidence 'against the divine authority of revelation, than all its external 'evidences could establish in its favour.' Now, to us such reasoning, to say the least, seems highly absurd. Of what use is a revelation from God if we have materials and data for our conclusions beforehand? The idea of revelation supposes the absence of all such materials: its necessity arises from our inevitable ignorance; and its actual bestowment, involves in it an obligation to an unconditional surrender of the mind to the subject of the message. To suspend our reception of a doctrine contained in a volume thus authenticated by historic proofs of its divinity; to refine and modify its information, till we have accommodated it to our antecedent conceptions, is precisely, to identify ourselves with those on whom the "great Teacher" pronounced this awful decision—"neither will they be persuaded, though one rose from the dead."

The subject of Dr. Estlin's discourse, is one on which our information must be derived solely from the declarations of scripture. By them, and by them only, are we to mould our conceptions of the attributes and 'perfections' of the Deity, and regulate our speculations concerning any part of that moral administration which respects the future and invisible world. In the present economy of providence we find difficulties of insurmountable magnitude meeting us at every point of our inquiries; and were it not for a celestial illumination, all around us would be involved in impenetrable shadows. By this light, enabling us partially to penetrate into the dimness of futurity,

enough is disclosed to excite our fears and animate our hopes—but nothing is revealed for the gratification of an unhumbled curiosity. 'In the sacred writings,' says Dr. Estlin, 'the future punishment of the wicked appears to be as clearly asserted as the future happiness of the righteous. The question concerns only the *nature*, *design* and *duration* of this punishment.' To this question we shall briefly direct our attention, and endeavour to ascertain how far the discourses before us accord with the decisions of that ultimate authority, to which we refer with confidence, and from which in our estimation there can be no rational appeal.

Concerning the 'nature' of future punishment as described in the Scriptures, there is no inquiry demanding our present notice, nor have we much to offer respecting its 'design.' This the advocates of restitution say is to reform; and they *prove* it by referring to theories of human law—to 'writers on jurisprudence.' But is there one scriptural authority for this theory of its design—or one attempt to support it by such an appeal? Most certainly not. The inspired writers invariably represent the future misery of the impenitent as the necessary consequence of sin, as the awful expression of divine justice. The 'wrath' of God, which is said to be kindled against transgressors, is not a passion but a principle strictly accordant with infinite benevolence,---not the arbitrary infliction of unmerited suffering, but the manifestation of the immutable opposition of his nature and perfections to moral evil. This opposition the sufferings of the wicked are represented as being *designed* to exhibit: the 'day of wrath' is 'the revelation of the righteous judgment of God.' Punishment is never spoken of, but in connection with such displays of the divine character, and is represented in every denunciation of its infliction in the future state, as final and ultimate.

But the main question respects the scriptural account of its *duration*: for if this be limited, then we are authorized to pronounce its design to be that of reform. To ascertain, whether the declarations of Scripture can support the notion of limited punishment, we shall suggest a few inquiries on the subject.

First, then, what are the scriptural representations of the evil of sin? 'It is that abominable thing which God hateth.' He is said 'to be angry with the wicked every day.' It is described as most offensive to the divine nature; and the most humiliating allusions are employed to illustrate its enormity and unfold its desert. It is a violation of infinite obligations---'enmity against God'---rebellion against his government—and obnoxious to what is emphatically termed his 'curse.' Its evil may be in some

measure be ascertained from what is denounced as its punishment.

'Now the first part of the punishment of the wicked (says Dr. E.) will consist in an exclusion from a state of inconceivable bliss. What other ideas can we affix to the images, the door was shut; outer darkness; *the punishment of that period* or *continued punishment;* fire; death; perdition; shall not see life and the destruction *of that period, or protracted* destruction from the presence of the Lord, and his glorious power. To this we know will be added extreme mental anguish, arising from the consideration of *what* these victims of divine justice have lost, and the consideration of the trifling value of those objects for which they lost it; from the stings of conscience, and the company of only wicked and miserable beings. "There will be weeping and wailing and gnashing of teeth.' p. 170, 171.

But we inquire in the next place, through what medium, according to scriptural testimony, are the blessings of "salvation," (including the pardon of sin, restoration to the divine favour and eternal happiness,) communicated to men? We do not think it necessary in answering this inquiry, to enter into any discussion of the Christian doctrine of mediation by sacrifice: but there are some remarkable passages in the new Testament, the bare citation of which will sufficiently prove the *exclusive* nature of that medium of acceptance with God, which the scriptures reveal; and the limitation of its blessings to those who under the gospel economy 'obey Jesus Christ as the author of eternal salvation.' 'If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come.' 'How shall we escape if we neglect so great salvation?' 'If we sin wilfully after we have perceived the knowledge of the truth, there remaineth no more sacrifice for sins but a certain fearful looking for judgement and fiery indignation, which shall devour the adversaries.'

We again inquire, what are the scriptural delineations of the righteous character? 'Except a man be born again, he cannot enter the kingdom of God.' 'Without faith it is impossible to please God.' 'Without holiness no man shall see the Lord.' To such characters alone, the felicities of Heaven are promised. But we answer this question in the words of Dr. Estlin.

'We are sometimes apt to speak of happiness, as if it consisted solely in *external* things. It should never be forgotten that it consists in two things, *faculties* and *objects*. Now the faculties, the capacities, the organs, if I may so express myself, of a spiritual, moral, and religious happiness, are *spiritual, moral*, and *religious habits;* which like all other habits are formed gradually, and by repeated acts. *Without* these the company of the blessed in heaven, and all the scenes and sources of delight with which the celestial state abounds, would be no more the means of enjoyment than a beautiful prospect

would be to a blind man, or a concert of music to a person deprived of the sense of hearing. It should never be forgotten that the happiness of the heavenly world is not something arbitrarily bestowed, but the result of a peculiar temper of mind, which temper of mind, or qualification for Heaven, we are placed in this world, as in a state of discipline to acquire.' p. 37, 38.

In this statement, we acquiesce with Dr. E. It will soon appear how far, on scriptural principles, his system of restitution is consistent with it. He goes on to remark: 'The connexion of sin and death we learn from the beginning of the Old Testament; and from the whole of the New we learn the connexion between holiness and immortal life. In the former we are told of a *fall* occasioned by sin; in the latter of a *restoration* called salvation and redepmtion, through the mediation of Jesus Christ, effected in some cases in this life by repentance and obedience, *and I trust it will appear in all cases in another, by means of punishment.*' p. 38.

Now, on what scriptural intimations do the advocates of restitution believe in the moral efficacy of punishment to form the righteous character, after a proof of the insufficiency of 'discipline' in this world? Where is the revelation that assures us the state of probation will be renewed under any future economy? According to the scriptures 'every good and every perfect gift cometh from above;' and the success of means employed in the present world for the purposes of reformation and repentance, is invariably ascribed to divine influence. Have we any reason from scripture to believe that penal suffering, such as Dr. E. has described in the passage formerly cited, is one of the 'means of grace?' Is that period of 'protracted destruction,' (Dr. E.'s translation of 'όλεθρον ἀιώνιον) in which extreme mental anguish shall be added to an exclusion from a state of inconceivable bliss, likely in the order of means to form in its unhappy subjects, '*spiritual, moral and religious habits.*' How common is it to illustrate the danger of procrastination in religion, by referring to the frequent incapability of attending to its solemn claims, in the season of painful sickness and amidst the agonies of dissolving nature! And have we reason to think the incapability will be less in the state of 'continued punishment?' But before we are authorised to admit the moral efficacy of punishment, we must be supported by express declarations of scripture. It is needless to say that none can be adduced; and that vague declamatory reasonings founded on imperfect analogies are the only supports of this seemingly benevolent but really destructive hypothesis.

But we are led to inquire, what is the obvious and natural import of those terms and allusions in which the duration of future punishment is described? It is far from being either our wish or intention to follow the learned Doctor in his elaborate

and ostentatious trifling about αιων and αιωνιος. It is beneath the dignity of a biblical critic, or of one who pretends to that character, to flourish away in the following style.

'When I inform you that in all the passages which I shall now recite, the word is *æon* in the original, you will see clearly that it *cannot mean* eternity. In 2 Cor. iv. 4. Satan is called the God of this *Œon*,' surely not the God of this eternity. Again, Eph. vi. 12, we wrestle against the rulers of the darkness of this *Œon*; certainly not of this eternity. 1 Tim. vi. 17. Charge them that are rich in this world's good's;' certainly not in the goods of eternity; &c. p. 45, 46.

Dr. E. notwithstanding the puerility of this parade, acknowledges that the word

'*may* be applied to a subject whose duration is unlimited, *as indeed it is, to the life of the righteous and the existence of God;* but then it *receives* and does not *give* the idea of *endless.*' p. 43.

If the term 'everlasting' be applied to the life of the righteous, and receive in that application the 'idea of endless,' what is there in the subject of which future unlimited duration is thus predicated, different from that to which the same term is applied in reference to the punishment of the wicked? We advert to the well known passage in Matt. xxv. 46. 'These shall go into everlasting punishment (εἰς κολασιν αἰώνιον) but the righteous to everlasting life' (εἰς ζωὴν αἰώνιον). In the first part of the sentence, the word according to Dr. E. means limited duration, the 'punishment of that period;' but immediately after, it receives the idea of *endless*, and means unlimited duration. Now if it *receive* this idea, we ask from what does it receive it? If it be replied the subject of the happiness specified in the passage, is capable of endless duration, we inquire—is not the subject of punishment equally capable of endless duration? The error of Dr. E. and all who in this logomachy are desirous of explaining away the natural meaning of words, is the evident result of previous conceptions about the supposed end of punishment. How easy would it be to conclude that eternity is not the attribute of Deity, and that the life of the righteous in heaven would not be endless, were such a mode of critical interpretation adopted. We observe, too, that for the purpose of supporting this kind of interpretation in the present case, an idea is assumed as the radical signification of the term αιων, which is in point of fact only one of its collateral meanings. In the attempt to define the true import of a term, regard should be had to all its acceptations. Its various uses should be accurately collated; and the lexicographer should endeavour to exhibit that generalised explanation, which shall comprehend its minutest and most extended applications. Dr. E. has violated this obvious rule of verbal definition, by representing '*life, age,*' &c. as the 'primitive idea of αιων from which

αιωνιος is derived,' and as the signification of the 'substantive of which it is the adjective.' To prove this he refers to several passages in Homer, where unquestionably αιων signifies life. On this narrowed basis he supports the idea of limited duration. It would not however be difficult to shew that, in the majority of instances, in classical as well as scriptural authorities, it is employed to denote *proper eternity*; and that in its application to existences of limited duration, it is not the quality of limitation that is denoted by the term, or that is a prominent idea in the complex thought of which it is the symbol. The correct definition of αιων seems to be that of *duration* indefinitely, or *continued existence*; its etymology obviously suggests the idea; and as the general exposition of its meaning, it will be found to include all the special and more restricted applications. For this definition we have the authority of Aristotle. Speaking of the celestial intelligences, he says, they are 'without 'change or infirmity, and possessing a most excellent and satis-'fying life, they continue through all eternity.' (διαλελεῖ τὸν ἀπαντα ΑΙΩΝΑ) Then follows a remarkable passage, including a definition founded on the obvious etymology of the term. 'For this word has been divinely spoken by the ancients: For 'the consummation containing the time of every life not su-'pernatural is called *its age:* (its period of duration) For the 'same reason, the consummation of the whole heaven, and the 'consummation containing the unlimited duration, and the im-'mensity of all things is *eternity* deriving its name from *al-'ways being*—immortal and divine.' (Lib. I. Cœl. c. x.)

It is a well founded rule in critical interpretation that every term be taken *in its proper sense*, except there be something in the subject or connexion which requires an improper or figurative explanation. But this can appear only by proving that the subject is incapable of the former explanation. When everlasting punishment is directly opposed to everlasting life, the contrast fixes at once the meaning of the term, and proves the perpetuity of both states to be alike unlimited.

Here a natural question suggests itself---what is the impression which would be fixed on the mind of an unbiassed reader of the New Testament, one totally ignorant of the controversy in question, by its uniform scope and language on this subject? He would find the same duration applied to the state of the impenitent which is attributed to the happiness of the righteous. He would meet with incidental allusions to the former subject of tremendous import; and he would find nothing to encourage the hope of any alteration of that sentence which the judge of all will pronounce at the last day. We are persuaded that the impression would directly contradict the

scheme of universal restitution. There is one passage which, in the present case, appears to us peculiarly decisive. It is the awful language of the Saviour concerning Judas: 'it had been good for that man if he had not been born.' Now extend the idea of αιων—αιωνιος---εις τον αιωνα as far as we can, if the terms do not convey the notion of future unlimited duration, that duration bears no assignable proportion to the eternity that will follow. It will therefore ultimately be good even for Judas, that he had been born. But this is in direct opposition to the solemn assertion of Jesus Christ himself. The difficulty is honestly confessed by Dr. E.; and his explanation is evidently unsatisfactory to himself. 'Till more satisfactory answers be given' he says, '*I am willing that the difficulty should remain, and be resolved into our ignorance.*' (p. 184.) This extorted concession is fatal to the scheme, and pronounces its condemnation.

In many parts of the volume before us, the author makes pathetic appeals to our feelings. It requires no penetration to perceive that such subterfuges are totally inadmissible where the language and conduct of God are concerned. If they prove any thing, they prove too much. It would not be difficult to make the same appeals to the advocates of restitution on behalf of an hypothesis that should assert there is no future punishment at all: and on Dr. E's. principles the appeal in this case would as successful as his own. Let his own account already cited (p. 170) be seriously considered, and if man is to be the judge of the degree of punishment apportioned to his deserts, we might address the "children of frailty" in the same style of impassioned and sentimental eloquence which this soothing teacher of religion so frequently adopts. We might recommend the new scheme as 'the cure of infidelity and favourable to the general reception of Christianity;' as removing every thing terrific from the religion of the Bible, and infallibly securing an immense multitude of converts. Were Dr. E. to reason about the necessity of punishment in some form and to a certain extent, we might remind him of his own 'distinction between *sin* and the *sinner*, the *quality* and the *person*,' (p. 204.) and as the former only can be the object of detestation, the person of a sinner ought not to suffer for a mere "quality!" But we must leave the Doctor and his unmeaning abstractions, and enter our solemn protest against a system which is thus, in the fury of its imaginary benevolence, subversive of all the admonitions and denunciations of the sacred volume; which nourishes the fatal hope of impunity; and reduces to an unmeaning chimera the awful sanctions of the divine law.

It was our intention to have adverted to the affected, the sickening sensibility of this slender volume. We designed also to notice the frequent attempts of the author to represent persecution as receiving its vital principle from the doctrine which he opposes. And yet, judging from the virulence of the party, we should have considerable apprehensions, if the legislature of these kingdoms were to be new-modelled by a Socinian faction. While they are very tolerant towards infidels, they are outrageously rancorous against those who are often contemptuously termed 'evangelical preachers.' As a proof of this we need only to advert to the last discourse of this volume. Dr. E. in the zeal of his charity asserts that British and Gallican catholics *disclaim* the principle of persecution: but from this 'commendation' he excludes a considerable number of those who in the established church 'assume to themselves the exclusive character of evangelical preachers;' and a 'large proportion' of the evangelical sectaries. We have neither leisure nor inclination to expose the absurdity of this ungenerous imputation; but must leave it to be refuted by the zealous exertions, and active benevolence of the calumniated party.

Art. XIV. SELECT LITERARY INFORMATION

**** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works: which they may depend upon being communicated to the public, if consistent with its plan.*

Many friends of the late Dr. Williams having expressed a wish for his portrait, it is in contemplation to publish an engraving in Quarto, by a first rate artist, from an original painting by Allingham (now in possession of Mrs. Williams,) as soon as a sufficient number of Subscribers can be obtained. Price 15s. Proofs 1l. 1s. Subscriptions will be received by the Rev. J. Whittenbury, Darlington, Durham, the Rev. J. Gilbert, Rotherham, Mr. S. Williams, Plymouth, and Mr. James Black, York-street, Covent Garden — In consequence of the death of the lamented editor a very large number of copies of the complete Works of President Edwards are lying at the disposal of the Executors. Individuals who may wish to purchase this valuable publication will greatly oblige them by sending in their names as above, on or before the 31st of Dec, when the Subscription price of 3l. 12s. the set will be raised to 4l. Those who take seven Copies to have an eighth gratis. Catalogues of the Dr.'s Library have been printed, and may be had on application to Mr. Black, the authorised publisher of all his works.

In the course of the present month will be published a new edition of the Life of Janeway, with a Preface by the Rev. Robert Hall, of Leicester.

In November will be published, a new edition of Cornelii Schrevelii Lexicon Manuale Græco-Latinum et Latino-Græcum: studio atque opera Josephi Hill, Joannis Entick, Gulielmi Bowyer, nec non Jacobi Smith, D. D. adauctum. Insuper quoque ad calcem adjectæ sunt Sententiæ Græco-Latinæ, quibus omnia Græcæ linguæ primitiva comprehenduntur. Item Tractatus Duo: alter de resolutione verborum, alter de articulis uterque perutilis, et æque desideratus.

Early in October will be published, a new edition of Potter's Grecian Antiquities, with an Appendix by Professor Dunbar; containing a Concise History of the States of Greece, and an Account of the Lives and Writings of the most celebrated Greek Authors. The Plates have been all re-drawn with great care under the Professor's Inspection, and restored to the Classic Purity.

Shortly will be published an Inquiry into the Nature and Causes of the Wealth of Nations. By Adam Smith, LL. D. &c. A New edition, with Notes, and an Additional Volume, containing Dissertations on the Subjects treated of in the Text of Dr. Smith, by D. Buchanan.

The following notice has been recently issued by the Solicitors for the University of Cambridge. Whereas by an Act, passed in the Eighth Year of the Reign of her late Majesty Queen Anne, intitled "An Act for the Encouragement of Learning," &c. a Copy of every new Book, and of every other Book reprinted and published with Additions, is required to be delivered by the Printer for Printers thereof to the Warehouse-keeper of the Stationers' Company, at their Hall, before such Publication made, for the use of the Library of the University of Cambridge, which Act, in an Action brought by the Chancellor, Masters and Scholars of the said University, conformably with a Notice published on their behalf in January 1811, has been decided by the Court of King's Bench to extend to all books published as therein mentioned, whether they are entered in the Register of the Stationers' Company or not; Notice is hereby

given, that the Chancellor, Masters, and Scholars of the said University of Cambridge, require the Directions of the said Act to be complied with, and an Action will be brought to enforce the Penalties of the same in every instance in which one Copy of a Book, published as aforesaid after the Date of this Notice, shall not be delivered to the Warehousekeeper of the Stationers' Company, for the Use of the said University.

Sir Everard Home has in the press, a Course of Lectures on Comparative Anatomy, delivered by him at the College of Surgeons.

Col. Montagu has nearly ready for publication, a Supplement to his Ornithological Dictionary, which will contain much new and interesting matter on the Natural History of British Birds.

The Rev. Frederic Nolan is printing a Series of Sermons on the Operations of the Holy Ghost, with notes and illustrations.

A Picturesque Voyage round Great Britain, illustrated by coloured engravings, is preparing for publication, in imperial quarto; to commence with a Voyage from the Landsend, toward Anglesea. The narrative will be written by Mr. Richard Ayton, and the prints engraved by Mr. William Daniel, from his own drawings.

Mr. Wm. Godwin has nearly ready for the press, Memoirs of the Lives and Writings of Edward and John Philips, the nephews of Milton.

Mr. Wm. Dodsworth is preparing for the press a Description of Salisbury Cathedral, including an account of its monuments, and biographical memoirs of the bishops, in a quarto volume, with engravings.

C. Clarke, Esq. proposes to publish an Investigation of the Mechanical Science and Historical Descent of Architecture in England, during the middle ages, in a quarto volume, with about thirty engravings.

Mr. Barker is preparing for publication, a View of all the best and most valuable editions of the Classics, and of works on Latin criticism and antiquities.

The Society for Promoting Christian Knowledge are preparing to publish periodically, a Family Bible, in two quarto volumes, with notes by the Rev. George D'Oyly and the Rev. Richard Mant, and appropriate engravings.

The Medical and Chirurgical Society of London will publish the Fourth volume of their Transactions in the course of next month.

Mr. Hobhouse has nearly ready for publication, a second edition of his Travels in Turkey.

Dr. Smith, president of the Linnean Society, will soon publish a third edition of his Introduction to Physiological and Systematical Botany.

A new edition, carefully revised and corrected, of Dr. Gray's Delineation of the Parables of our Saviour will soon appear.

The Rev. W. Faulkner, of St. Andrews, Worcester, has in the press, an improved edition of his Strictures on reading the Church Service.

A new edition of Baxter's Treatise on Converse with God in Solitude, is nearly ready, the profits of which if any, are to be devoted to a Charitable object.

In the French exposé, for 1812, the population of France is stated as under.—Old France (containing 147, 973 square miles) 28,786,911: Countries lately annexed (containing 61,049 square miles 13,951,466: in all 42,738,377 inhabitants. The rate of population in old France is 194. 5 to a square mile, and in the late conquests 228. 5. The present rate of population in England is 196. 3 to a square mile.

Mr. T. Sheldrake has been long engaged in the means of impelling vessels on the water by machinery. His design is to produce boats which will move along rivers or canals by means of the arm, or by steam, so as to reduce the labour expended on inland navigation one half. Steam boats are already in use on the river Aire.

The seventh Annual Report of the Hibernian Society has just been published, and may be had at Hamilton's Paternoster-Row.

The net revenue of the post office for 1812, amounted to 1,414,224*l*. In 1785 it did not exceed 150,000*l*.

The Committee of the Religious Tract Society have issued tickets at 3s. per dozen of a size convenient for the Pocket one of which given to beggar or hawker, will entitle the bearer to receive twelve entertaining Penny tracts with cuts; and thus to commence a profitable trade with ad-

vantage, and counteract the sale of profane and immoral tracts and ballads now in extensive circulation.

Speedily will be published, Armageddon: a Poem, in twelve books. By the Rev. G. Townsend, A. B. Trinity College, Cambridge. Mr. Townsend has determined on printing the eight first books of Armageddon, in one volume, quarto, price 1l. 1s. The work will go to press in three or four weeks. As a very few copies will be printed, Mr. Townsend will be obliged to those who honour him with their Subscriptions to send their names to Mr. A. J. Valpy, London.

In the press, and shortly will be published, the Practical Expositor, or Scripture illustrated by facts, arranged for every day in the year. In 1 vol. 12mo. by C. Buck.

In the press, and nearly ready for publication, the Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Orington, of Clapham, in 12mo. price 3s.

A New Novel from the pen of the author of Cecilia, Evelina &c. will appear early in November.

The Medical and Chirurgical Society will publish the fourth volume of their Translations in October.

Dr. Smith has made considerable progress in the third edition of his Introduction to Physiological and Systematical Botany which will be published in one volume octavo, illustrated by numerous engravings.

Mrs. Roberts, author of the tale of Rose and Emily, is engaged on a Novel in 3 vols. which will be ready forpublication in December.

Dr. Hutton has nearly ready for publication the second edition of Recreations in Mathematics and Natural Philosophy: containing amusing Dissertations and Enquiries concerning a variety of Subjects, the most Remarkable and Proper to excite Curiosity and Attention to the whole range of the Mathematical and Philosophical Sciences: First composed by M. Ozanam, of the Royal Academy of Sciences, &c. Lately recomposed, and greatly enlarged, in a new Edition, by the celebrated M. Montucla, and now translated into English, and improved with many Additions and Observations: the work will be comprised in four volumes octavo, and illustrated with nearly one hundred quarto plates.

Mr. William Daniel, A. R. A. is preparing for publication, a Picturesque Voyage round Great Britain illustrated with coloured Engravings. To commence with a Picturesque Voyage from the Lands End towards Anglesea. The Design of this voyage is to give a Descriptive Account of the Coast and of every object worthy of observation in its Vicinity, of the Towns, Harbours, Forts and the general character and appearance of the Shore round the Island. The Voyage will be written by Mr. Richard Ayton, and illustrated with coloured prints engraved by Mr. William Daniell from his own drawings made expressly for the purpose. It will be published in Monthly Numbers, each Number to contain two plates, coloured, with sixteen pages of letter press.

The present portion of the work will consist of Fourteen Numbers forming one large volume in Imperial Quarto. The first Number will appear early in the ensuing Winter.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

An Essay on the Study and Composition of Biography. By James Field Stanfield, 8vo. price 10s. 6d. bds.

With a fine Portrait from an original Miniature. Memoirs of George Frederick Cooke, Esq. late of the Theatre Royal Covent-garden. By William Dunlapp, Esq. 2 vols. 8vo. price 1l. 1s. bds.

General Biography; or, Lives, Critical and Historical of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order. Composed by Dr. Aikin, and other able Historians. Vol. 8, 4to. 2l. 2s. bds.

An Essay on the Character of Henry the Fifth, when Prince of Wales. By Alexander Luders, Esq. crown 8vo. 5s. bds.

CLASSICAL.

Phædo; a Dialogue on the Immortality of the Soul. Translated from the Greek of Plato, with Notes, by T. R. J. Esq. A. M. 8vo. price 10s. 6d. bds.

EDUCATION.

The fifth Edition of the Latin Primæ. By the Rev. R. Lynne, price 4s. 6d. bound.

HISTORY.

The History of England from the earliest Period to the close of the year 1812. By John Bigland, 2 vols. 8vo. price 1l. 16s. bds.

MILITARY.

A Topographical and Military description of Germany and the Surrounding Country. By Captain Muller, 8vo. 7s. bds.

Siege de Tarragone de l'Assaut et de la Prise de cette Place, par les Français au mois de Juin, 1811. Par le General D. Jn. Senem de Contreras, 8vo. 5s. Avec les Details de son Evasion du Chateau Fort où il etait imprisonnée, et quelques Observations sur la Nature, les Stratagems, et les Ressources du Gouvernement Français.

Cary's General Atlas, imperial 4to. 4l. 4s. bds; and 4l. 14s. 6d. hf-bd Russia A New General Atlas, in Sixty-eight Plates, full coloured; containing separate Maps of all the Kingdoms and States throughout the World.

Map of Devonshire price 2l. 2s. in Sheets. A new Topographical Map of Devonshire, including Parts of the adjacent Counties, on a Scale of Half an Inch to a Mile, reduced from a Survey made by Order of the Board of Ordnance, under the Direction of Col. Mudge.

A new Map of the Countries extending from the Adriatic to the Gulf of Bothnia, and thence eastward to the Mouths of the Scheldt; intended to exhibit the present State of War, between the Belligerent Powers. Price 14s. in sheet, and 18s. mounted on Rollers, or in case for the pocket.

A new Map of Spain and Portugal, in which the Roads, Rivers, Mountains, &c. are carefully delineated from the most recent Authorities. Price 7s. 6d. in sheet, and 10s. 6d. in case for the pocket.

A Sketch of the Russian Campaign, in 1812, by the Hon. Robert Clifford; including a Plan of the Russian Position at Borodino; in one large sheet, price 7s. 6d.

MISCELLANEOUS.

Observations on Works of Fiction in general, and particularly those for Children and Adolescence. 12mo. price 4s. bds.

Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries; to which are added, Hearne's Journies to Reading, and to Waddon Hall, the Seat of Browne Willis, Esq. and Lives of Eminent Men: by John Aubrey, Esq. The Whole now first published from the Originals in the Bodleian Library and Ashmolean Museum; with biographical and literary illustrations. By the author of Selections from the Gentleman's Magazine, 3 vols. 8vo. 1l. 11s. 6d. bd.

Tales of the Dead, principally translated from the French, small 8vo. 9s. bds.

Liberality and Prejudice, a Tale. By Eliza Coxe, 3 vols. 12mo. price 18s. bds.

Time-tables, to facilitate the Calculation of Interest, &c. &c. on Bills and Accounts current; consisting of Three Hundred and Sixty-five Tables, exhibiting, without Calculation, the Number of Days from each day of the year, to every other day of the year. By J. N. Cossham, accountant, Bristol, 12mo. 18s. bds.

A Reply to the Strictures of the Rev. Isaac Milner, D.D. Dean of Carlisle, &c. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in Cambridge. price 3s. 6d.

The second part, consisting of the Third and Fourth volumes of the Letters of Mrs. Elisabeth Montagu, with some of the Letters of her Correspondents; containing her Letters from the age of twenty-three to forty, ending with the Coronation of George the third. Published by Matthew Montagu, Esq. her Nephew and Executor. vol. 3, 4, crown 8vo. 14s. bds. and on large Paper, price one guinea in bds.

NATURAL PHILOSOPHY.

An Introduction to the Study of the Mathematical Principles of Natural Philosophy; containing a Series of Lectures upon the Rectilinear and Projectile Motion, the Mechanical Action, and the Rotatory and Vibratory Motion of Bodies. By the Rev. B. Bridge, B.D. F.R.S. 2 vol. 8vo. 1l. 5s. bds.

POETRY.

Poetical Sketches of Scarborough: written to accompany a Series of Twenty-one Humorous Designs, made during a Visit there last Season; descriptive of the Customs and Amusements of that fashionable Watering-place. Royal 8vo. 1l. 1s. boards.

Leaves of Laurel; or New Probationary Odes. Collected and edited by Q. Q. and W. W.

The Third Edition, revised, with several Pieces, never before published, of Hymns and Poems, Doctrinal and Experimental, on a variety of Subjects. By Daniel Herbert, of Sudbury. 3s. 6d. boards.—fine Paper, 4s. 6d.

The World before the Flood. A Poem, in Ten Cantos. With other Occasional Pieces. Second Edition. 12mo.

THEOLOGY.

Sermons, on Important Subjects; to which is added, Charge delivered to the Clergy of the Diocese of Meath. By T. L. O'Beirne, D.D. M R. I.A Lord Bishop of Meath. Also may be had, by the same Author, Sermons preached on several occasions.

The First Seven Epochs of the Ancient British Church: a Sermon, preached at St. Peter's Church, Carmarthen, on the 2d of July, 1812. By the Rt. Rev. Thomas Burgess, D. D. F. R. S. & S. A. Bishop of St. David's.

Remarks on Methodism, intended to show its Discordance in certain Points with the Gospel of Jesus Christ, 8vo. 7s. 6d. bds.

A Treatise on Human Happiness. By the late Rev. W. Stevens, D. D. Edited by the Rev. Thomas Martyn, B. D. F. R. and L. S. Regius Professor of Botany in the University of Cambridge.

An Apology for Promoting Christianity in India; containing Two Letters, addressed to the Hon. the East-India Company, concerning the Idol Juggernaut; and a Memorial, presented to the Bengal Government in 1807, in Defence of the Christian Missions in India. Printed by Order of the Hon. the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in Reply to the Memorial. With an Appendix, containing various official Papers, chiefly extracted from the Parliamentary Records relating to the Promulgation of Christianity in India. By the Rev. Claudius Buchanan, D. D. 8vo. 7s. 6d. boards.

Family Discourses. By Henry Lacey. In two volumes. crown, 8vo. 12s. bds.

TRAVELS.

Narrative of a Tour taken in 1667, to la Grande Chartreuse and Alet. By Don Claude Launcelot, with a brief Sketch of the Institution of the Port Royal. 8vo. 8s. bds.

THE

ECLECTIC REVIEW.

FOR NOVEMBER, 1813.

Art. I. *Letters from the Mediterranean*: containing a Civil and Political Account of Sicily, Tripoly, Tunis, and Malta: with Biographical Sketches, Anecdotes and Observations, illustrative of the present state of those Countries, and their relative situation with respect to the British Empire. By E. Blaquiere, Esq. 2 vol. 8vo. pp. 1052. Colburn. 1813.

MR. Blaquiere is, we understand, an officer in the Royal Navy; and the matter which forms these volumes was collected during the time that he was entrusted with the command of a small vessel in the Mediterranean, and, in the course of his professional duties, occasionally visited the countries that he describes. Combining with the profession of the author, the circumstance of his work being 'most humbly dedicated to his Majesty's government and the British nation,' we were not, we confess, inclined to augur very favourably of the manner in which he would acquit himself of a part of the task which it seemed scarcely possible for him to decline. In these forebodings, however, we have been agreeably disappointed: wherever censure is due, we find him bestowing it stoutly and fearlessly; and his Majesty's government, instead of the praise they might expect from the 'humble' dedication, will encounter some very pointed animadversions on the measures they have pursued with respect to Sicily, and may acquire a great deal of useful information—if they have the will and ability to profit by it.

The first of these volumes is occupied by the account of Sicily; the second with Tripoly, Tunis, and Malta. In the first letter we find a general description of Sicily. The population, though the statements given of it by different persons

are very wide of each other, our author estimates at 1,600,000, a very unaccountable diminution, it must be confessed, from the 5,000,000, that it is said to have contained in the days of Hiero and Timoleon. In regard to the climate, it is observed that, 'with the exception of mal-aria, it is equal to the finest in Europe:' but this exception forms a very material drawback; as not only the low grounds, but even towns built on the highest hills are sometimes affected by it. In one village in particular, (Rucello di Termini) out of a population of three hundred and fifty souls, not one was free from the characteristic disorder: and, though nearly half of them were actually confined by it to their houses, yet such was their wretched poverty, that no medical assistance was to be had within the distance of fourteen miles.

The first place of which our author gives a description, is Palermo; the situation of which, in common with most of his travelling predecessors, he represents as being singularly beautiful,* while the condition of a large proportion of the inhabitants forms a melancholy contrast to the fair exterior.

'I have often heard,' (says he) 'of the Conco d'Oro, or Golden-shell, the appellation by which the poets of Sicily have long designated the enchanting vale of Palermo: and I confess that the singular gratification I experienced on my first seeing that beautifully diversified scenery by which this capital is surrounded, far exceeded all I had been led to anticipate from the account of others.

'The town is built close to the sea with a luxuriant and extensive plain, stretching on each side and ascending in the rear to the base of a lofty chain of mountains that form a semi-circle round the capital, containing a circumference of about forty miles. Mount Pelegrino rising majestically on the right, affords shelter from the northern blasts, and gives an uncommon degree of picturesque effect, while towards the East, Cape Zaffarano, the Bagaria, and the hoary Nebrodi covered with eternal snow, in the distance, form a picture which the hand of nature is alone capable of drawing.' Vol. I. pp. 36, 37.

Among the public establishments of Palermo (of which our author takes a comprehensive survey) is a public hospital upon a very ample scale. It is administered by a nobleman, a merchant, and two rectors, and all the inferior offices are filled by some capuchin friars. But notwithstanding it is situated in the most healthy part of the town, and near the royal palace, 'it is usual,' says Mr. B. 'for more than half of

---

* 'Our readers may compare Mr. Blaquiere's account with that taken from Mr. Galt's Voyages and Travels in our Rev. for July, 1812.

the orphans to perish for want of care: this, it is said, had often been represented to the deputation appointed to govern the hospital, who are chosen by the senate, but no steps whatever have been taken to remedy so melancholy an evil.' This deplorable neglect does not appear to arise from any want of funds; for our author tells us, they are said to be very great—though all his attempts to obtain an exact account of the revenues of the establishment were ineffectual. The institutions for public education in Palermo are numerous, but unfortunately they are all of them under the direction of priests. The university is a sumptuous pile of buildings, but only one half of what was the original design has been completed: and though it appears to possess the materials for a good system of education, its spiritual superintendants take especial care that no other knowledge shall be acquired under their tutelage, than what may tend to the advancement of their own sinister views.

'There are (says our author) professors here for every branch of science, a very large and extensive cabinet of curiosities, together with a collection of wax figures representing the most interesting anatomical preparations: the library is said to contain nearly 40,000 volumes, and many valuable manuscripts, but the regulations which admit strangers into this part of the institution, are loudly complained of by the inhabitants of Palermo, and I was confidently informed that if a literary character is so unfortunate as to want any book upon subjects not relating to religion, he is peremptorily refused the privilege of reading it; this arises from the libraries being invariably superintended by a priest.

'With respect to the mode of instruction, it appears that scholars of every age are admitted, by paying a certain sum annually, about seventy five dollars. The defects so remarkable in this establishment, are confined chiefly to the tutors being selected from the convents, and to the system of teaching latin, to the exclusion of more useful intruction. I may add for the information of the inquisitive, that neither English nor French is taught here, although I presume either one or the other would be infinitely more useful to the students than any of the dead languages.'

From Palermo our author proceeded to Messina. The number of public functionaries at this place seems worth remarking. Out of a population of 90,000 of which it is said Messina consists, 'the respective civil officers and deputations which superintend the public establishments, are not fewer than 300;' 'sufficient,' as our author observes, 'one would imagine, to administer the affairs of a kingdom.' After this statement we are little surprised to find that 'there is no populace in Sicily more dissatisfied with its local administration than the Messinese.'

Quitting Messina, our author arrived at Catania, with the fine situation of which he was greatly delighted;—and indeed he recommends it, beyond all other spots in Sicily, as a place of residence for those who may design to remain any time in the country.

'In closing (he says) this short account of Catania, I ought to add that the state of manners in that town are infinitely superior to what they are in any other part of Sicily: the rules of strict politeness, true hospitality and social intercourse are so rigidly attended to that it would be very unjust not to bestow on them that meed of praise which they so justly merit. While in Palermo you might imagine yourself in the midst of Carthaginians and Romans, from the low cunning and haughty pride of the people. You are led on entering Catania, to fancy yourself in the centre of a Grecian colony; and the being received in every society with a degree of attention and respect, seems the result of good education in those that manifest it, and is calculated to render the continuance of strangers highly agreeable here. There is throughout the year an unlimited intercourse, and the most pleasant parties formed, both in the town and country; at these the utmost decorum and regularity prevails, and instead of that fatal and vitiated disposition to gaming, so prevalent at Palermo and Messina, music and dancing are substituted. The minor accomplishments are no less objects of solicitude with the Catanese than those of a more solid nature, and you enter into no society in which there is not found very fascinating personal beauty, combined with an elegance of manner and address, rarely to be met with in any country. There are very few of either sex who are not at an early age, instructed in music, drawing, and dancing, and the solicitude with which mothers superintend the conduct and education of their daughters, might be held out at a lesson to some other countries.' Vol. I. pp. 103—4.

In regard to the government of Sicily, though nominally the crown is subject to certain restrictions, it is, in effect, by corruption on the one hand and venality on the other, become an absolute monarchy. The parliaments which formed a part of the ancient constitution, and which operated as checks upon the supreme authority, have been converted into mere instruments for the more convenient and less offensive plunder and oppression of the people. To trace the various steps by which this revolution has been accomplished, however curious it might be, is however of less moment than to ascertain what remedy the acknowledged evils admit of, and to determine the means by which that remedy may with the least inconvenience be applied. The expedient which has been adopted by the ministry of this country for this purpose, is that of giving the Sicilians a constitution like our

own. Considerable objections, however, have been started, by thinking persons both against the policy of the entire plan, and of the mode by which it has been attempted to be carried into execution. Leaving our *right* to legislate for Sicily out of the question, they accuse it of driving on with a headlong precipitancy, which childishly expects to find that accomplished by a single stroke which can only be the work of time and perseverance. Here are we endeavouring to introduce a constitution, the very vital principle of which consists in a due performance of the elective franchise, among a people who possess neither fit persons to act as electors nor persons fit to be elected! Whoever considers, for a moment, the state of the great mass of the people in Sicily, and even of the very highest classes, will inevitably come to this conclusion. For a man usefully to exercise the elective franchise, he must possess a competent knowledge of the true interests of the state, in order that he may ascertain whether the individual he has in view, as the object of his choice, is possessed of the essential pre-requisites for securing them. But how can this be expected of the Sicilian people? Not only are they not encouraged to aim at this knowledge, but, according to Mr. Blaquiere, they are purposely and studiously kept from the means of acquiring it. From their wretched debarred of poverty, from the apparent total want of any accessible means of education, and by the restrictions imposed on the press, the lower classes, are kept, throughout the country, in the most profound ignorance: and in such a state is the education of the higher classes, that the priests by whom this important instrument of national happiness is almost entirely monopolized, take the most effectual measures for keeping out of the hands of their pupils books upon any other subject than those relating to the Catholic superstition. It seems therefore sufficiently plain that, before we can reasonably look for any radical amendment in the condition of the Sicilian people, we must begin with a system of general education. The people must be taught what they ought to be, before they can become so. Any such operation as this, however, besides being attended with considerable difficulties, and requiring somewhat longer time for producing visible fruits than is likely to be bestowed on it, is not a boon, we fear, that the people of Sicily can calculate upon receiving at the hands of our government. It would be utterly inconsistent with the genius of our plans. The credit of a measure must be immediate, or it is not attempted: for what ministry would lay the foundation of a plan which is only gradually to ripen into

perfection, and the glory of which will be reaped by their successors who are probably their political enemies?

The idea of conferring upon the Sicilians a parliament similar to that of Great Britain, probably arose from their already possessing assemblies bearing that name, though they have little more in common than this sameness of denomination. It consists of three branches.

'The ecclesiastical branch, at which the archbishop of Palermo presides, is composed of archbishops, bishops, abbots, and priors. The military branch is composed of titled barons, those who possess fiefs, and all who are subject to military service. The demesnial branch consists of deputies from the universities, cities, and lands subject to the regal authority, and is presided at by the pretor of Palermo.' Vol. I. p. 223.

These assemblies were appointed to meet once a year, and the members of each branch sat (without any annoyance from strangers) in three separate chambers. The parliament was opened by the king, or his viceroy.

'The address, (our author observes) generally consisted of the usual compliments from a sovereign to his people, and concluded with a recapitulation of his pecuniary wants. These being settled between the respective branches, and the supplies voted, they then proceeded to state the grievances and difficulties under which the country laboured; and drew up statements called, *Grazie concordat domandati* (favours unanimously demanded;) these were generally written in a very spirited stile, and contained whatever the body wished to say relative to the abuses, also suggested remedies, improvements, &c. These were signed and registered by the prothonotary and transmitted to the king, who sent his answers back through the viceroy, or governor of the island for the time being. But the most important parliamentary privilege remains to be mentioned. This is the practice of electing four members from each branch, which gives a species of uninterrupted perpetuity to the body. They are chosen at the end of every meeting and are entitled, the deputation of the Kingdom *(Deputazione del Regno);* these having a suitable number of officers and attendants, enforced and superintended the levying of taxes, and all other subjects connected with the duties of the three estates*. Vol. I. p 227.

---

* 'It is very remarkable that no person holding a place or enjoying a pension under the government can sit in the parliament. This admirable rule was over scrupulously attended to, except in one instance, and that was only for a very short period. It is said, however, that the first step of the present minister was to procure an order from the executive government of Sicily to dispense with that restrictive rule, that they might sit in the next parliament and influence its deliberations. Should such an event take place

'Considered however as a *popular* assembly, [our author continues] it will be seen, even from the above short sketch, that it is purely a feudal institution, without possessing a particle of the elective franchise, by which any public body can alone be supposed to represent the people The enormous disproportion of the Barons to the other branches, besides their possession of from seven to ten and thirteen votes, according to the number of fiefs they have, must ever give them a preponderance in the deliberations which subverts altogether the power of the other parts. The parliament can, in fact, be now only considered as the mere shadow of representation, and more as an additional instrument of tyranny than any thing else, as the prince invariably directs all its movements.' Vol. i. p. 230.

Such being the state of the parliament, it is little to be wondered at if the subordinate branches of administration, over which it ought to exercise a superintending and controuling authority, are in a condition utterly deplorable. The whole code of civil and criminal law is confused and indeterminate —the judges and their subordinates universally corrupt—and the courts of law appear rather like licensed theatres for plunder, than temples for the dispensation of justice. In the constitution of these courts there is one capital error, one which of itself is amply sufficient to account for the whole train of abuses with which they are described as being infected. The judges receive no salaries from the state, but are paid entirely by fees. These fees, too, are not regular fixed sums to be paid upon specified fixed occasions, but are of a still more pernicious nature, corresponding with the French *epices*, and indicating a state of jurisprudence fit only for the most barbarous era of judicature. This fertile source of evil is followed by all its natural consequences—delay, vexation, and expence: and the common termination of a suit, after both parties have exhausted all their means in carrying it on, is not by a decision of the court but by an extrajudicial compromise of the litigating parties. By these arts the profession is rendered sufficiently lucrative; but the people are not so entirely the dupes of their oppressors, as to mistake the process by which their wealth is acquired.

'The whole tribe (says our author in a note) which form the members of this profession are called *Paglietti*, the very repetition of which in any part of the Island, but more particularly Palermo, creates a sensation of horror, and is invariably followed by the repetition of some grievance experienced by the

---

under the auspices of a British minister, it will only give additional cause to the people of Sicily to believe that we are indifferent to their fate.'

conduct of a lawyer. Indeed those who are best acquainted with the influence of this body on the public happiness and prosperity, say, that to a despotic government they are better than a standing army in preventing unanimity, without being any expense to the state. This accounts for men of the profession being the highest court favourites, as they are better accustomed to, and longer tried in the arts of oppression." Vol. I. p. 249.

Compared, however, with the administration of criminal justice, the state of civil jurisprudence appears little short of perfection. We find here a very striking application of the principle of Paley's *net;* into which the entrance is easy enough, but the exit a matter of no small difficulty.

'There are (our author says) three officers appointed by the grand Court, called *Capitani d'armi del Regno* (captains of arms of the Kingdom) one for each vale: these are sent round the island twice a year, in May and October, for the purpose of conveying all delinquents to the capital, and generally return with some hundred prisoners, who, on their arrival at Palermo are thrown into the public prisons, and suffered to languish for years without having their cause decided.'

When the unhappy victims are thus collected, they are not, as might be supposed, immediately brought to trial, but large numbers of them, (700 for example in one prison) 'have been confined for periods of from one to six years, without any prospect of their cases being terminated.' Even torture, which has long been banished from the system of jurisprudence of every country in Europe, not excepting Russia, is preserved in full vigour, and under its most atrocious form, in Sicily.

'Where there is an insufficiency of evidence, in cases of criminal prosecution' (our author says) 'the *damusa* is resorted to. This vestige of gothic barbarism and cruelty, can only be exceeded by the racks, and is by far more frequently fatal to those who are doomed to undergo the process. Damusas are attached to all the public prisons in Sicily, and consist of a cell cut under ground, just large enough to contain one person; the door is made of iron and only two feet and a half high, so that the air is altogether excluded except from a small hole at the top: the bottom is paved with sharp pointed stones. Those destined to experience this most inhuman and cruel trial, are put in here and loaded with chains fastened to the legs above the ancles, which often weigh sixty and even eighty pounds. Bread and water are the only food or sustenance; and the prisoner's continuance there is extended sometimes to forty days, if not dead before: there are instances of people who have survived the damusa, but they are by no means frequent. It generally happens that an ulcer is created where the irons are put on, and in that case a mortification is almost sure to follow. A shocking instance of bar-

barity connected with this subject, occurred a few days ago; the captain of justice at San Juliano, put a poor man into the damusa of that town, against whom an accusation had been brought, but not substantiated by adequate proof; he was loaded with more than seventy pounds weight of chains, and, horrid to relate, his feet were in few days literally worn off: the man died, and his disconsolate wife came to Palermo, bringing authentic and undeniable proofs of her husband's innocence.' Vol. I. pp. 253—5.

It is the less necessary, however, to dwell on these sickening details, as we have on a former occasion laid before our readers so ample an exposition of them, in our review of the publications of Mr. Leckie and Mr. Vaughan*. We proceed, therefore, to our author's account of the Sicilian manners; though here again there is little to console the philanthropist. Sicily only affords another illustration of the intimate dependence which exists between the manners of a people and the form of its government. The men appear to devote their waking hours, the smaller portion of the twenty four, to the most frivolous amusements. Among the nobility, gambling, the coffee-house, profligate intrigues, and the opera, appear to exhaust the whole of their activity, without being diversified with any one manly or honourable employment. As for the women, their education, if possible, seems to be more utterly neglected than that of the male part of the community; and we learn that, for a reason somewhat curious (to obstruct the system of intrigues) they are not even taught to write! We apprehend, however, that there are few who will agree with Sicilian parents in the efficacy of any such remedy; for what can be more obvious, than that a taste for literary pursuits, would, by occupying the activity of the youthful mind, contribute to detach it from those unworthy pursuits into which it so often plunges, merely, perhaps, as a resource from the painful listlessness of absolute indolence? On this subject, we can afford to give place only to the following anecdote, which, however, exhibits a very fair specimen of the general occupations and morality prevalent among the higher classes of society in the island.

'Prince B—o a young man of fortune, and versed in all the fashionable vices of his country, became enamoured with Madame Campili the first dancer; but the lady piquing herself upon a degree of virtue, by no means peculiar to persons in that line, was not to be so easily conquered. Determined, however, to leave no effort untried for the accomplishment of his wishes, he was struck with one, which appeared admirably calculated to insure success in a place like this. Madame Campili's brother, a fine young man, and first

* See Ecl. Rev. for Oct. 1811.

ballerino in the same theatre, was invited by the prince to his house, and introduced to the Princess, who received him very kindly, and afterwards honoured the young son of Thalia with the most flattering marks of confidence and favour; and their intercourse was overlooked by Prince B—o, on condition that young Campili should interest himself with the sister in his behalf. It is said that the young man tacitly consented to this base proposition, although without any intention of putting it into execution; be this as it may, Prince B—o, did not succeed, and stung with rage only thought how he could be revenged on the dancer, whom he accused of having deceived him, and interdicted him from ever entering his house again. It is but too true, however, that "love laughs at locksmiths," and notwithstanding all the Prince's precautions, he found it impossible to interrupt the intimacy of his wife and the *ballerino*, upon which in order to conclude a conduct commenced in so dishonourable a manner, he complained to the court of Mr. Campili's improper intercourse with the Princess, and accordingly the dancer was ordered to quit the capital within twenty four hours. The person who communicated this fact, worthy of the most degraded times, is an intimate and confidential friend of Campili, and added that for several months people were hired to assassinate his friend. The above circumstance instead of exciting any sensation of disgust, or that degree of horror which it so justly merited, is talked of in the fashionable circles as a mere joke.' Vol. I. pp. 299, 300.

While occupied in this manner, it may readily be imagined that the Sicilian landholders pay very little attention to the cultivation of their estates, and by this neglect, and the oppression under which the cultivators of the land labour, the island, instead of exporting the large quantities of corn that it was formerly in a condition to supply, does not now raise sufficient even for its own use. Between the landlord and the tenant there is interposed what in Sicily is called a governor, corresponding in many respects to the Irish middle man, to whom is entrusted by their owners the management and letting of all the estates, and the distributing among the vassals the requisite assistance, before they can proceed to cultivate the ground. Agriculture is thus reduced to its very lowest ebb—no capital for improvement—no leases to render it worth while even if the capital existed—the immediate cultivator possessing no implements of husbandry but what are hired from his superior—while the aid that is thus lent is advanced grudgingly and niggardly, and upon the most oppressive terms. Nor are the owners of the soil and their agents the only spoilers that the cultivator has to deal with:

'No sooner,' (says our author) 'is the corn cut and deposited in the granaries, than officers go round from the *Reale Patrimonio* department to enforce the *Revello*, one of the most oppressive ordinances in the island; it consists in every person declaring the exact

quantity of grain and pulse his ground has yielded, upon which the is debarred from selling any part till the pleasure of the above tribunal is made known; on the other hand, the governor is at liberty to enforce repayment for his advances. Innumerable acts of oppression take place while these circumstances are going forward, and the poor peasant has no other resource except that of patient resignation; at length after the reports from all parts of the island are examined at Palermo, the Reale Patrimonio determine on the quantity required for home consumption, upon which they fix their own price, no matter how disproportioned to the value of labour or other considerations; on their being fixed, the peasant is next to satisfy his landlord in kind, not money, and if any remains a very rare circumstance, he may either dispose of it, or, keep it for the immediate support of his family.' Vol. I. pp. 367, 368.

This remainder, (if so it may be called,) it might be supposed the unhappy peasant would be suffered to enjoy in peace: but no! he is destined to endure still further exactions: the collectors of the Gabelli make their appearance, to gather the taxes which are imposed upon corn as well as upon all the other necessaries of life, such as flour, wine, oil, the slaughtering of cattle, &c. &c. and leave scarcely a bare subsistence as a recompense for his anxious labour.

The train of evils that follows this miserable system, is most deplorable, and imminently threatens, if it does not receive some considerable check, to depopulate the island. Our author met in a variety of places with deserted villages, and a starving peasantry; and he says that the effects of a bad harvest were certainly very generally felt in 1801: thousands fell victims to absolute famine both in that and the following year, and 'even at this moment (1811) an almost unparalleled scarcity prevails'*.

---

* That this is not an exaggerated description of the sufferings of the peasants of Sicily is abundantiy confirmed by the testimony of another writer, from facts that recently fell under his own observation—"Nothing" (says Mr. Kelsall) proves more the disordered state of Sicily, than the insecurity and alarm in which the peasantry live. In the Val di Noto, the translator fell in with companies of reapers accoutered with their swords and muskets, their master beside them standing on horseback armed cap à pied, presenting more the appearance of a sudden muster against invasion, or the fear of an Apronius, or Heracles, than of the peaceful pursuits of Agriculture. The shepherds, unlike those in the days of Daphnis, who only taught the woods to resound to the music of their pipes, now blow a warlike horn, to muster their companions in case of an attack, and instead of a crook shoulder a blunderbuss." Kelsall's "Translation of Cicero's pleadings against Verres, to which is added a postcript containing remarks on the state of modern Sicily." p. 350.

It is impossible to contemplate this picture, of which the few extracts we have been able to make will afford a very faint outline, without feelings of the most poignant regret. A country possessing the fairest climate, and most fertile soil under the sun—with every local advantage for carrying on an extensive and flourishing commerce—protected by its insular situation from the ravages of war—and containing a population endued with active and enterprizing spirits; instead of profiting by these fine advantages, is sinking gradually into a state of the most abject wretchedness—its fields uncultivated—its marshes undrained, and left to spread disease and misery around them—continual famines, of late years more frequently recurring—dependent on foreign aid for funds for the support of its government and protection from its enemies—and the whole people a prey to a bigoted priesthood, rapacious and corrupt judicatures, and the cupidity and licentiousness of the nobility. Such are some of the evils by which this island is afflicted, and for which the only cure appears to be the introduction of a system of universal education and a free press. The last of these expedients, as it is of easy and quick application, so we doubt not would be found productive of the most signal and extensive benefits. At least the experiment is worth trying. The age is become far too enlightened, and the state of this country offers far too striking a contradiction, to admit of its being now urged, that there is any necessary connection between a revolution and a free press: the contrary is obviously the true view of the case: where there is good government there is no danger of revolution: and there is no method so steady and certain of ensuring good government, as by securing the freedom of the press. At all events that *some* relaxation in the case of Sicily should be made, we think the representation given by our author of the present state of it, will abundantly shew.

'There is,' (says he in a note) 'a *Censore* appointed by the Court in each of the principal cities, through whose hands every thing intended for publication must go; these gentlemen are of course invariably selected from the priesthood, nor do I know of one of them who possesses any talents. I have seen the most beautiful specimens of poetical composition rejected by them; indeed it very seldom happens that they sanction the publication of any thing that has the most distant tendency to political discussion, which is one reason why none of the literati will submit their works for inspection. This accounts for the innumerable manuscripts that remain on the shelves of all the learned.' Vol. I. pp. 358.

To give full effect to this barbaric exclusion of all enlightened sentiments, another step was necessary—that of preventing the introduction of all books printed out of the island: and this

measure has been adopted and ar ri ed into execution with apparently as successful rigour as the previous restrictions on the press itself.

'In a recent instance,' (says our author) 'the only spirited bookseller in Palermo, Mr Abbate went to the continent and made a large collection of French and German literature, at a very heavy expence. On his return here, the catalogue was enquired for, he produced it; and on being read by what is called the *Censore*, several thousand volumes, including the works of Voltaire, Rousseau, D'Alembert, and many others, were seized, and forthwith deposited in a convent, where they have remained ever since open to the friars. Every application on the part of the bookseller to recover his property has failed.

'The scarcity of English works here' (he continues) 'is hardly to be credited; this was strikingly exhibited a few days ago. When it was in agitation to form the present ministry, who, as a proof of their friendly disposition towards the people, declared their determination of giving them an English constitution; one difficulty was, however, completely overlooked. On examining all the libraries of Palermo, an abundance of law writers from Quinctilian down to the Pére Matthieu, was found, but it was in vain they sought for the one absolutely necessary to give any idea of our code. The ambassador's house was searched with equal success; at the secretary of legation's it was in vain to look for law books; in fact there was not to be found in the capital of Sicily a single edition of Blackstone's Commentaries! It will therefore be necessary to wait the return of a packet from England before the new arrangements are finally made. Should any work be sent here that professes to expose the people's sufferings, it is suppressed with the utmost assiduity, and attended with the most fulminating anathemas. Mr. Leckie's admirable exposition of the island's situation is not to be procured for any consideration. I do not even think that excellent production is in possession of many to whom a knowledge of its contents is really necessary so as to enable them to form any judgement of the true state Sicily.

'These and a thousand other considerations might be mentioned; amongst the rest, figure to yourself a population of near two millions, without there being a single newspaper or periodical print published, to inform them of their situation, or how things are passing.' Vol. I. pp. 357—360.

The last letter this volume contains, is occupied by a very interesting, and so far as we are able to judge, impartial account of the recent politics of Sicily, and the reciprocal conduct of the government of that country and our own towards each other. As the principal features contained in this narrative are in general well known, and we have already dealt so freely with our author's work, we shall confine ourselves to the selection of such of those incidents as have hitherto met with a less general circulation.

Ever since the expulsion of the present reigning family from Sicily, the object of the Court has been to regain possession of Naples, the antient seat of their monarchy; and to this it is that all the intrigues, for which this country has paid so dear, have tended. Under the auspices and almost exclusively at the expence of England, a variety of expeditions have at intervals been fitted out for the invasion and reconquest of the Neapolitan territory, but all of them, either from want of skill and confidence among the different commanders, or want of heartiness in the cause, entirely failed; leaving us, as the only consolation for the enormous expenditure which they occasioned, the satisfactory knowledge that they were almost entirely bloodless. In the mind of the queen, the only sentiment that was produced by the discomfiture of these plans, was that of indignation and contempt towards her good allies. And for this sentiment, however humiliating the acknowledgement may be, we confess there appears to have been some reason,—not however so much on account of the failure of the projects, as on account of any such projects having been formed. The only conceivable policy by which the British government ought in justice to have been actuated, in the present burdened state of the people of this country, in attempting to re-instate upon the throne of Naples, the expelled family, was that of its weakening the enemy in some proportion to the expence incurred, and rendering him less able, in other parts of the world, to carry into effect his hostile designs. Supposing this calculation to have been made, and the result to be in the affirmative, a very material consideration would then arise, whether, after the conquest was effected, there was any just ground for supposing that the fidelity of our ally was such, as to warrant us to expect from it any permanent benefit. We will hear what Mr. Leckie says on the conduct of Sicily.

'When hostilities began in 1803, the British made a treaty of 'alliance with the court of Naples, and a half subsidy of one hun- 'dred and fifty thousand pounds a year was granted to that govern- 'ment, to take a part in the war with Britain, then in alliance with 'Russia and Austria. No sooner was this treaty signed, and the 'conditions entered upon, than the French marched into the king- 'dom of Naples, and occupied the coast from Manfredonia to Tar- 'ranto. As the Neapolitan government, (our allies) had no force 'to repel this invasion, it was obliged to submit, and the subsidy 'paid by Britain for its co operation was thus transformed into a 'tribute for the French; bills were drawn at Naples on England, 'and we are informed that the court of Naples gave an order on 'the British agent to pay the money direct into the hands of the 'banker for the French, so that the British government actually sub- 'sidized a body of French troops destined to defend the country

'against themselves; and in 1805 doubled the subsidy during these 'circumstances.'*

If this statement be true, and we have never heard it contradicted, and the British government were acquainted with it, as they ought to have been, we think there was sufficient ground to pause before we staked any considerable quantity of blood and treasure in the support of such an ally. But, be this as it may, our generous efforts, and forbearance to interfere with the internal government of the country, remained unaltered till the recall of our ambassador who was replaced by Lord William Bentinck. The people of Sicily seem to have entertained pretty just views of the interests of their country. The change of ambassadors, under the idea that it would be followed by a change of measures, produced the most lively joy, followed, however, by corresponding grief when it was discovered that the old system was to be persisted in: 'it operated' (says our author) 'like electricity on thousands; and many who had hitherto attributed our forbearance to motives of delicacy, were now the most vociferous in upbraiding us with pusillanimity and weakness.' In the mean time, the intrigues of the Queen for bringing over the Neapolitans, for which our subsidies were employed, and, by the help of her former subjects, expelling the British from the island, were completely frustrated; and our ambassador assuming a tone of vigour that had too long been forborne, succeeded in procuring a change of ministry; the king most ungraciously submitting to part with his old servants, who had been decidedly hostile to the English, and who on that account, on their retirement from office received public testimonials of the approbation of their sovereign.

Before this point, however, was accomplished, all that portion of the people who had no sinister interests to gratify, by the continuance of the existing abuses, observing the feeble and paltry trimming policy that we pursued, became as thoroughly disgusted with us as with their own ministry, and lost no opportunity of expressing their contempt of our conduct; although from the fettered state of the press, the only evidence we have of these feelings is the language current among the populace, of which our author gives the following account.

'During the interval' (he says) 'which elapsed between the hereditary Prince's appointment to be vicar-general, and the change of ministry, the court party did not for a moment despair of ultimate success: one personage in particular, was often heard to exclaim, '*Non sono morta ancora,*' and the Neapolitans in addressing their frends, observed '*Avete pasienza altri due mesi.*' The Sicilians, on

* Leckie's Historical Survey of the affairs Great Britain, pp. 598, 599.

the other hand did not fail to circulate a variety of odd sayings reflecting upon our indecisive and unaccountable tardiness; the little boys in the streets used to say, wait a little, every thing will be done bye and bye! The sayings of the nobility even much more sarcastic. Alluding to Lord William's return home, the following pointed expression was in the mouth of every one. '*Iste benisti, e casa facesti?*' The country people also, made use of another curious expression, '*Mastre di capella e novu, ma la musica è la stissa*' These things are important, as far as they shew that the people, in every country, have their notions of political propriety: and those of such a nature, in general, as to accord with the soundest policy.' Vol. I. p 579.

What may be the effect of this change, and the consequences to which it has led, remains to be seen, but we cannot quit this subject without noticing what is said by our author relative to the state of our diplomatic system. After enumerating the several ambassadors that have from time to time been sent to Sicily, he adds:

'Before I leave this subject, it is necessary to inform you that it has been customary for every new ambassador to bring out a fresh secretary of legation, an appointment to which there is a very handsome salary attached: and, as appears from what I have related, the person filling this office has been called upon to execute the functions of our ambassadors, during the most difficult epochs of his Britannic Majesty's relation with this Court. I will put it to your candour and good sense, whether this mode of nominating an embassy almost every year to such a court, and selecting persons generally inexperienced in diplomacy, but invariably unacquainted with the court of Sicily, to compose it, was likely to produce any favourable consequences? Passing over a number of other circumstances which are omitted from motives of personal delicacy to those concerned I have not the smallest hesitation in giving it as my opinion, that the greatest part of those indignities and annoyances experienced by the British Government from that of his Sicilian Majesty, have originated in the numerous imperfections and defects of our diplomatic system.' Vol. I. pp. 600, 601.

In our next number, we hope to accompany our author through the remaining portion of his Mediterranean tour.

Art. II. *The Year, a Poem.*—By John Bidlake, D.D. of Christ Church, Oxford, Chaplain to their Royal Highnesses, the Prince Regent and the Duke of Clarence. 8vo. pp. 236. Price 10*s.* 6*d.* Rees, Pall Mall, 1813.

DESCRIPTIVE poetry, minutely descriptive, is the fashion of the day. We are glad of it;---and for one reason, because it shews that our poets have retired from the town and the court, to the life most favourable for poetry. It is in the solitudes of Cumberland or Caernarvon, among tufted woods and

gleaming lakes, among rocks where the goat can scarcely find a footing, and wild heaths nibbled by hardy sheep; it is by the falls of the Lowdore or the Cynfael, among the echoes and sublimities of Ullcswater, or the clustering islands and delicate beauties of Windermere, that the poet must wait for inspiration. The muses hate the metropolis.

If we look back to the grand eras of our poetry, we shall find, mixed with the passion of our old dramatists, a great deal of natural description, and a perpetual recurrence to rural images and situations. The 'As you like it,' and the 'Winter's Tale,' are perfect pastorals; and there are, in other plays of Shakespeare, of Beaumont and Fletcher, and of Ford, sweet tracts of country scenes and country manners, not easily to be matched in the whole range of descriptive poetry. In Milton there is not a superabundance of country, if we except the Allegro and Penseroso, two poems rich with images the more pleasing, because selected with admirable judgement, and adapted to particular frames of mind and feelings. The scene of his Comus is indeed laid in a wood, but it is not therefore the more sylvan; and his Paradise exhibits, it must be confessed, a splendid assemblage of images, among which the mind wanders pleased and dazzled, but without any local associations, and indeed without any very definite perceptions. In attempting to outdo nature, he has, in our mind, fallen far short of her. A poet must indeed in one sense outdo nature, but it is only by clustering together her own beauties, not by adding those of his own imagination—roses 'without thorns' and 'Hesperian fables true.' He must never *appear* unnatural. From the days of Charles II, to those of Queen Anne, every body who wrote poetry seemed to think it necessary to write pastorals—Congreve and Philips, and Prior and Pope, and Littleton and Gay. But alas! these were all 'shepherd-boys,' and they dressed their crooks in ribbons and flowers, and they sang so fantastically, and on such strange subjects, that they frightened away the honest ruddy race of English plough-boys and milk-maids, and had no audience left but such outlandish beings as fawns, and dryads, and satyrs with cloven feet. The marriages and deaths of princes were celebrated and bemoaned by Thyrsis and Amaryllis in amabœan pastorals; and the shepherds and shepherdesses, the only people who had never heard of kings and ministers, gave their opinions, while their sheep were feeding or playing, of the expediency of peace or war with the house of Bourbon.

'——Pour les peindre, il faut aimer les champs,
Mais souvent, insensible à leurs charmes touchans,

Des rimeurs citadins la muse peu champêtre
Les peint sans les aimer, les peint sans les connoitre.'

Thomson, indeed, ventured out as far as Richmond; and in the seasons of Thomson, undoubtedly, are to be found some beautiful descriptions, and some eminent felicities of diction, but scarcely sufficient to redeem the general heaviness of his style, and the cumbersome monotony of his versification. On the whole, we think, the lovers of rustic simplicity were still to be justified in crying out with Horace, 'O rus quando ego te aspiciam?'

At length the honours of the country were redeemed by Cowper. And Cowper painted the country with as true a taste and as warm a sensibility as ever poet possessed. The whole of his letters and his life do indeed bear witness that his 'raptures' were not

——— 'conjured up
To serve occasions of poetic pomp,
But genuine.'

The fields, the woods, the garden, the cottage and its inhabitants, all meet with a fond and faithful and adequate poet in Cowper. Unfortunately, however, he was confined all his life to the tamer and more cultivated landscape, to the

——— 'level plain
Of spacious meads with cattle sprinkled o'er;'
——— 'the grace
Of hedge-row beauties numberless, square tower,
Tall spire, from which the sound of cheerful bells
Just undulates upon the listening ear,
Groves, heaths, and smoking villages.'

We said, unfortunately; and yet Cowper's mind seems to have been so exactly attuned to these scenes, that we doubt whether we might not have spoiled his harmony by removing him to the latitude of Keswick. Be this as it may, the wilder and sublimer scenes of nature, rocks and clouds and cataracts, were left to other hands. Beattie did something this way; but the true poets of mountain-scenery are the *lake-poets*, as they have been called. To say nothing of the inferior writers of this school, (men who have disgraced, as we think, their high powers by the most puerile affectations,) Southey is as much at home by Snowdon or Cader Idris, as Cowper on the banks of the Ouse. His descriptions are so accurate, so graphical, as to please the more, the better one is acquainted with the scene described; and yet composed of features so well selected as to be uninteresting to no one. We will not quote the description of an autumnal evening in the beautiful vale of Towy*, or of

* Madoc in Wales, Book 12.

an autumnal morning at sea †, or of the Welsh scenery round Cadwallon's lonely hut,' ‡ or of an American day-break §, because they ought to be familiar to every lover of poetry; but we cannot help recommending to the observation of our readers the following assemblage of rural images.

> ' Silent and solitary is thy vale,
> Caermadoc! and how melancholy now
> That solitude and silence!—broad noon-day,
> And not a sound of human life is there!
> The fisher's net, abandon'd in his haste,
> Sways idly in the waters; in the tree,
> Which its last stroke had pierc'd the hatchet hangs;
> The birds, beside the mattock and the spade,
> Hunt in the new-turn'd mould, and fearlessly
> Fly thro' the cage-work of the imperfect wall;
> Or thro' the vacant dwelling's open door,
> Pass and repass secure.' MADOC in AZTLAN, Book 16.

What a perfect picture of desertion!—We may just point out too, how sometimes the most general description is brought home to the feelings by a single stroke.

> ' The solitary bard, beside his harp,
> Leant underneath a tree, whose spreading boughs,
> With broken shade that shifted to the breeze,
> Play'd on the waving waters. Overhead
> There was the leafy murmur, at his foot
> The lake's perpetual ripple, and from far,
> Borne on the modulating gale, was heard
> The roaring of the mountain cataract—
> *A blind man would have lov'd the lovely spot.*' Id. Book, 23.

> ' The moon arose; she shone upon the lake,
> That lay one smooth expanse of silver light;
> She shone upon the hills and rocks, and cast
> Upon their hollows and their hidden glens
> *A blacker depth of shade.* Who then look'd round,
> Beholding all that mighty multitude,
> Felt yet severer awe; so solemnly still
> The thronging thousands stood. The breeze was heard,
> That rustled in the reeds; the little wave,
> Which rippled to the shore, and left no foam,
> *Sent it's low murmurs far.*' Id. Book 26.

To minute images, descriptive poetry owes half it's beauty. General landscapes may no doubt be brought vividly before the imagination; but it is some particular circumstance which the mind lays hold of and dwells upon, because it is some particular circumstance which recalls scenes that we are acquainted

‡ Madoc in Wales, Book 13. † Id. Book 14.
§ Madoc in Aztlan, Book 11.

with, and the feelings and pleasures connected with those scenes. That often quoted image of Thomson's, the cows standing in the water, or that of Cowper's, of the woodman's dog on a frosty morning—

> 'Shaggy, and lean, and shrewd, with pointed ears,
> And tail cropp'd short, half lurcher and half cur,
> His dog attends him. Close behind his heel
> Now creeps he slow; and now with many a frisk
> Wide scampering, snatches up the drifted snow
> With ivory teeth, or ploughs it with his snout;
> Then shakes his powdered coat, and barks for joy:

or that beautiful description of the village-bells,

> 'How sweet the music of those village bells,
> Falling at intervals upon the ear
> In cadence sweet, now dying all away,
> *Now pealing loud again, and louder still,*
> *Clear and sonorous, as the gale comes on:*'

—these pictures, and a thousand others that we might quote, how many associations do they awake in a poetical mind! How sometimes a whole day of pleasure, past and almost forgotten, will spring up again in the memory, on the perusal of passages like these! And, on the other hand, when these images really present themselves in nature, the picture of the poet is recalled, and every sentiment that he has associated with it is felt with double emphasis.

To minuteness of description, however, there must be some limits. And the two following, we think, are obviously pointed out by common sense. In the first place, the objects described, however trifling, must be such as have fallen within the observation of common readers. The poet may notice, with Cowper, the different appearances of the different species of trees in a wood; but he would not be borne if he should set himself to paint the different patterns after which their leaves are veined: he may speak of the variety of colours in spring and autumn, but if he should assign the particular shade of the particular colour which characterized every tree of the forest, he might, perhaps, be acceptable as a naturalist, but he would not be read as a poet. Where we cannot recognize the truth of the description, we cannot be pleased. Secondly, the images selected must be in themselves pleasing. We do not want to descend, with Bloomfield, into all the minutiæ of the stable-boy's labours; or to enter, with Crabbe, into the detail of all that is nasty and disgusting, and painful in human nature, whether in town or country. We can have enough of this at any time, by

visiting the work-house and the hospital, by attending the surgeon through his operations, or the nurse through her round of duties. All these may no doubt be described very exactly, may even be put into lines of ten syllables, accurately measured by the fingers and made to rhyme; but we are of opinion that there is no great merit in this; and at all events, we are sure that we can have enough of crime, and misery, and dirt in real life. It is to poetry that we fly from real life, as to a fairy land more beautiful and romantic than on our own world, and peopled with beings gayer and happier and more innocent than ourselves. If it is an illusion, that there is such a thing as happiness in the cottage, that the labourer sings in the cheerfulness of his heart, that kindly affections and charities dwell beneath a thatched roof,—it is at least an illusion in which we voluntarily indulge, it is a dream that we dream with our eyes open, and from which we feel no more gratitude to him that awakens us, than Horace's madman to his officious friends. But we are running away from rural poetry.

We are wandering, however, into a subject strictly connected with it. Descriptive poetry must be *relieved*,—whether by narrative or moral reflection, or philosophical discussion. Thomson employs all,—without any great success in any. Nothing can be imagined more dry or tedious than his wordy philosophy, or more common-place than his morality; and the tales with which he has embellished his Seasons, though generally to be found in books of excerpts, do nevertheless appear to us very unfortunate. Palemon and the 'lovely young Lavinia' take scarcely any hold upon the feelings, and the story of Musidora is as uninteresting from its inanity, as it is disgusting from its indelicacy. Cowper's Task is to the full as much a moral as a descriptive poem. External nature always suggests to him a train of reflections, a 'douce et longue reverie,' natural and unforced, and generally amiable and poetical. He never detains you too long with *mere* description. You are never tired in reading Cowper; and it is, perhaps, owing to this, that, notwithanding the occasional prosaicalness of the style, and ruggedness of the versification, and (what is more displeasing to us, though we do not know that it has been taken notice of,) the childishness and bad taste of his metaphors running out into long and forced allegories,—there are few poems more frequently taken up, or more generally acceptable than the Task. After all, however, we think narrative the most pleasing and the most natural groundwork for description, and it is in the union of an interesting fable, and of well-drawn and well supported characters, with the most ex-

quisite pictures from nature, that the excellency of Madoc consists.

To the illustrious names that we have mentioned we cannot flatter the author of the Year, that his will be added by posterity. The poem is in truth insufferably dull,—so dull that, we think, criticism is almost unnecessary here. Lest, however, our readers should rather suspect our sensibility than the author's powers, we must mention one or two other little faults that we seem to espy in the poem. As to dullness, it cannot be proved without long quotations, which, in such a proof, we have not the conscience to impose upon our readers. We shall, therefore, only state that the venerable *reader* to our Eclectic society, having interrupted the course of the first six months with hideous yawns, finally gave over about the end of June,—not, however, as he affirms, without having been admonished to that purpose by the general snore of the company.

In the first place, the division of the poem into months is bad. The progress of the year from month to month does not furnish a new set of descriptions to the poet.

Secondly, Dr. Bidlake's way of treating his subject is the most uninviting imaginable. Every page, almost, presents us with the dullest sermonizings in the poorest verse.

The following is the argument of February. We mark in italics those parts which have a reference to this month, rather than to another. They occupy nearly four pages out of twenty-two. The rest is digression.

'*Description of the month*—Wisdom of Providence exemplified—Existence of a Supreme Being proved from the frame of nature—Consolations of religion—Evidence of design in the works of Providence—Production of rivers—The sea—Advantages resulting from the inequality of the earth's surface—Strata of the earth—The sun—Sublimity of nature—Liberality of nature—Animals of prey not numerous—Fire—Beauty and utility of the atmosphere—Streams—*Occasional serenity of weather—Ploughing—Lambs—The Daw—Pigeons.*'

The style throughout is bad—a mixture of the tawdry and vulgar. For example,

> 'O! let the target's circled face improve
> The fatal art; and teach the *leaden death*;'

That is, teach you how to shoot. Again:

> 'Though wearied nature finds her time of rest,
> And vegetation sleeps, yet *this same sleep*
> Recruits exhausted powers.'
>
> 'Plethoric Autumn, scattering plenty round;'
>
> 'Nature, *or rather* God, fix'd laws observe:'

'Yet, yet ascend, till mighty kingdoms look
A speck below, and oceans seem a drop;
There sits the majesty of nature throned,
There rides sublimity the climbing cloud;
Convulsive fear, and terror, lightning-eyed,
And dumb astonishment are there! And hark!
She thunders down dread Niagara's steep,
An ocean cataract of whitening foam,
And *earthquakes many a mile.*'

What does this mean? Once more:

——————'Ah see! how soft, how meek,
Young colour steals o'er all the swelling grove,'

——————'*The blue-eyed moisture* pours
In pattering drops o'er all the smiling vale;'

'Nor less than heavenly wisdom can inspire
Instinctive cares The rudest savage feels
The tender passion tame his furious breast;
The fierce to softness tuned are fierce no more.
Alas! such heavenly interests are unfelt
By those who far superior motives boast.'

In the following passage is an optical allusion, which, we think, is far from being 'luminously clear,'

'The scatter'd thoughts thou to a focus bring'st
Of mental radiance, luminously clear.'

Where, too, did the author learn his system of the world?

——————'Or where the Swede,
'Or magic-loving Fin, *six months behold*
The brilliant moon, and six the unsetting sun;'

Enough of this. There are, undoubtedly, to be found in the volume some pretty passages. The following snow-scene is worthy, we think, of a more durable poem.

'In mist the morning rose; but soon disclos'd
O'er all the earth a spreading waste of white,
Whose purity no vagrant footstep stain'd,
Save of the early hind, whose faithful care
The safety of the herd or flock required;
Save of the hare, whom nightly hunger call'd
To try with treacherous feet her wonted feed.
Close to the hedge the cattle crept, and mute,
Expectant stood; while from their nostrils broad
Steam'd visible and slow, the lingering breath.
The moss-clad cottage, and the leafless tree,
Which glossy ivy clasp'd, were hung with tufts
Of snow; while in an undistinguish'd glare,
The hollow dale, the wide-spread lawn were lost.
Lost too the mazy brook, and every pool,
The lately busy mill all silent stood,

While o'er the palsied wheel the stream enchain'd,
Fantastically frost-worked, length'ning hung.
When, lo! the sun peer'd forth with level ray,
The clouds in summer brightness rose, the while
The freckled azure look'd serene behind.
Mountains and mists now strangely mix'd, appear'd;
Rude shapen forms and visionary shades;
And now th' ascending orb sparkled around
In radiant gems, reflected from the face
Of every field, and every crystal blade
Of nodding grass; pale was the silver'd earth;
But o'er the sea where mists opaque are spread,
The yellow beams burst out in glorious strength.
Faithful as friendship, still triumphant green
Cheer'd the dead waste. The grove of solemn fir,
The ivy wreaths of glossy hue, the bush
With berries blush'd, while lingering on the oak
The ochre-tinted foliage hung, the twig
Dropp'd frequent on the leaf-strew'd ground a show'r
Of rattling ice; while, as the labourer turn'd
With shining spade the stiffen'd soil, close by
The full-ey'd red-breast watch'd the writhing worm,
Eager to seize.'

There is merit too in the simplicity and truth of the following:

'Yet now and then
Heat o'er the noon prevails with grateful sway,
On the slope sides of hillocks, softly fann'd
By southern gales, before whose genial breath
The morning whiteness of fantastic frost
Fast vanishes. The cottage garden feels
A cheering warmth. Clad in a robe of light,
The furze with early incense hails th' approach
Of softer gales. And how delicious breathes
The violet! Anticipation fills
The breast with summer promise. See how bright
With yellow cups the daffodillies crowd
The leafless thicket or the orchard hedge.

'Waked by the early impulse of the sun,
A venturous butterfly, his mealy wings
Trusts to the doubtful air; the vagrant bee
Attempts th' inviting gale. From torpid sleep
Arous'd, the martin leaves awhile his cave,
Delved in the sandy bank, that girds the pool,
And sweeps on frolic wing like thoughtless youth,
Too prone to wanton in the flattering hour
Of brief prosperity.'

The following is in a very pretty style of poetical reasoning.

'Now in the feathery people instinct works;

Mysterious power! that ne'er like reason errs;
By slow advances human wisdom grows,
While ages heap experience on the past.
Instinct its utmost stretch at once acquires,
The immediate gift of Heaven's benignant care.
Burst from the imprisoning shell, why instant else,
Should downy ducklings seek the neighbouring pond,
And venturously trust its untried wave,
While the stepmother hen, ruffled with fear,
Clucks timorous admonition on the brink?
Why should the bird, who first a mother's cares
Feels fondly fluttering o'er her little heart;
A perfect, yet a self-taught architect,
Build her prime nest with uninstructed skill,
And spread the downy lining smooth and fair,
Like the soft cradle which its parent form'd,
Cautious of future wants?'

We can find nothing better to add than the description of the vernal colours.

'A thousand hues flush o'er the fragrant earth,
Or tinge the infant germs of every tree
That bursts with teeming life. Her various vest
The gentle Spring assumes, refulgent less
Than Autumn's robe, but O! how soft, how gay
The pleasing tints that steal upon the eye!
How white the fields with countless daisies drest!
Fair too the leafless hedge with the prime sweets
Of early thorn; the while the hawthorn bursts
With tender green. How blue the devious dell,
The rivulet's winding banks, the tangled copse,
With harebell flowers—See yonder sycamores,
Some with a sombre leaf expand, and some
Rich varied dies disclose. There, trembling hoar,
The group of silvery poplars waves beside
The mazy stream, that as it feeds the vale,
Reflects upon its breast in rippling lines
The gradual shades of ever spreading green,
That steal delightful on the ravish'd sight.'

Art. III. *A Popular Survey of the Reformation and Fundamental Doctrines of the Church of England.* By George Custance, author of "A Concise View of the Constitution of England." 8vo. pp. 571. Longman and Co. 1813.

THOUGH this work may not be of such obvious utility as the "Concise View of the Constitution of England;" yet it is by no means superfluous or unseasonable. No period in the religious history of this country, (except, perhaps, the present) affords such a succession of interesting events, or is

so rich in examples of virtuous exertion, heroic piety, and inexhaustible patience, as that of the reformation. An accurate acquaintance with the talents, virtues, and sufferings of the founders of the English reformed church, if it does not generate an attachment to her doctrines and worship, must at least confirm it where it previously exists: while the revival, almost in our own age, of the doctrines of the reformation, when they were falling into oblivion, and the controversies that have thereby been excited, concur to throw an additional interest upon that eventful period, and the men by whom it was adorned.

In the work before us, it is the author's object to combine a view of the rise and establishment of the Reformation, with an exposition of its doctrines and advantages; and to present the whole in a form sufficiently concise and adapted for popular reading. Of the merits of the "Survey," a judgement may be formed from the brief account that we shall give of its contents, and the few words that we shall have occasion to say on the manner in which it is executed.

It is, as might be supposed, partly historical and partly didactic. The historical part, occupying nearly half the volume, presents, in the first chapter, a brief sketch of the introduction of Christianity into England and its various fortunes, till the appearance of the reformed doctrines under Henry VIII. The four following chapters narrate the incidents which accelerated or retarded the establishment of the Protestant religion, or were connected with that auspicious event. This part of the work appears to be on the whole accurate, neat, and interesting; and it abounds with reflections that discover a liberal and devout mind. Compared, however, with the importance of the subject and the remainder of the volume, it seems too concise. Many incidents illustrative of the manners of that age, and of the genius of the agents in the reformation, are dispersed through the pages of Fox and Burnet, that might have been conveniently and advantageously introduced. Mr. Custance's laudable prejudices in favour of the reformed religion have led him to cast an additional shade over the evils connected with the Catholic superstition in that age, and the vices of its adherents. To the same cause must be ascribed the strange assertions, 'that cruelty does not appear to have been the besetting sin' of Henry VIII; and that in his prosecutions '*he always proceeded according to law.*' To the same cause we should likewise have ascribed the feeble commendation bestowed on Sir Thomas More, had not the following terms in which our author speaks of Cranmer, of whom he yet entertains a high admiration, excited a suspicion of negligence and

inattention. 'He was,' says Mr. Custance, 'a man of *considerable* learning, of a sweet temper, &c.'

From this part of the work we shall extract the account of Cranmer's martyrdom, because it will interest our readers, and exemplify our author's historical talent.

'Having suffered for twelve months after his condemnation for heresy, a very rigorous imprisonment, which no doubt had greatly enfeebled his body, and enervated a mind naturally tender and pliant, he was the more likely to be wrought upon by kindness and indulgence, than by continued cruelty and oppression. Elegant entertainments were therefore made for him by the papists, who now shewed him every mark of attention, and especially the dean of Christ's Church, to whose table he was repeatedly invited. During these seemingly friendly interviews, the unsuspecting archbishop was informed from authority, that if he would submit to the present changes in religion, he might either be reinstated in his archepiscopacy, or retire on a liberal pension. A paper was then handed to him, which he signed professedly to discharge his conscience from his former errors; to acknowledge his belief in the Pope's supremacy; the seven sacraments; purgatory; the corporal presence, and all the rest of popish nonsense; and to exhort all who had been led astray by his fallacious doctrines and example, to return to the bosom of the church!! The love of life increasing with the prospect of its preservation, the holy man in an unguarded hour fell. Who does not weep over such fallen greatness? "Let him that thinketh he standeth, take heed lest he fall," and not be too hasty in charging the pious Cranmer with hypocrisy! They who are best acquainted with their own hearts, will the most easily account for the archbishop's fall, and be the most ready to deprecate though not to justify his sin. Was the forward, courageous Peter intimidated into a denial of his Lord, even with bitter oaths and curses, at the voice of a *woman*, when no particular *personal* danger immediately threatened him? And shall we wonder that a man of Cranmer's mild and gentle disposition should yield in the moment of temptation, after having been worn down with long confinement, deprivations, and cruel mockings; when life and restoration to the primacy were promised him on compliance; when he knew that the most horrible of all deaths would be the certain consequence of his resisting the solicitations of his artful and malicious enemies; and when their vigorous assault was made upon him under the diabolical mask of friendship? The papists were elated beyond measure at their short-lived victory over this great Reformer, and published without delay his recantation to all the world. Having caught the unsuspecting archbishop in the snare they had laid for him, with a cruel haste they procured the warrant for his execution, which the revengeful queen had all along determined should speedily take place. On the evening of the 20th of March, doctor Cole, one of the heads of the papists, waited upon Cranmer, and by an insidious conversation gave him the first indirect intimation of the fate that awaited him;

still, however, he was ignorant that his death was certainly determined; and his enemies were equally unacquainted with the secret feelings and intentions of *his* mind. No sooner had this eminent man signed his recantation, than he was filled with remorse and horror, and his rescued life afforded him not one moment's peace. But, happily for the cause of the Reformation; happily for the ease of his own conscience; happily for the security of his eternal salvation, Cranmer repented. He fell like Peter;—but like Peter wept.

'The next morning the archbishop was conveyed to St. Mary's Church, where a very numerous audience waited his arrival. He was led to an elevated situation before the pulpit, and made a "spectacle unto the world, and to angels, and to men." Cole, who was an elegant scholar and a very eloquent preacher, then delivered an affecting discourse, in which he pointed out the necessity of Cranmer's death, notwithstanding his recantation; warning the congregation from the mournful example before them, to hold fast their profession without wavering. "You see," said he, "that this ve-" nerable man, once a peer, a privy councillor, an archbishop, " and the second person in the realm, having renounced the faith, " is now fallen lower than lowest." The preacher then addressing himself to the degraded primate, exhorted him to support with becoming fortitude his last bodily trial; and turning round to the whole audience with a solemn and majestic air, desired every one to join with him in silent prayer for the unhappy man before them. The most impressive stillness ensued, and for a few minutes every hand and eye were lifted up to heaven. Cranmer also fell on his knees; and, rising with a dignified sorrow, thanked the congregation for their supplications on his behalf, to which he begged permission to add his own. He then broke out into a most pathetic and penitential prayer, which greatly affected the whole assembly, and rendered the scene sublimely awful. Having finished his devotions, he arose from his knees; and doctor Cole having congratulated him on his conversion, given him great hopes of heaven, and promised that there should be dirges and masses said for his soul, in every church in Oxford, desired him to make a declaration of his faith before all the people. He accordingly took a paper from his bosom, and spoke to the following effect: "It is " now, my brethren, no time to dissemble. I stand upon the verge " of life: a vast eternity is before me. For one action at least I " am accountable to the world, namely, *my late shameful sub-* " *scription to opinions which are wholly opposite to my real sentiments.* " Before this congregation I solemnly declare that the fear of death " alone induced me to commit this ignominious action, and that in " my heart, I totally reject the Pope, and the doctrines of the " church of Rome, &c." as he was thus proceeding the whole audience was thrown into great confusion, and lord Williams cried out, "stop the audacious heretic." Immediately the *priests* and *friars* sprang from their seats, and pulled Cranmer down. Then dragging him into the street, they hurried him with great indecency to the

stake, which was *already* prepared for him, and with a savage haste piled up the faggots around him. But the penitent bishop having now discharged his conscience, was no longer cast down with shame; but looked on all about him with a sweet benignity of countenance that indicated the serenity of his soul, and the peace which he felt towards all mankind. The fire being then lighted, he was presently involved in smoke; but was distinctly seen to thrust his right hand into the flame, where he held it with astonishing firmness, crying out, "This hand hath offended! This hand hath offended! Lord Jesus receive my spirit."' pp. 240—244.

With the didactic part of this volume, we are not by any means so well pleased as with the historical. The principles, which it inculcates are pure and evangelical; the arguments plausible at least, if not conclusive; and the spirit which pervades the whole, is pious and catholic. But there is a want of method and accuracy, exceedingly detrimental to an elementary treatise; and the style is also too diffuse and declamatory.

The sixth, seventh, and sixteenth chapters on the lawfulness, expediency, and utility of the Church of England, ought to have been thrown into one. As the Established Church is, according to our author, *purely a human institution*, like all other human institutions, its lawfulness must be derived from its expediency, which again depends on its utility. The utility of the Established Church as an instrument of furthering piety and virtue, which all Christians are bound to promote to the utmost of their power, induced the legislature to enact the present laws for its support and preservation. It is ever to be considered as the means of promoting true religion, and therefore its lawfulness can never be successfully maintained apart from the consideration of its utility. It was with much regret that we found Mr. Custance employing so weak an argument as the following, in support of the lawfulness of the Established Church.

'It is spoken of as a high commendation of Abraham by God himself, that he would *command* his children and household after him, that they should keep the way of the Lord, to do justice and judgment. Now surely it cannot be less the duty of civil rulers to provide for the religious instruction of their subjects, than it is of parents to do the same for their children and servants. Accordingly we find that Noah, Abraham, Isaac, and Jacob, exercised their patriarchal authority, as civil rulers, in maintaining the true religion amongst their dependants; and from them the same principle was adopted as the population of their families increased and branched out into different communities. Thus we find that many ages after, the sovereign authority amongst the Jews, whether in the hands of kings, judges, or priests, was uniformly exercised in regulating the public worship of Jehovah. It is true that the Jewish

administration was a pure *theocracy*, and cannot therefore in all things be an example for Christian governments to follow. But this much is obvious; that if the establishment of religion by the civil ruler were in itself *unlawful*, it never could have formed a part of the Jewish dispensation; since it is impossible that Jehovah could have prescribed *that* which is in itself abstractedly and morally *wrong*. Indeed on this very foundation rests one of the strongest arguments for infant baptism. We contend that the children of Christian parents are proper subjects for baptism, because Jewish infants were by the *express direction of the Almighty* admitted to all the privileges of the visible church by the right of circumcision. Since then a holy God could not possibly enjoin any thing contrary to his own *will*, or derogatory to his own honour, it follows, that neither infant baptism, nor an Established Church, is absurd or *unlawful*.' pp. 273, 274.

A great part of Mr. Custance's reasoning in these chapters, tends not so much to evince the utility or expediency of the present religious establishment, as the beneficial effects of Christianity in general. For example, to promote civil liberty, to raise the tone of public opinion, to encourage charity and liberality, to release from spiritual tyranny, to ensure the observance of the Lord's day, to contribute to the diffusion of Christian knowledge and the education of youth; these are benefits by no means *peculiar* to the national Church: they are the common fruits of Christianity, which flourish in every quarter of the Christian world, and under every form of ecclesiastical polity. To recommend a particular form of Christianity as exclusively affording the benefits which it produces under all forms, is bad reasoning and mistaken policy. When some of the arguments are found to be irrelevant, it will be the more difficult to work conviction by those that are more solid and satisfactory.

A controversial writer is particularly unfortunate when he employs an argument that is equally conclusive in the mouth of his adversary. Thus when Mr. Custance infers the lawfulness of the Establishment from the frequent interpositions of divine providence in its preservation, a Dissenter, who considers the enactment of the tolerating laws as the interference of providence in favour of *his* principles, or a Scotch presbyterian, who views in the same light the hard-earned triumph of presbytery over episcopacy in that country, might employ the same argument with equal effect. Such considerations are motives of gratitude not grounds of reasoning.

From the eighth to the fourteenth chapter inclusive, Mr. Custance expounds the doctrines of the English Church, under the heads of the Trinity, Original Sin, Justification by Faith, and Sanctification. On these points his statements are strictly in

unison with the decisions of the Church and the declarations of Scripture. But although the subjects are confessedly of great importance, the space taken up in the discussion of them, is out of all proportion for a brief view. The reasoning by which our author attempts to establish his positions is not always so forcible and apposite as we could have wished; nor has he taken sufficient pains to obviate the objections to the evangelical doctrines, which young minds are liable to encounter.

The fifteenth chapter, on the Spirit of the Church, (which is represented as Catholic, charitable, tolerant, and loyal) though it has very much the appearance of a panegyric, is not, perhaps, substantially untrue. It is rather an invidious subject.

As to the composition of this volume, it is perspicuous and flowing, without being elegant or very correct. Our author writes Pool for the name of the celebrated Cardinal, on what authority we know not. The following passages, among many others, seem written in very bad taste.

'There was the greatest reason to fear that the enemies of "*the Reformation*," who had been kept down below, would, by rising upon her friendly crew, be numerous and strong enough to seize and carry her back again within the reach of the formidable batteries of Rome, from under which she had been, with so much gallantry, cut off. But the wind still blowing from the right point, she continued her course under easy sail towards the harbour of safety, where she at length arrived.' pp. 185, 186.

'If in fact, this key-stone be removed, the whole Christian system must inevitably fall and precipitate us into the fatal stream of error, which deepening and widening in its course, will at length plunge us beneath the fathomless abyss of woe.' p. 303.

'Behold! bringing up the rear, the elephantic *Bishop Horsley*, whose immense proboscis having drunk up rivers of learning, spouted them again, in all directions, over an astonished and admiring multitude, whilst many fled at the sound of his terrific roar, and others were crushed beneath the weight of his mighty powers.' p. 439.

Art. IV. *The Character of the Rev. Thomas Robinson*, Vicar of St. Mary's, Leicester, as exhibited in the Speech of the Rev. Robert Hall, M.A. at the Annual Meeting of the Leicester Auxiliary Bible Society, April 1813. 8vo. Price 1s. 6d. pp. 23. Hatchard, Button. 1813.

IT is with sincere pleasure we meet with this eloquent address in a shape which allows us to enrich our pages with a few specimens of its excellence. Our first impulse, indeed, was to present it to our readers entire; as it is so finished and complete, that nothing can be taken away, without impairing its proportions, and omitting some essential beauty. But this,

however gratifying to ourselves, would be hardly tolerated by the equitable laws of copy right, even if it were not rendered unnecessary by the extensive circulation which the pamphlet has already obtained. To enter into any critical discussion would be a waste of time. It is sufficient to say that it is every way worthy of its distinguished author; displaying all his characteristic liberality of temper, refined discrimination, tender feeling, and impassioned eloquence. For a Churchman to be so praised by a Dissenter, may well fill both parties with honest exultation.

In the first portion of the speech, Mr. H. after adverting to the prominent part taken by Mr. Robinson, in the formation of the Leicester Auxiliary Bible Society, and his anxious wishes for its prosperity, draws an animated picture of the great and various benefits conferred by him, during a long course of years, on his fellow townsmen—his unwearied solicitude in promoting every institution designed for their temporal and spiritual welfare, and his faithful discharge of the clerical duties. We have never met with a finer description of what *ought* to be the effects which the Christian minister should aim to produce, than in the following passage.

'It is not necessary to recal to your recollection the talents of Mr. Robinson as a public instructor; you have most, if not all of you, witnessed his pulpit exertions, on that spot where he was accustomed to retain a listening throng hanging upon his lips, awed, penetrated, delighted, and instructed by his manly, unaffected eloquence. Who ever heard him without feeling a persuasion that it was the man of God who addressed him; or without being struck with the perspicuity of his statement, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, struck with his powerful hands, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero.

'The hearers of Mr. Robinson were too much occupied by the subjects he presented to their attention to waste a thought on the speaker; this occupied a second place in the order of their reflections; but when it did occur, it assumed the character, not of superficial admiration, but of profound attachment. Their feelings towards him were not those of persons gratified, but benefited; and they listened to his instructions, not as a source of amusement, but as a spring of living water. There never was a settled pastor, probably, who had formed a juster conception of the true end of preaching, who pursued it more steadily, or attained it to a greater extent. He preached immortal truth with a most extraordinary simplicity, perspicuity, and energy, in a style adapted to all capacities, equally removed from vulgarity and affected refinement; and the tribute paid to his exertions consisted not in loud applauses; it was of a higher order; it consisted of penitential sighs, holy resolutions, of a deter

mination of the whole soul for God, and such impressions on the spirits of men as will form the line of separation betwixt the happy and the miserable to all eternity.' pp. 7, 8.

To be the instrument of doing good, so pure in its nature, and on so extensive a scale, is a distinction which few individuals are privileged to enjoy.

'It was the boast of Augustus, that he found the city of Rome composed of brick, and left it marble. Mr. Robinson might say without arrogance, that he had been the instrument of effecting a far more beneficial and momentous change. He came to this place while it was sunk in vice and irreligion; he left it eminently distinguished by sobriety of manners and the practice of warm, serious, and enlightened piety. He added not aqueducts and palaces, nor did he increase the splendour of its public edifices; but he embellished it with undecaying ornaments; he renovated the minds of the people, and turned a large portion of them from darkness to light, and from the power of Satan to God. He embellished it with living stones, and replenished it with numerous temples of the Holy Ghost. He extended its intercourse with Heaven, and prepared a numerous class of its inhabitants for the enjoyment of celestial bliss. Of the number of those who will devoutly acknowledge him as their spiritual father at the day of final audit, that day only can determine.' pp. 9, 10.

His personal influence appears to have been singularly great.

'It is possible some men may have extended their influence to a wider circle, and moved in a more extended sphere. But where influence is diffused beyond a certain limit, it becomes attenuated in proportion to its diffusion; it operates with an energy less intense. Mr. Robinson completely filled as large a sphere of personal agency as is, perhaps, possible to an individual. He left no part of it unoccupied, no interstices unsupplied, and spread himself through it with an energy, in which there was nothing irregular, nothing defective, nothing redundant.

'Our deceased friend was eminently distinguished by a steady uniformity of conduct. While he appeared to multiply himself by the extent and variety of his exertions, the principles upon which they were conducted, the objects they were destined to promote, were invariably the same. He was not active at intervals, and at other times torpid and inert; he did not appear the public man at one time, and at another absorbed in selfish pursuits; his efforts to do good in season and out of season were constant, and his course knew no other variety than that of the shining light, which shineth more and more unto the perfect day. His goodness, founded on principle, and corroborated by habit, operated with the steadiness of a law of nature, the beneficial results of which can never be sufficiently appreciated till they are suspended. They who contemplated Mr. Robinson at the distance of forty years, viewed him with the same emotions which he excited at a more advanced age, moderated, however, and chastised, by the apprehension, that it was possible

some unexpected temptation might occur to divert him from his career: we have seen it completed, we have witnessed his perseverance and his conquest, and have seen his virtues and his fame placed under the safeguard and seal of death and immortality.

'Though he had reached that period of life which constitutes old age, it was a *cruda viridisque senectus*. His age had impaired little or nothing of his vigour: its chief effect was that of imparting additional dignity to his countenance, and weight to his character. He fell like a noble tree, after two or three strokes, with all his sap and verdure, with extended boughs and rich foliage, while thousands were reposing under his shadow and partaking of his fruits. Seldom has death gained a richer spoil than in the extinction of the earthly existence of this admirable man.' pp. 13—15.

To this account of his beneficial labours, succeeds an admirable portraiture of the leading features of his character.

'The predominant property of his mind, intellectually considered, appeared to me to be a strong and masculine understanding, copious in its resources, versatile in its operations, and eminently prompt in its decisions. He saw with a rapid glance the different bearings of a subject, and the proper measures to be adopted in the most intricate concerns. He possessed good sense in an exquisite degree, rarely, if ever, misled by the illusions of imagination, either in himself or others. To this was united a warmth and vivacity of temperament which made business his delight, action his element, accompanied with a resolution in his pursuits not to be relaxed by fatigue, nor damped by discouragements, nor retarded by difficulties. To resolve and to execute, or at least to make a vigorous attempt, were with him the same thing.' pp. 15, 16.

'The foundation of all these virtues was laid in Christian piety.—It was this which formed the basis of his character, and directed and regulated his pursuits. His piety was warm, manly, enlightened, at an equal distance from the moroseness of bigotry, the weakness of superstition, and the intemperate sallies of enthusiasm. His character is a practical illustration of the efficacy of the Bible, of which he was a humble and diligent student, whence he deduced his principles and formed his maxims. Religion with him was not an occasional feeling, but an habitual element; not a sudden or transient impulse, but a permanent principle, a second nature, producing purity of intention, elevation of mind, and an uninterrupted series of useful exertions.' pp. 17, 18.

The following passage, which speaks of his sudden death, is, we think, deeply affecting. The fine thought which describes the mind, on being overtaken by unexpected calamity, as scarcely believing to be possible what it knows to be certain, is one of those vivid exhibitions of familiar truths in which our author so peculiarly excels.

'We knew the precarious tenure by which we possessed him, in common with all other blessings; we knew he was mortal, but notwithstanding we received repeated warnings by a succession of as

tacks, few had sufficient fortitude steadily to realize the approaching event. When the intelligence was circulated through the town, "Mr. Robinson is dead," "Mr. Robinson is dead," it was a thunder-clap; it produced a sensation of dismay and astonishment, as though we scarcely believed to be possible, what we knew to be certain; and such an air of desolation and sorrow was impressed upon the countenance of the inhabitants, that a stranger must have perceived they had sustained no ordinary calamity. It was such as no event could have produced, but the removal of a saint and a prophet. Whoever wishes to learn how much piety dignifies a character, how much sainted worth, in its power over the heart, preponderates over every other species of eminence, let him turn to this scene, and compare the tears of a populous neighbourhood with the unmeaning decorations of funereal grandeur. None spoke of his virtues, none was eloquent in his praise; every heart was oppressed with a sense of its loss.' pp. 19, 20.

The concluding reflections of the address are in the highest degree appropriate and impressive. We put a restraint on ourselves in transcribing only the last.

'The life and ministry of this great man of God affords a demonstration of the futility of the clamour which is raised against the doctrine of salvation by grace, through faith; as though it tended to relax the obligations to virtue, and to annul the commands of God. Who ever insisted on this doctrine more constantly, or urged its importance more earnestly than he? and where amongst its opponents shall we discover indications of similar usefulness? Through a period of more than forty years he employed himself in beating down the arrogance of a self-justifying spirit, in evincing the impossibility of being accepted on the footing of our own works, and in directing men of every description to seek for pardon in the blood of the cross. If there were any one topic on which he delighted to dwell more than others, this was unquestionably the topic.

'To his manly and unsophisticated understanding it was evident to a demonstration, that repentance must be grafted on humility, and that there was no room to apprehend his hearers would be tempted to contemn the authority, in consequence of being abased before the majesty of God. He was also perfectly convinced that the blood of Christ, sprinkled by faith, was the only effectual balm for afflicted consciences. On these principles he conducted his ministry for near half a century, and we may challenge his enemies (if there be any remaining) to deny that its fruits were most salutary. If the apostolic doctrine, which affirms that we are justified by faith without the deeds of the law, possess the tendency to licentiousness which its opponents ascribe to it, that tendency could not have failed to operate under a course of instruction so long continued, and of which the tenet in question formed so distinguishing a feature.' pp. 21—23.

Shall we be forgiven if, in closing this imperfect notice, we blend our acknowledgements with regret? We are well

aware of the sacred claims of the pastoral office; we know, too, how much of the foregoing representation of ministerial and personal worth; is applicable to the incomparable individual who delineates it; and have not to learn that *he*, too, as well as his deceased friend, would willingly sacrifice the honours of literary eminence to the sublimer purpose of doing good. But among the various instruments of accomplishing this purpose, is not the press too little regarded? It is impossible not to recollect that, while of all human distinctions, that of the orator is, perhaps, the greatest, still it is of a nature peculiarly fleeting and evanescent—exhausting its immensity of force in a comparatively limited sphere, and trusting the record of its greatness to tradition. The press, on the other hand, has an influence extensive as it is permanent: and it is surely to be lamented, that it is so seldom put in requisition by a writer who unites all that is excellent in sentiment with all that is captivating in manner.

The reader will already have anticipated us in remarking the *occasion* which has called forth this beautiful effusion of manly feeling and Christian kindness. It is one more illustration of the natural tendency of the British and Foreign Bible Society to unite the hearts of good men in the bonds of charity; to give them a common feeling in their first and best interests; and to place their unimportant differences in their true light and just subordination. We do not mean to say that such views and feelings are created in minds where they do not previously exist; but it is not the smallest praise of this admirable institution that it serves to bring them into prompt and vigorous exercise. We think its friends must be highly gratified to reflect, that, while malice and cunning are endeavouring to give currency to the most absurd misrepresentations of its objects and constitution,—they can point to such an exemplification of its true spirit and temper as the present address.

Art. IV. *The Modern Antique*, or the Muse in the costume of Queen Anne, 8vo. pp. 316. Price 12s. Pople, 1813.

BY this time, we have no doubt, the author is heartily ashamed of his 'Modern Antique' and has not seldom exclaimed 'non erit emisso reditus tibi.' Such an insult, yet in perfect modesty, has been seldom offered to the public as in this flimsy volume. At p. 113, we meet with the following lines;

'What if in youthful hour, ambitious, led
(The paths of Genius unordain'd to tread)
I indiscretely sought Apollo's Fane!—
Must I then publish each dull puerile strain?
Take from the mould'ring shelf an useless load,
A half form'd poem, or flimsy ode?
Abrupt translations from some tragic Play,
Which long confused and in wild order lay?
Sketches, designs, which are so rudely penn'd,
The Author's self can scarcely comprehend;
Or Lines to friends on fam'ly subjects writ?
They're not for an impartial stranger fit—

We can now only wish that the remonstrance had proved successful.

The book begins with four grand dithyrambic odes 'for music.' We suppose that they were written at school, at that time when a boy's head is filled with all the phantasmagoria of Olympus and Lempriere's Dictionary. The first ode is a quarrel between Minerva and—Hayden: and in that for St. Cecilia's Day, the *Furies* are introduced into the tent of the king of Israel.

'Mark the contracted brow of Saul,
Hark! hark, the murmur in the hall!
Michal first perceiv'd his sadness,
Michal saw the growing madness.'

'Sudden the sky was darken'd o'er,
The furies danc'd around the floor;
Each with a fatal fiery brand,
Each with a flambeau in her hand;
Malignant to the monarch turning,
They shook the livid sulphur burning;
And toss'd and wav'd about the torch,
And sallied in and out the porch.'

Genius is thus defined in an ode with that name:

——It's chiefest mark
'Is *versatility*;—a spark,
Robb'd from the prism, the which by turns
In every lucid colour burns;

Which warms, as 'twere sublimes the soul,
Spreads it diffusive o'er the whole,
And still permits it to condense,
Ev'n to a point which gather'd sense;'

Are our readers much illuminated on the subject?

After the odes comes 'the port-folio,' containing such delectable morsels as the following.

The Flowret in June.

As the flow'ret in June,
So is man in his prime;
Ah, that perishes soon!
E'en so short is his time.

See his blossom of youth
Fall away in the Sun;
Ripe to reason and truth,
See, he drops, and life's done!'

Nature.

'Nature assumes a thousand different forms,
And to a true admirer charms in all:
In calms she is serene, sublime in storms,
And still herself a fair original!'

A Duett between Swain and Nature.

Swain. 'Hark! the lambs, how they bleat;
Mark the stag, oh how fleet;
Warbling bird, siren sweet;
Rural scene, bliss complete.'

Nature. Tyrant man, wherefore mock?
'Tis distress in the flock;
You disturb Nature's peace,
They bewail their shorn fleece;
Rous'd, the stag wings its speed,
In the chase not to bleed;
While the bird perch'd on high,
You distinguish to die.

Swain Nature, thus you have taught,
Thus instill'd in our thought;
You our wants thus inspire,
You thus edge our desire;
From the fierce savage brood,
To the fry in the flood,
All to rage you excite,
And at once arm their spite.

Nature. Urge not mine and their fault:
Reason thee should exalt;
But retire from this haunt,
Nor thy vain virtue vaunt;
Ne'er the world more embroil,
In the guilt of thy spoil.'

And this, we think, is about enough.

Art. V. *An Inquiry into the Changes induced on Atmospheric Air*, by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals. By Daniel Ellis. 8vo. pp. 246. price 9s. Murray.

Art. VI. *Farther Inquiries into the Changes induced on Atmospheric Air*, by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals. By Daniel Ellis. 8vo. pp. 375. price 9s. Murray.

THIS is one of the most elaborate and complete treatises which we have ever seen on any individual branch of physiological science. The relations of the various orders of animated nature, to the atmosphere in which they live, curious and important as the subject confessedly is, have not perhaps been made a leading object of research, until it began to be perceived that the science of chemistry might be made to contribute materially to their elucidation. Accordingly, nearly all our information upon it has arisen out of the labours of the eminent individuals who have devoted themselves to the cultivation of this delightful science. The facts which have been thus accumulated, now form a considerable mass of knowledge: and had Mr. Ellis merely arranged and methodised these facts, he would have performed an acceptable service. He has however done much more than this. He has questioned nature herself; and has cleared up several dubious points, and confirmed others (not perhaps strictly uncertain, though not before ascertained with all the precision of which they were capable), by ingenious and careful experiments.

In experiments, however, conducted on a machine so complicated and delicate as that of man and the inferior animals, from which sources of error might arise perfectly unforeseen, and quite beyond the immediate control of the operator, and against which the slow instruction of experience alone, could enable him to guard; it might be expectedthat appearances and anomalies would occur, of which the precise nature and bearing could only be determined by repeated observation and more enlarged experience. Unfortunately for the progress of physi-

ology, from observations in themselves crude and imperfect, deductions have been made, and hypotheses formed, the only tendency and effect of which has been to confuse and obscure a subject necessarily perplexed and intricate, and requiring the most rigid and cautious procedure, to its successful developement. The theories thus hastily formed at the very commencement of these inquiries, and before any number of facts had been accumulated sufficient to form the basis of legitimate induction, have continued to embarrass them to the present time; and it is not the least valuable service which Mr. Ellis has conferred on this branch of physiology, that he has examined these parts of his subject with a propriety and correctness of reasoning, supported when necessary by an appeal to experiment and analogy, which has simplified it considerably, and freed it from numerous difficulties, originating in careless observation, or inconclusive reasoning, and not unfrequently in that proneness to generalize without sufficient data, which has contributed more than any other single cause to the retardation of human knowledge

In carrying on this very extensive and interesting investigation, Mr. Ellis has adopted that arrangement most naturally suggested by the subject, and perhaps on the whole best calculated to develope the important changes which are constantly produced by the various tribes of animated nature, on the atmosphere by which they are surrounded; for to this single object his inquiries are chiefly limited in the volumes now under our consideration. He first notices the changes induced on the air by the germination of seeds, and afterwards directs his attention to those effected by the perfect plants. He next examines the phenomena of respiration in the more simple orders of animals, such as insects, worms, fishes, and the amphibia; and, after reviewing in succession the respiration of birds and quadrupeds, he proceeds to that of man. He afterwards enters into the consideration of the source of the carbon, which is constantly exhaled both by animals and vegetables, as long as the functions of life continue to be performed: and, finally, takes a review of the phenomena which arise from the changes thus induced on the air by the grand function of vegetable and animal life. This inquiry relates therefore so far, *to the changes induced on the air;* but at the close of the second volume, Mr. E. announces his intention of prosecuting the subject at a future opportunity, and of inquiring into the *reciprocal effects* which are produced on the living system of vegetables and animals; or, as he expresses himself, ' of attempting to trace all the observed effects, which succeed to the exercise of the respiratory function in plants and animals, to the agency of that subtile or calorific matter, which is universally liberated by the changes induced on the air during the continuance of this living process.'

Of an inquiry so large and extensive, we can only attempt to introduce a very general view to the notice of our readers: and if it should induce such of them as take an interest in these pursuits, to study the work for themselves, we can venture to assure them they will derive from the perusal no small degree of solid instruction and rational pleasure.

In the germination of seeds, there are three agents, the presence of which is indispensably necessary. These are water, heat, and air. The absence of any of these is alike fatal to the commencement or continuance of the process. When a seed is first brought into contact with water, it swells, and its radicle soon begins to be unfolded. This enlargement of bulk is independent of the presence of air, taking place equally well in water that has been deprived of its air, as completely as possible, by boiling, as in that which has not. It is the effect, therefore, of the mere imbibition of moisture, and the apparent developement of the seed is simply a consequence of its increased magnitude which gives greater distinctness to all its parts. While seeds are undergoing this change of volume, they exert a force which Boyle found by experiment to be capable of counteracting a considerable degree of pressure, and a very admirable provision is thus made for the commencement of vegetation in the strongest and least favourable soils. The moisture which is thus absorbed appears to gain admission in the first instance through the pores of the external coat, and afterwards to be taken up by the proper vessels of the cotyledons, which, by the use of any coloured liquid, may be rendered distinctly visible. With respect to the temperature necessary to germination, it varies considerably; since most seeds have a particular season most favourable to their growth, and this depends of course on the temperature of each. No seed however will grow at or below the freezing temperature of water, although a very low temperature does not necessarily destroy the vitality of the seed, nor injure its future germination; and hence seeds remain exposed to the severe colds of winter, and yet grow freely in the succeeding spring. When however the seed has been brought into a favourable state by the agency of these means, the immediate presence of air becomes necessary; for Boyle found that seeds do not germinate in the exhausted receiver of an air-pump, though they may be duly supplied with moisture and at a temperature sufficiently favourable. It was reserved for Scheele however to determine by actual experiment the changes which the air suffered by the process.

It is almost superfluous to observe, that the atmosphere which we breathe is a mixture, or, as some suppose, a compound of two different kinds of air, remarkably dissimilar in their properties, and, in their immediate agency on living beings, producing effects

the most perfectly opposite. Now Scheele determined that only one of these portions of the atmosphere, or the oxygene as it is called, undergoes any change, and that it is converted into a quantity of carbonic acid exactly equal in volume, so that the whole bulk of the air employed in the experiment remains unaltered. By the discovery of this important fact, this unrivalled chemist laid the foundation of all our knowledge of vegetation; for succeeding experimentalists have done little more than confirm and extend this great discovery. Ingenhouz, for example, proved, by experiment, that every kind of air which was fatal to animal life, was incapable of supporting vegetable life either in the sunshine or in the shade, and that carbonic acid was produced whether the seeds grew in atmospheric air, or in pure oxygene gas. And the successive experiments of Saussure, Cruickshank, Gough, and others, have all led to the same conclusions, and confirmed the discovery of Scheele.

In experiments, however, of such great delicacy, and in which the results are liable to be deranged or influenced by circumstances too minute not to be easily overlooked, a want of uniformity might be expected on some points; and this has been more especially the case, in estimating the relative volumes of the air before and after the experiment. In the first part of his inquiry, Mr. Ellis concluded from a careful induction that, in the experiments in which the whole or the greater part of the oxygene had been converted into carbonic acid, a diminution of volume took place, which he estimated at about 1-10th the bulk of the oxygene. Since that period, however, the very accurate experiments of Messrs. Allen and Pepys, on the conversion of oxygene gas into carbonic acid, have been made known to the public, and on recurring to this question in his second volume, Mr. Ellis expresses his decided conviction that the oxygene undergoes no change of volume in its conversion into carbonic acid, and that the whole bulk of the air employed in the experiments remains precisely the same after the experiment, as it was originally. One circumstance which has had a tendency to discredit this conclusion, is the spontaneous production of air from seeds, which (from confinement in an impure atmosphere, or one which, from the partial or total consumption of its oxygene has become incapable of supporting their growth,) have passed into a state of spontaneous decomposition and decay. In this case, the seeds give out carbonic acid, and carburetted hydrogene, both of which are supplied by the seed itself, and consequently the total volume of air is increased. An increase of volume, however, does not take place under any other circumstances; and during germination the seed supplies carbon only, while the oxygene is supplied from without,—and the combination of these bodies, it is now known, is not attended with any diminution of

bulk. It is remarkable that, though oxygene is the only part of the atmosphere which appears to be necessary to the growth of seeds, yet pure oxygene appears to be less favourable to their growth, than when it is mixed or diluted by some other kind of air, and in the proportions in which they are found in common atmospheric air; for any material deviation from that precise point, either of excess or deficiency, is injurious to germination in proportion to its extent, though a small deviation does not produce any perceptible effect. As for the azote which constitutes nearly 4-5ths of the volume of the atmospheric air, it is not at all necessary to the germination of the seed; and it appears to be proved by the experiments of Huber, that hydrogene may be substituted for the nitrogene without varying the result. It is probable that the only requisite condition may be, that the two gases should not act bemically on each other, at any atmospheric temperature. It has been found, too, that some seeds would germinate in an atmosphere containing a much smaller proportion of oxygene than others. Thus radish seeds began to germinate with only 1-32d part of oxygene, while lettuce seeds required 1-6th before their evolution commenced.

As the formation of carbonic acid, by the union of the oxygene of the atmosphere with the carbon of the seed, is one of the most constant and important of the phenomena of germination, particular attention has been given to it. A diversity of opinion has existed as to the probable mode by which their union is effected. The common notion has been that the oxygene is absorbed by, and enters into, the substance of the seed, and that part of it is retained, and the rest given out again in the form of carbonic acid. Mr. Ellis, however considers this opinion as entirely gratuitous, unsupported by any species of satisfactory evidence. He observes, that the structure of the seed, does not fit it in any degree for such a process; and the exact correspondence of the carbonic acid formed, with the quantity of oxygen originally present, renders it highly improbable that any portion of the oxygen can have been absorbed and permanently retained by the seed. It appears besides, from the experiments of Mr. Gough, as well as of Mr. Ellis himself, that seeds do not acquire any increase of weight during germination, which of course they must do, if oxygene was absorbed and retained during the process. Indeed as there is pretty strong evidence that carbon is given out by the seed during its germination, it must lose weight, and it appears in fact from an estimate made by Dr. Thomson, on a comparison of a considerable number of experiments, that in the process of malting, about 2 per cent. of carbon is actually given off. When these facts are connected with the actual increase of weight gained by the oxygene from its conversion into carbonic acid, there remains

no doubt either as to the source of the carbonic acid, or that the combination must take place exterior to the seed.

The facts which have been already stated relative to the germination of seeds, apply with little variation to the vegetation of plants. They equally require the presence of moisture, heat or atmospheric air, or more strictly speaking of oxygene gas. The necessity of moisture to vegetation is a fact, obvious even to the most careless observer; but for our knowledge of the quantity of water transpired by plants, we are indebted to our countrymun Dr. Hales. He found by experiment that a common sunflower about three feet high, transpired on an average about two pounds of water per day, in a favourable state of the weather. During rain, or a very humid state of the atmosphere, the transpiration is either diminished greatly, or ceases altogether: it is less too as might be expected during the night—and evergreens transpire much less, than plants which shed their leaves at the approach of winter. The supply of the large quantity of moisture which is thus given depends on the absorbent functions of the roots, and the under surface of the leaves, which are furnished with small points, or apertures fitted for the purpose of absorption. Still, however, a certain degree of temperature is necessary to the due performance of this function; for it is found to vary with every variation of temperature, and when it ceases finally at the approach of winter, it is less from a decay in the structure of the leaves, than from the gradual diminution of that warmth, which during the summer clothes the earth with verdure, and diffuses delight and gladness through the animal creation.

The necessity of air to vegetation has been proved in the most decisive manner, by confining plants in the exhausted receiver of an air pump, and by the entire removal of their leaves. In the former case the plant dies speedily, and in the latter, if not destroyed, its vegetation is suspended for the season, and its fruit decays; a similar effect too is produced by coating the leaves with varnish or oil, and hence there is sufficient proof that the plant acts upon the air through the medium of its leaves. When however a plant is confined in a vessel filled with atmospheric air, it is the oxygenous portion only which at the end of the experiment is found to have experienced any change, and this is found as in germination to have been converted into carbonic acid. The azote remains precisely the same in quantity, as well as quality after the experiment, as it was before; nor does this portion of the atmosphere appear from experiments made with that particular object, to exert any direct agency, whatever, either noxious or salutary upon the plant. With respect to the precise nature and extent of the changes produced by the

vegetation of plants upon the oxygenous part of the atmosphere, the experiments which have been made, have been too numerous, and their results too uniform to leave us under any uncertainty on the subject. The oxygene is invariably converted into carbonic acid, the volume of which is so nearly if not exactly equal to that of the oxygene, as to leave no doubt, that the whole of the oxygene is employed exclusively in this way; and when this change is complete, and no oxygene remains, the plant gradually declines and dies.

These facts prove that the presence of oxygene is essential to vegetation, but they do not carry us further, and explain in what manner the change effected upon the oxygene is brought about. The opinions generally entertained on the subject have varied but little from those already mentioned relative to germination; and the oxygene has been supposed, therefore, to be first absorbed by the plant, and afterwards exhaled in the form of carbonic acid. This view of the subject, however, Mr. Ellis decidedly rejects, as totally inconsistent with the structure of the plant, as far as it is yet known, and unsupported by any direct evidence, or any satisfactory analogy. If therefore the oxygene does not gain admission into the cellular structure of the plant, and is at the same time gradually converted into carbonic acid, without any increase of volume, when every other source from which it might be derived is strictly excluded, and nothing but the plant and the air are present, it follows irresistibly, that the carbon must be supplied by the living plant, and that its combination with the oxygen, must take place exterior to it. The conversion of oxygen into carbonic acid is therefore the constant result of the vegetation process. But Dr. Priestly having observed in some of his early experiments, that impure air was ameliorated by the vegetation of plants confined in it, an opinion has been long prevalent, that carbonic acid was actually absorbed and decomposed by plants, the carbon being retained, and oxygen given out. Notwithstanding the obvious inconsistency of considering this a constant and necessary function of plants, with the known fact, that during vegetation they constantly convert oxygene into carbonic acid, yet the beauty of the final cause which was thus supposed to be established has attached an importance to it, to which on closer examination it is found not to be entitled. The difficulty of reconciling the views which have hitherto prevailed on this subject, with the general uniformity of the operations of nature, and the want of correspondence in the results obtained by different experimentalists, and even by Dr. Priestly himself, with whom the notion originated, at different periods, have led Mr Ellis to bestow considerable attention on this subject, and to attempt its complete investigation. He has determined that

the formation of carbonic acid during vegetation is constant, and takes place as well during the day as the night, and that this function is not confined to any particular part of the plant, but is performed not only by the leaves and stem, but also by the roots, the flowers, and even by the fruit, whether ripe or unripe, in the sunshine as well as in the shade, and even in total darkness. But although the evidence upon which the formation of carbonic acid as a natural and constant effect of vegetation is perfectly conclusive, yet it is equally certain that, under some particular circumstances, plants do supply oxygene, by the decomposition of carbonic acid. This however cannot be considered as a natural function of plants, since its occurrence is occasional and takes place only under the direct influence of the sun's rays.

The mass of facts which Mr. Ellis has collected together on the agency of light on vegetables is extremely curious and interesting, and they place the subject in a very satisfactory point of view. They go to prove that the evolution of oxygene gas is carried on only by the green parts of plants, and only during their exposure to the direct action of the sun's rays; that under such circumstances the plant decomposes carbonic acid, whether in the state of gas, or combined with water; and that the decomposition is rapid, and proportioned to the clearness of the day, and the favourable situation of the plant in relation to the sun. This decomposition, is not effected, however, either by the power of the plant alone, or by that of the light, but the concurrence of both is requisite, though it is produced as well by leaves separated from the plant, as by the living plant daily. In the mean time the formation of carbonic acid by plants growing in the sun suffers no interruption, but goes on at least as vigorously during such exposure as under any other circumstance. That the decomposition of the carbonic acid is only an accidental function of the plant, has been proved by Saussure, who found that lime introduced into the vessel with the plant, would absorb the carbonic acid as it was formed, and thus completely prevent its decomposition by the combined action of the plant and the light; which always takes place when the carbonic acid remains in a free state. Whether plants have the power of decomposing carbonic acid in a small degree in the shade is not very susceptible of proof, but Saussure thinks it probable, and there are several facts which hardly admit a satisfactory explanation, on any other hypothesis.

With respect to the precise mode in which the agency of the plant is rendered effective in this decomposition Mr. Ellis considers it most probable that the carbonic acid is previously re-

ceived into the vessels of the plant either in a state of combination with water, or some other substance, or even by its entering directly into its gaseous form. That it may obtain admission into the plant in some or all of these modes is proved by a reference to facts which are quite conclusive, and it seems difficult to conceive by what means its decomposition should be effected by the joint agency of the plant and light except it was actually contained in the cellular structure of the plant. And indeed the number of facts which Mr. Ellis has brought forward to prove that gaseous fluids obtain admission into plants, both in a state of combination with water and in an elastic form, establish the fact beyond the possibility of doubt. We have, in fact all the evidence which the subject admits, to prove that the decomposition is effected by the solar rays penetrating the parenchymatous substance of the leaves, and setting the oxygene free, while the carbon is retained in the cellular structure of the leaf. The dependence of this effect upon the cellular structure of the leaf is farther proved from hence,—that so long as this structure remains entire, although the leaves are not only detached from the plant, but even cut into shreds, the process still goes on; but when the structure of the leaf is broken down by being beaten into a pulp it ceases altogether. These facts also tend to confirm the conclusion that this decomposition of carbonic acid is independent of vegetation, and it may be observed also that Lenebier found that the presence of heat was not necessary to it, and that oxygene was supplied even when the temperature of the air was many degrees below zero. We have already observed that this singular office is confined to the green portion of plants alone: for all the other parts including even the flowers form carbonic acid under all circumstances, yielding no oxygene under the direct influence of the solar rays; and if even the green parts are deprived of their colour by etiolation, an effect which is always produced by the exclusion of light, they also cease to afford oxygene when exposed to the solar rays, or yield it very impure. There is, therefore, an evident connection between the colour of the plant, and its power of decomposing carbonic acid.

The prosecution of this subject has led Mr. Ellis to inquire into cause of the infinite variety of colours in plants, and it is but justice to him to say that he has conducted the inquiry with singular ingenuity and success, and proposed a theory of their formation remarkably simple and beautiful, as well as far more satisfactory than any which has yet been suggested.

The phenomena which attend the etiolation of a plant, as well as the subsequent restoration of its colour by exposure to

light, prove that the cause of this change is perfectly local in its action, since the interposition of any opaque substance, as a piece of tin foil, on any part of the leaf will prevent its action on that part, while the remaining portion of the leaf, will pass through the regular changes of colour, or etiolation without any interruption. The change of colour cannot, therefore, depend on any living function of the plant, but must depend on some other cause, and most probably of a chemical nature; and this opinion is still further confirmed from the fact that etiolated leaves will regain their colour when separated from the plant and immersed in water, provided they are fully exposed to the solar rays. Now it is well known to every one conversant with the most ordinary operations of chemistry, that the coloured infusions of vegetables may have their colour changed at pleasure almost to any shades of green or red, by the addition of acid or alkaline matter, or that it may be discharged altogether, or nearly so, by these agents being made to neutralize each other. Precisely the same thing Mr. Ellis conceives takes place in the living plant, and is productive of corresponding effects. If the alcali predominates the colour will be green or some of its shades, if the acid is in excess, it will be red or some of its varieties; but if the acid and alcali mutually saturate each other, then the plant will be white,—or colourless. This is exactly what is found to occur during etiolation, the carbonic acid of the plant being no longer decomposed by the solar rays, its alcali is completely saturated by the acid, and it consequently loses its green colour and becomes white; but when the light is readmitted, the carbonic acid is again decomposed as usual, and the green colour is restored, as the alcali becomes uncombined, and free to exert its specific action.

This is a very brief statement of Mr. Ellis's theory, the operation of which he has traced with a minuteness of detail, and confirmed by a variety of illustration, and a combination of facts, which make this one of the most pleasing portions of his work, to general readers. The admirable simplicity of this theory strongly recommends its adoption, from its accordance with our knowledge of many of the operations of nature, in which the most extraordinary effects, are often brought about by the most natural and inartificial means. But it is moreover in perfect harmony with all the facts hitherto observed in relation to the subject, though the true explanation of them appears first to have occurred to Mr. Ellis. It would far exceed our limits to abstract the facts and analogies which Mr. Ellis has adduced in support of his theory. We may just observe that the green part, or the leaves of plants are found to contain a much larger proportion of alcaline matter, than any other

portion of their structure, and in a more free state; that acids and alcalis are found to act not only upon the colourable juices of the leaves, but also upon the whole of their substance; that an etiolated leaf contains much less alcali than a green one of the same plant, and in a state of more complete saturation, or even supersaturation in the carbonic acid; and that its alcali again predominates as the green colour is restored. It is therefore to the agency of the solar rays in decomposing the juices of plants, that the infinite variety of colours with which the vegetable world is adorned is primarily to be attributed. By their agency, the carbonic acid in the cellular structure of the leaves is decomposed, and the alcaline matter which appears to be abundantly supplied to every vegetable is enabled to produce its proper effect on the colourable juices of the plant. But when this acid predominates, either naturally, or from the declining state of vegetation supplying alcaline matter less abundantly (as happens on the approach of winter,) then the various tints of yellow and red come to prevail; so that to the operation of these very limited means, modified and adjusted by the most delicate operations of natural chemistry, all the rich verdure of summer and the mellow tints of autumn are exclusively owing.

After having thus traced the various colours exhibited by plants to the variations in their chemical constitution produced by the solar rays, Mr. Ellis has introduced a disquisition of considerable extent on the physical and chemical agency of light in promoting the coloration of plants, or in other words on the mode by which these effects of light are produced. The object of this essay is to point out the insufficiency of the theories of colorification hitherto proposed; to explain all the phenomena; and to give more complete developement to a view of the subject proposed by Dr. Bancroft, which attributes the permanent colours of bodies to a degree of affinity, or elective attraction, between the particles of the coloured body, and the rays of light which are absorbed and made to disappear, while the remaining rays are reflected or transmitted. And, further, as experiments have proved that in the solar spectrum there are not only coloured or luminous rays, but also two species of invisible rays, differing in their properties, and exhibiting the maximum of their respective powers at the opposite extremities of the spectrum, and beyond the limits of the luminous rays, Mr. Ellis has attempted to trace an analogy between these effects, and the agency of galvanic electricity as it is exhibited at the two opposite poles. As the positive wire of the galvanic battery attracting oxygene, and occasioning its combination with the wire, repels the hydrogene, disengaged in the decomposition of water, while the negative wire attracts hydrogen, and repels

oxygene without effecting any new combination ; so in the solar spectrum the maximum of power in producing chemical combination and sensible heat exists beyond the extremity of the red or least refrangible rays, while the maximum of power in effecting chemical decomposition, exists at the opposite extremity beyond the limits of the violet rays, and without the power of altering the thermometer in any sensible degree. The resemblance between the extremities of the spectrum, and the positive and negative poles of the battery in their chemical powers, is sufficiently striking, and Mr. Ellis has traced it to a considerable extent : but in a subject so replete with difficulty from the very subtile nature of the agents, and of which our knowledge is probably extremely imperfect, he has cautiously forborne to infer an identity of nature, where the facts go only to establish a resemblance of effects. Since however it appears to be clearly proved, that plants subjected to the action of galvanic electricity have the same changes produced in the chemical composition of their juices, as is effected by the agency of light, and with similar phenomena, he has very fairly inferred, that from the similarity of their effects, light and electricity must exert a common operation, on the saline compounds contained in the juices of plants.

Having thus by series of the most satisfactory and conclusive evidence demonstrated, that plants and seeds, in every period of their growth and during all seasons, and as well during the day as the night, in sunshine as well as in the shade, deteriorate the atmosphere by converting its oxygen into carbonic acid, Mr. Ellis, before finally quitting this part of his inquiry, stops to consider the commonly received opinions relative to the purification of the atmosphere, by the functions of vegetable growth, but of which his own admirable researches have pointed out the insufficiency, by proving the evolution of oxygene to be only a subordinate and occasional function of vegetable structure. His observations on this interesting subject are so excellent and judicious, and manifest so much of that sobriety and seriousness of reflection, which inquiry into the hidden, and to us inscrutable operations of nature are calculated to inspire, when properly pursued, that we cannot better conclude this first portion of our analysis, than by presenting our readers with the following extract.

‘ But if the operation of vegetables in purifying our atmosphere be, even under the most favourable circumstances, merely negative, and if, upon the whole, they must like animals be considered greatly to deprave it, where, it may be asked, are we to look for those causes of purification, by the operation of which the uniformity of composition in the atmosphere is, at all times, and in all situations maintained ? To this most interesting but difficult question, no satisfac-

tory answer can we think, be returned, in the present state of chemical knowledge. The modes in which the atmosphere is depraved by the living functions of animals and vegetables, by combustion, and by various other processes, in which its oxygen is withdrawn, and made to enter into new combinations, are pretty well known, and to a certain extent may be appreciated with tolerable accuracy; but the various measures by which this oxygen is released from its combinations, in the diversified mode of decomposition which are perpetually taking place, have been much less regarded, and cannot therefore, with equal accuracy be traced; until this department of chemistry attain to greater perfection, it is therefore, impossible to present a tolerably accurate view of this subject. We may however, be certain of the general fact, that, as oxygen is withdrawn from our atmosphere, in order to enter into new combinations, so it can be again restored to it only by decompositions which shall set it free; and these decompositions must be as numerous, and to an extent as great, as the combinations to which they succeed. To follow however, this circle of actions through all its round, may demand the persevering industry of ages; and it is only when this shall be accomplished, that chemistry will have advanced our knowledge of the individual relations of our globe, in a degree corresponding with that to which physical astronomy has carried its generalc onnection with the universe.

" But there have been writers, who rested their views of the purification of the atmosphere by vegetation, not so much on observation and experience, as on what they conceived to be its necessity in the general economy of nature; and with more perhaps of piety than prudence, and certainly with a 'zeal not according to knowledge,' they have represented the contrary doctrine, as derogatory to the wisdom of Providence, and a calumny against nature herself. It is indeed true, and it is among the most gratifying truths in the pursuit of science, that every real step which we make in the knowledge of nature, serves to illustrate the wisdom and skill with which all its parts are contrived, to advance the general purposes of the whole. But of this whole, it should also be recollected, that we, " as yet, but see in part, and, as through a glass, darkly." Hence imperfect and erroneous views of the order of nature may be often taken; and false conclusions may be grounded on them; and if these conclusions be afterwards announced as examples of divine wisdom, and be allowed to borrow the authority of *final causes* for their support, the history of science abundantly testifies, that the vainest conceits of fallible man may, in time, come to be worshipped as the wisest institutions of unerring nature. It behoves us therefore, to employ no ordinary portion of delicacy and caution in pronouncing on the general plans and purposes of Providence, from the little and partial views of nature, which at present we are permitted to take, lest in the effervescence of our zeal, we degrade the wisdom we pretend to exalt, and prevent the designs of the goodness we profess to revere.' Vol. I. p. 247.

Art. VII. *Essay on the Principles of Translation.* The Third Edition, with large Additions and Alterations. 8vo. pp. 436. Price 12s. Longman and Co. 1813.

HAVING occasion, a year or two ago, to give our thoughts upon translations in general, we spoke thus: 'A good translation, according to our notion of the matter, comprizes three things;—the precise sense of the author, without addition, abridgement, or alteration,—given in his own manner,—yet with the air of an original.' We had then never seen the work before us; yet, assuredly, any one of our readers who had, would think us guilty of gross plagiarism.

'I would,' says the author, 'describe a good translation to be, that, in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work. Now, supposing this description to be a just one, which I think it is, let us examine what are the laws of translation which may be deduced from it. It will follow,

'1. That the translation should give a complete transcript of the ideas of the original work.

'2. That the style and manner of writing should be of the same character with that of the original.

'3. That the translation should have all the ease of original composition.' pp. 15, 16.

Of course the present work is in a great measure made up of quotations,—instances of good translation, and instances of bad. We shall not attempt to follow the author through all his criticisms and 'aucupia verborum,' but shall make a few unconnected observations on divers opinions delivered in the course of the work.

The author seems to think (p. 4,) that the paucity of good translations, (which by-the-bye we do not think is so great,) arises from there having 'been so little done towards the improvement of the art itself, by investigating its laws, or unfolding its principles.' We cannot agree with him; we believe that, in translation, as in all other literary compositions, the critic does not give laws to the poet, the poet points them out to the critic. As nature acts by general laws, which it is the business of the philosopher to investigate, so, in all ages, the poet has written and pleased, and the critic has searched his writings to find out why he has pleased. What was it but the practice of Euripides and Sophocles that pointed out to Aristotle his unities? and what is it but the practice of our dramatists that teaches us to impugn the authority of Aristotle? When a beauty is presented to us we may feel it, but it requires the powers of the poet to create it. We are humbly of opinion

that we shall not have one good translation the more, for this 'essay on the principles of translation.'

What then is the use of criticism? Not to instruct the writer but the reader; to point out to him beauties which his inattention might pass over, to guard him against the 'dulcia vitia,' the splendid faults, which he might incautiously approve; and thus, by improving his taste, to increase his pleasures.

Three chapters are employed on the first general rule. In the translation of scientific and historical works, the original must be strictly abided by, or truth may be violated: in poetry a greater latitude must be allowed. 'I conceive it,' says Sir John Denham, as quoted by the author, 'a vulgar error in 'translating poets, to affect being *fidus interpres*. Let that 'care be with them who deal in matters of fact or matters of 'faith; but whosoever aims at it in poetry, as he attempts at 'what is not required, so shall he never perform what he at-'tempts; for it is not his business alone to translate language 'into language, but poesie into poesie; and poesie is of so 'subtle a spirit, that in pouring out of one language into ano-'ther, it will all evaporate; and if a new spirit is not added in 'the transfusion, there will remain nothing but a *caput mor-'tuum*.' (pp. 63, 64.) We think, however, that the essayist allows the poetical translator too great a liberty of adding to, or taking from, the ideas of the original. For instance,

'We find frequently in Homer, amidst the most striking beauties, some circumstances introduced which diminish the merit of the thought or of the description. In such instances, the good taste of the translator invariably covers the defect of the original, and often converts it into an additional beauty. Thus, in the simile in the beginning of the 3d book, there is one circumstance which offends against good taste.'

'Εὖτ' ὄρεσ κορυφῆσι Νότος κατέχευεν ὀμίχλην,
Ποιμέσιν ἔτι φίλην, κλέπτῃ δὲ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
Ὣς ἄρα τῶν ὕπο ποσσὶ κονίσαλος ὦρνυτ' ἀελλὴς
Ερχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.'

'As when the south wind pours a thick cloud upon the tops of the 'mountains, whose shade is unpleasant to the shepherds, but more 'commodious to the thief than the night itself, and when the gloom 'is so intense, that one cannot see farther than he can throw a 'stone: So rose the dust under the feet of the Greeks marching 'silently to battle.'

'With what superior taste has the translator heightened this simile, and exchanged the offending circumstance for a beauty. The fault is in the third line; τόσσον τίς τ' ἐπιλεύσσει, &c. which is a mean idea.' pp. 88, 89.

Now we think this a very prettily selected circumstance, and very characteristic of the simplicity and rusticity of Homer's

times. There is a pleasing image much of the same kind in Madoc.

> ' ——————————— A rocky stream
> ' Which from the falls came down there spread itself
> ' Into a quiet lake, to compass which
> ' Had been a two hours pleasureable toil;
> ' And he who from a well-strung bow could send
> ' His shaft across, had needs a sinewy arm.'

Again:

' An improvement is sometimes very happily made, by substituting figure and metaphor for simple sentiment; as in the following example, from Mr. Mason's excellent translation of Du Fresnoy's Art of Painting. In the original, the poet, treating of the merits of the antique statues, says:

> ' ——————— queis posterior nil protulit ætas
> Condignum, et non inferius longè, arte modoque.'

' This is a simple fact, in the perusal of which the reader is struck with nothing else but the truth of the assertion. Mark how in the translation the same truth is conveyed in one of the finest figures of poetry:

> ' ——————— with reluctant gaze
> To these the genius of succeeding days
> Looks dazzled up, and, as their glories spread,
> Hides in his mantle his diminish'd head.' pp. 42, 43.

This is entirely giving up the *manner* of the original; for what can be more different than the didactic dryness of Dufresnoy, and the bold image of his translator? Towards the end of this part of the work we meet with the most impudent specimen of translation that we ever saw; it is of the beginning of Paradise Lost.

> ' Primævi cano *furta* patris, *furtumque* secutæ
> *Tristia fata necis*, labes ubi prima notavit
> Quotquot Adamæo genitos de sanguine vidit
> *Phœbus ad Hesperias ab Eoo cardine metas;*
> Quos procul *auricomis* Paradisi depulit *hortis.*
> Dira cupido attavûm, *raptique injuria pomi,*' &c. &c. p. 106.

This is, indeed, as the critic observes, ' an example of every thing that is vicious and offensive in poetical translation.'—We cannot pass from this part without first observing the author's taste in harmonies. After quoting the lines,

> ' A little gliding stream, which Xanthus was,
> Unknown he past—and in the lofty grass
> Securely trode—a Phrygian straight forbid
> Him tread on Hector's dust—with ruins hid,
> The stone retain'd no sacred memory.' p. 71.

he says, ' He must be greatly deficient in a musical ear, who does not prefer the varied harmony of the above lines to the

uniform return of sound, and chiming measure,' &c. We must be excused here, if we venture to doubt whether the 'deficiency in a musical ear' does not in this instance rest with the author. More inharmonious rhyme than the above stiff and stunted lines we are not acquainted with.

The four next chapters explain and enforce the second general rule.

'Next in importance to a faithful transfusion of the sense and meaning of an author, is an assimilation of the style and manner of writing in the translation to that of the original. This requisite of a good translation, though but secondary in importance, is more difficult to be attained than the former; for the qualities requisite for justly discerning and happily imitating the various characters of style and manner, are much more rare than the ability of simply understanding an author's sense. A good translator must be able to discover at once the true character of his author's style. He must ascertain with precision to what class it belongs; whether to that of the grave, the elevated, the easy, the lively, the florid and ornamented, or the simple and unaffected; and these characteristic qualities he must have the capacity of rendering equally conspicuous in the translation as in the original. If a translator fail in this discernment, and want this capacity, let him be ever so thoroughly master of the sense of his author, he will present him through a distorting medium, or exhibit him often in a garb that is unsuitable to his character.' pp. 109, 110.

In chapter the seventh are given the 'limitations of the rule regarding the imitation of style.'

'1. This imitation must always be regulated by the nature of the genius of the languages of the original and of the translation. The Greek language, from the frequency and familiarity of ellipsis, allows a conciseness of expression which is scarcely attainable in any other tongue, and perhaps least of all in the English.' pp. 177, 178.

'2. The Latin and Greek languages admit of inversions which are inconsistent with the genius of the English.' p. 196.

'3. The English language is not incapable of an elliptical mode of expression; but it does not admit of it to the same degree as the Latin.' p. 198.

These distinctions seem not very scientifically made, nor will the reader very easily discover, from the terms used by the author, the difference between the first and third limitations. Particular ellipses and inversions are appropriate to particular languages: and the man who should use them in another,—who should translate 'Trepidá civitas incusare Tiberium,' into 'the terrified city to blame Tiberius,' (p. 198,) or give us in a version of Homer such sentences as these, 'The heroes the 'slaughter began.—Alexander first a warrior slew—Through 'the neck, by the helm passed the steel—Iphinous, the son of 'Dexius, through the shoulder he pierced—to the earth fell the

'chief in his blood,' (p. 198)—would not so properly be said to translate ill, as to write his own mother-tongue ill. There is a brevity, however, proceeding from the author, not from the language; such is that of Tacitus and Sallust,—whether laudable or not is nothing to the present purpose; if it be given up, the manner of the author is not preserved. Tacitus writes thus:

'Mihi quanto plura recentium, seu veterum revolvo, tanto magis ludibria rerum mortalium cunctis in negotiis obversantur; quippe fama, spe, veneratione potius omnes destinabantur imperio, quam quem futurum principem fortuna in occulto tenebat.' p. 185.

And the following translation is praised by the essayist.

'Upon an occasion like this, *it is impossible not to pause for a moment, to make a reflection that naturally rises out of the subject.* When we review what has been doing in the world, is it not evident, that in all transactions, whether of ancient or of modern date, some strange caprice of fortune turns all human wisdom to a jest? In the juncture before us, Claudius figured so little on the stage of public business, that there was scarce a man in Rome, who did not seem, by the voice of fame and the wishes of the people, designed for the sovereign power, rather than the very person, whom fate, in that instant, cherished in obscurity, to make him, at a future period, master of the Roman world.' p. 186.

But how unlike is this to Tacitus! Indeed a little further on the author seems intirely to give up the imitation of the manner of the original. Speaking of Mr. Stewart, the translator of Sallust, he says,

'Observing in general a very strict fidelity to the sense of his original, he saw at once the fruitlessness of any attempt to imitate the abrupt and sententious manner, together with those other *prominent characteristics* of the style of Sallust, which, although the natural partiality to his author has led him to vindicate and even to panegyrise, he well knew the utter impossibility of transferring to a language widely different in its structure and idioms from that of the original. This attempt, therefore, he has with great judgment altogether abandoned; limiting himself to the correct expression of the sense of his author, in pure and eloquent language, possessing all the ease of original composition.' pp. 198, 199.

But where, it will be asked, is the necessity of thus abridging by the manner of the original? In the first place, a modest person will not always think it very easy to substitute a better. The conciseness of Tacitus has a force, which a translator will in vain think of giving by an accumulation of the most forcible expressions. In the next place, the peculiarities of an author's manner are so nearly allied to those of his matter,—modes of thinking and modes of expression are so much akin,—that it is hardly possible to give the sense of an author fairly in any way but his own. The simplicity of Homer's heroes sometimes looks ridiculous in the splendour of Pope's translation. And

these beauties and faults are frequently so allied in composition, that you cannot take one and leave the other. If conciseness gives frequently great force, it must occasionally bring a little obscurity: if amplification produces richness, it must sometimes also produce weakness.

The ninth chapter brings us to the third general rule.

'If the order in which I have classed the three general laws of translation be their just and natural arrangement, which I think will hardly be denied, it will follow, that in all cases where a sacrifice is necessary to be made of one of those laws to another, a due regard ought to be paid to their rank and comparative importance. The different genius of the languages of the original and translation, will sometimes make it necessary to depart from the manner of the original, in order to convey a faithful picture of the sense; but it would be highly preposterous to depart, in any case, from the sense, for the sake of imitating the manner. Equally improper would it be, to sacrifice either the sense or manner of the original, (if these can be preserved consistently with purity of expression), to a fancied ease or superior gracefulness of composition.' pp. 224, 225.

Here again we cannot agree with the critic. An air of originality and ease is, in our opinion, the very first requisite of a translation. If a translator cannot unite this with the other two qualifications, he is undoubtedly unskilful, but he may yet be read,—a privilege which will not long be granted to him, who may give the sense of his author faithfully and in his proper manner, and yet with the stiff and ungraceful air of a translator.

Here we must take our leave of the essayist. After this there is nothing but minute criticisms, backed with numberless quotations, of which it is impossible to give an abstract. The volume, on the whole, it is needless to say is the production of an elegant and cultivated mind; but it is certainly drawn out to a very unnecessary length.

Art. VIII. *Memoirs of the Private and Public Life of William Penn.* By Thomas Clarkson, A.M. 2 vols. 8vo. pp. 1020. Longman and Co. 1813.

THE object of biography is to improve the mind by an account of the lives and characters of individuals. The materials of which it should be composed, must be derived from the singular and extraordinary parts of the species; since it can be of no utility to put it upon record that a man was born, eat, drank, slept, and died. Proximity of time and place, as it often magnifies what is little, and gives a kind of rarity to what is very common, may indeed create, on the death of ordinary persons, an interest in the detail of their lives: but as the only general interest, that can be felt in those who have long been

removed from the stage of action, must arise from singularities in their vices or virtues, their exploits or sufferings, the good or evil they have done to their fellow men—if their lives offered nothing peculiar in those respects, it is labour in vain to attempt to draw them from oblivion.

William Penn was evidently an extraordinary man. His talents were great; his sufferings and his virtues remarkable; his activity rarely equalled. If not the author of the religious sect of the Quakers, it is indebted to him for the greater portion of its excellence; while as a legislator, he ranks with the most renowned sages of antiquity and the greatest benefactors of mankind. The first geniuses of the last century wrote his panegyric. But the particulars of his life are little known to the public. Mr. Clarkson's partialities to the Quakers, his ardent love of liberty, his active and energetic philanthropy will easily make it believed that he is a fond admirer of Penn, and that he could not have fallen on a subject more agreeable to his taste than the memoirs of that eminent person. He seems to have spared no pains or labour in informing himself of every circumstance relative to him, whether contained in well-known or obscure works. But notwithstanding the interest of the subject, the extent and accuracy of his information, the pious, benevolent and tolerant spirit which he discovers in every page, and the artless simplicity of the composition, Mr. Clarkson is so tedious and sometimes so dull, that we have considerable doubt whether many persons will have the patience to follow him to the conclusion. He appears, indeed, himself to have take such delight in the work, as to have neglected the means of making it agreeable to others.

William Penn, the eldest son of Admiral Sir William Penn, of the ancient family of the Penns of Buckinghamshire and Gloucestershire, and of Margaret Jasper, daughter of a Dutch merchant, was born in London, October 14th, 1644. While at Chigwell School, being about eleven years of age, it is said, he felt religious emotions of an unusual nature, having the strongest convictions of the Divine existence, and of the capacity of man to hold intercourse with him. As he made great proficiency in his studies, he was entered at the age of fifteen, a gentleman commoner of Christ's Church, Oxford. He attended as well to the exercises of the college as to recreation, which consisted in manly sports and the society of young men of genius, among whom were Robert Spencer, afterwards Earl of Sunderland, and John Locke. Meanwhile the religious impressions which he had received at school were greatly confirmed by the preaching of Thomas Loe, a Quaker. Incapable of disguising his principles, he began with some others to withdraw from the established worship, which the heads of the college

thought fit to punish by fine. Upon an order from Charles the Second that the students should wear the surplice, the zeal of Penn broke all bounds of decorum. With some other young gentlemen, he fell upon the students who appeared in surplices, and tore them over their heads. For this outrage he was expelled the college; after which, returning home, he was received very coldly by his father, who was mortified both on account of his son's disgrace, and of the disappointment of those prospects of greatness that he had formed for him: and, finding arguments and blows unavailing, he at last turned him out of doors.

The Admiral, however, recovering his usual affection, and overcome by the importunity of his wife, forgave his son; but to prevent future evil, he sent him to France, expecting that new scenes would make him forget his old connections, and the gaiety of French manners correct his gravity. Being attacked one evening while at Paris, by a person who thought himself affronted, Penn discovered his courage in disarming, and his forbearance in sparing, the assailant. Some months of his absence in France he spent at Saumur, availing himself of the instruction of the famous Amyrault. While on his way to Italy, he was recalled by his father, who, being appointed to command the fleet against the Dutch, wished him to take care of his family in his absence. The admiral seems to have been satisfied with the improvement of his son during his travels; for he had acquired a lively and polished air in his manners, which he considered as indicating a change in his mind. But he no sooner returned from sea than he discovered his mistake. The flame was smothered, not extinguished. More attached than ever to the principles and habits of the Quakers, he threw his father into fresh perplexities, who now resolved to send him into Ireland, that in the society of his friends at the Duke of Ormond's court, his mind might, if possible, acquire a new bias. This scheme being ineffectual, he determined at last to intrust him with the management of large estates lying in the county of Cork, that he might be at a distance from his English connexions, and find full employment for his time. But it was the fate of the admiral's projects for the recovery of his son to be always frustrated. Being accidentally at Cork, Penn heard from Thomas Loe, the person whose preaching had made such an impression on his mind while at college, a discourse which completed his conversion to the doctrines and practice of the Quakers. Those, however, were not the times in which it was safe to profess theological novelties. While at a religious meeting he was seized, with eighteen others, and refusing to give a bond for his good behaviour, he was sent to prison. As it was not the nature of Penn to suffer without publishing his grievances, he addressed himself in a spirited

style to the Earl of Orrery, who immediately ordered his release.

Soon after this event an interview took place between the admiral and his son. Despairing of altering his general views, Sir William only proposed that he should sit without his hat in his own presence, that of the King and the Duke of York. Finding him determined not to comply even in this trifle, he again turned him out of doors. Apologetical explanations of the opposition of Penn and his friends to the apparently innocent fashions of the world, introduced in this and another place, (pp. 27, 92,) by Mr. Clarkson, deserve a little consideration. They imagined themselves, he says, chosen from the world to bear a testimony against its corrupt and corrupting customs: the appointed instruments of purifying the world, they thought it incumbent on them to abandon all its ceremonies civil and religious. This persuasion, that they had a supernatural commission to reform mankind, may be sufficient to *explain* the puerilities and extravagance of the early Quakers; but it is by no means sufficient to justify them. Had it been well founded, instead of being enthusiastic, it would not have excused that want of respect, that arrogance, that they discovered towards persons in stations of honour and authority. For they did not pretend to have a particular revelation as to the dereliction of those customs which involved not any moral turpitude. In trampling on the decent forms of civilized life, they seem to have been actuated by a blind opposition to whatever was established, rather than a nice sense of the shades of good and evil, virtue and vice. They adopted in moral matters the principles of the ancient Germans in regard to war, and deemed themselves secure in proportion to the interval between them and their enemies. The founders of christianity had evidently a supernatural commission to reform their fellows; but while they abandoned all those customs and ceremonies that were morally evil, they never dreamt of forsaking those that were innocent, for the purpose of raising a barrier against the contagion. They became all things to all men, paying honour where it was due, and complying with custom where it was harmless. The persuasion of the Quakers that they were peculiarly appointed to purify the world was, after all, a groundless imagination; and, so far from justifying a deviation from harmless customs, deserved itself to be censured. It was an unwarrantable presumption on which any absurdity or extravagance might be grafted. He, who under the influence of such a notion, brings inconveniences upon himself, is to be pitied rather than commended.

Penn, thus cast out by his father, supported his mind by confidence in the care of Providence. His wants were supplied by

his mother and other friends. In 1668, being in the twenty-fourth year of his age, he commenced preacher and author; but in which of these capacities he was the most diligent it is difficult to say. He seems to have preached enough to employ the whole of his time, and to have been so engaged in writing as to have no time to preach. In the course of fifteen years he published about fifty works, some of them rather bulky, and discovering various and extensive reading. It will be sufficient to notice the more remarkable of them as we proceed with his life. As he was now engaged with the Quakers, he seized every opportunity of propagating and vindicating their doctrines, by preaching, writing, and disputation. A book called "A Guide to true Religion" appearing, with severe animadversions upon the Quakers, he replied in "The Guide Mistaken." He engaged in a public disputation with Vincent, a Presbyterian, in which not meeting with good treatment, he appealed to the world in "The Sandy Foundation shaken." In consequence of some notions different from the doctrines at that time prevalent relative to the Trinity, contained in this work, offensive to persons in authority, he had the misfortune to be imprisoned in the Tower. It being told him 'that the Bishop of London had re-'solved that he should either publicly recant, or die in prison,' he replied with great firmness, 'that the man who would reap 'and not labour, must faint with the wind and perish in disap-'pointments; and that his prison should be his grave before he 'would renounce his just opinions.' During his confinement, as he thought it criminal to be idle, he composed his "No Cross, No Crown;" a work which may still be read with pleasure and edification. After seven months severe confinement, he was released by an order from the King, obtained at the intercession of the Duke of York. The admiral now began to relent. Convinced of his integrity he allowed him to return home, though he did not admit him to his presence. He signified to him by his mother, that he might proceed to Ireland to execute a commission for him. In the intervals of business he preached, wrote tracts to confirm those who had been lately converted to his principles, and visited those who were in prison on account of their religion. On his return to England a reconciliation took place between his father and him.

In consequence of the Conventicle Act passed 1670, he was seized in the act of preaching, and committed to Newgate. On his trial, which came on at the Old Bailey, September 3, we have a remarkable example of his self possession and magnanimity, on the one hand, and on the other, of the injustice, bigotry, and violence of the magistrates. The circumstances of the trial carefully recorded by Mr. Clarkson, while they illustrate the unhappiness of that age, form a striking contrast to the

mildness, decorum, and moderation of our tribunals. Shortly afterwards, Penn published an account of this memorable trial.

Admiral Penn now drew near his end. The prospect of his own dissolution, the character and sufferings of his son, excited a most affectionate concern for his welfare. He desired the Duke of York, by one of his friends, to protect him as far as might be consistent, and use his influence to procure the King's protection in case of persecution. Receiving a satisfactory answer, not long before his death, he thus delivered himself:

"Son William, I am weary of the world! I would not live over my days again, if I could command them with a wish; for the snares of life are greater than the fears of death This troubles me, that I have offended a gracious God. The thought of this has followed me to this day. Oh, have a care of sin! It is that which is the sting both of life and death. Three things I commend to you. First, let nothing in this world tempt you to wrong your conscience. I charge you, do nothing against your conscience: so will you keep peace at home, which will be a feast to you in a day of trouble. Secondly, whatever you design to do, lay it justly, and time it seasonably; for that gives security and dispatch. Thirdly, be not troubled at disappointments; for if they may be recovered, do it; if they cannot, trouble is then vain. If you could not have helped it, be content; there is often peace and profit in submitting to Providence; for afflictions make wise. If you could have helped it, let not your trouble exceed instruction for another time. These rules will carry you with firmness and comfort through this inconstant world." pp. 83, 84.

Though left by the death of his father in the possession of an estate to the amount of fifteen hundred pounds per annum, he persevered in his former course, travelling as an itinerant preacher, holding a public disputation with a Baptist, composing an objurgatory letter to the Vice-Chancellor of Oxford on account of his cruelty to some of the students because of their religion, and writing against the Papists, till he was seized again by the arm of bigotry, and refusing to take the oath of allegiance, thrown into Newgate for six months. It deserves to be mentioned, that during his examination, reflections having been made on his morals, he broke out in the following animated challenge:

'I make this bold challenge to all men, women, and children upon earth, justly to accuse me with having seen me drunk, heard me swear, utter a curse, or speak one obscene word, much less that I ever made it my practice. I speak this to God's glory, who has ever preserved me from the power of these pollutions, and who from a child begot an hatred in me towards them. But there is nothing more common, than when men are of a more severe life than ordinary, for loose persons to comfort themselves with the conceit, that

these were once as they themselves are; and as if there were no collateral or oblique line of the compass or globe, from which men might be said to come to the arctic pole, but directly and immediately from the antartic. Thy words shall be thy burthen, and I trample thy slander as dirt under my feet.' pp. 99—100.

While in prison at this time, he addressed himself to Parliament against enforcing the Conventicle Act; to the Sheriffs of London on the abusiveness of the keeper of Newgate, a Catholic, in defence of his "Caveat against Popery;" and published four other books, among which was a considerable work on toleration. After his release from prison and a successful tour, made in Germany and Holland for the purpose of diffusing his religious doctrines, he married the daughter of Sir William Springett, a woman of great beauty and sweet disposition, and settled at Rickmansworth.

It was now in the power of Penn to enjoy the sweets of opulence and leisure. But a sense of his duty as a minister of the Gospel, the disputatious temper of the times, and the activity of his own nature kept him in constant employment. By the recal (1674) of the indulgence granted by Charles II. to tender consciences, the fury of bigotry and persecution again broke loose, which he endeavoured to check by letters to Justices and to the King, and publishing several treatises, partly explaining and vindicating the principles of the Quakers, and partly recommending toleration. By his preaching he brought over many to the Quakers, and held a public disputation with the famous Baxter, in which he came off victorious. In 1677, in company with Fox and Barclay, he travelled through several parts of Holland and Germany, propagating his religious doctrines, being ill-treated in some places, but in others converting persons of all ranks, sexes, and persuasions.

The severe laws, to which the fears of the nation (1678) gave rise, against the Papists, pressed with equal violence upon all non-conformists. The clause for discriminating Protestant from Catholic dissenters not affording relief to the Quakers, as they could not take the oath and make the declaration that were required, Penn presented on their behalf, a petition to both Houses of Parliament, in consequence of which he obtained a hearing before the Committee of the House of Commons. The speech that he delivered on this occasion, as it is said to have made a very favourable impression on the committee, we shall lay before our readers.

'If we ought to believe that it is our duty, according to the doctrine of the apostle, to be always ready to give an account of the hope that is in us, and this to every sober and private inquirer, certainly much more we ought to hold ourselves obliged to declare with readiness, when called to it by so great an authority, what is not our

hope; especially when our very safety is eminently concerned in so doing, and when we cannot decline this discrimination of ourselves from Papists without being conscious to ourselves of the guilt of our own sufferings, for so must every man needs be, who suffers mutely under another character than that which truly belongs to him and his belief. That which giveth me a more than ordinary right to speak at this time, and in this place, is the great abuse which I have received above any other of my profession; for, of a long time I have not only been supposed a Papist, but a Seminary, a Jesuit, an emissary of Rome, and in pay from the Pope; a man dedicating my endeavours to the interest and advancements of that party. Nor hath this been the report of the rabble, but the jealousy and insinuation of persons otherwise sober and discreet. Nay, some zealots for the Protestant religion have been so far gone in this mistake, as not only to think ill of us, and decline our conversation, but to take courage to themselves to prosecute us for a sort of concealed Papists; and the truth is, that, what with one thing and what with another, we have been as the wool-sacks and common whipping stock of the kingdom: all laws have been let loose upon us, as if the design *were not to reform, but to destroy us;* and this *not for what we are, but for what we are not.* It is hard that we *must thus bear the stripes of another interest, and be their proxy in punishment; but it is worse, that some men can please themselves in such a sort of admiration.* But mark: I would not be mistaken. *I am far from thinking it fit,* because I exclaim against the injustice of whipping Quakers for Papists, *that Papists should be whipped for their consciences.* No: for though the hand, pretended to be lifted up against them hath, I know not by what discretion, lighted heavily upon us, and we complain, yet we do not mean that *any should take a fresh aim at them, or that they should come in our room, for we must give the liberty we ask, and cannot be false to our principles, though it were to relieve ourselves;* for we have good will to all men, and would *have none suffer for a truly sober and conscientious dissent on any hand.* And I humbly take leave to add, that those methods against persons so qualified, do not seem to me to be convincing, or indeed adequate to the reason of mankind; but tois I submit to your consideration. To conclude: I hope we shall be held excused of the men of that (the Roman Catholic) profession in giving this distinguishin declarationg, since it is not with design to expose them, but, first, to pay that regard we owe to the inquiry of this committee, and, in the next place, to relieve ourselves from the daily spoil and ruin which now attend and threaten many hundreds of families, by the execution of laws which, we humbly conceive, were never made against us.' pp. 214—217.

As apprehensions for the safety of the Protestant religion still agitated the nation, Penn who was ever ready to give advice to the public as well as to individuals, published "An Address to Protestants of all persuasions upon the present conjuncture," containing an account of what he thought the prevalent vices and errors of the age, which however did little to allay the ferment. He was next engaged in endeavouring to

procure the election of Algernon Sidney to represent Guildford in the ensuing Parliament, which being soon dissolved, he made another attempt for him at Bramber, but failed. His deviation on this occasion from the usual practice of the Quakers in regard to the elective franchise, was owing to a high esteem of the distinguished person for whom he exerted himself.

So early as 1675, Penn had been chosen to arbitrate between John Fenwick and Edward Byllinge, who had purchased of Lord Berkeley half of his share of New Jersey. Byllinge falling into difficulties, induced Penn, with two others, to become trustees for his creditors. The principal management of this concern devolving on Penn, his attention was drawn to the new world. Disgusted with the vices of Europe, lamenting over the sufferings to which conscientious persons, particularly those of his own sect, were continually exposed in England, he formed the idea of founding a colony in that region, with the view of affording to those who were persecuted, an asylum where they might profess their religion with the greatest security—of raising a virtuous empire which might prove a model to distant ages and nations—and of diffusing by example and instruction the light of Christianity among the barbarous nations of the new continent. Full of this magnificent project, he applied to Charles II. for a tract of land in America, in payment of sums which the profuse and needy government of that prince owed his father. His petition, after several objections, particularly on the ground of his being a Quaker, having been granted, he immediately began to carry his designs into effect. He published an account of the province, which the King had styled Pennsylvania, in honour of his father, with a copy of the Royal Charter, and the terms on which he designed to part with the land. The advice to those who were inclined to become adventurers, ssubjoined to this account of Pennsylvania, deserves to be extracted, as very characteristic of the honesty and piety of Penn.

" I desire all my dear country folks, who may be inclined to go into those parts, to consider seriously the premises, as well the inconveniency as future ease and plenty; that so none may move rashly, or from a fickle, but from a solid mind, having above all things an eye to the providence of God in the disposing of themselves; and I would further advise all such at least to have the permission, if not the good liking of their near relations, for that is both natural and a duty incumbent upon all. And by this, both natural affections and a friendly and profitable correspondence will be preserved between them, in all which I beseech Almighty God to direct us; that his blessing may attend our honest endeavours, and then the consequence of all our undertakings will turn to the glory of his great name, and all true happiness to us and our posterity.' pp. 282—283.

He published likewise the frame of government of the new colony, and the laws under which he designed his subjects to live. Before his departure for his settlement, after he had done whatever he supposed conducive to its welfare, he addressed a long letter to his wife and children, from which, because of its beauty, simplicity, and sound wisdom, we shall insert considerable extracts.

'My dear Wife and Children—My love, which neither sea, nor land, nor death itself can extinguish or lessen toward you, most endearedly visits you with eternal embraces, and will abide with you for ever: and may the God of my life watch over you and bless you, and do you good, in this world and for ever!—Some things are upon my spirit to leave with you in your respective capacities, as I am to one a husband, and to the rest, a father, if I should never see you more in this world.

'My dear wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as most worthy of all my earthly comforts: and the reason of that love was more thy inward than thy outward excellencies, which yet were many. God knows and thou knowest it, I can say it was a match of Providence's making; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest.

'First: Let the fear of the Lord and a zeal and love to his glory dwell richly in thy heart, and thou wilt watch for good over thyself and thy dear children and family, that no rude, light, or bad thing be committed: also God will be offended, and he will repent himself of the good he intends thee and thine.

'Secondly: Be diligent in meetings for worship and business; stir up thyself and others therein; it is thy duty and place: and let meetings be kept once a day in the family to wait upon the Lord, who has given us much time for ourselves: and, my dearest, to make thy family matters easy to thee, divide thy time and be regular: it is easy and sweet: thy retirement will afford thee to do it; as in the morning to view the business of the house, and fix it as thou desirest, seeing all be in order; that by thy counsel all may move, and render to thee an account every evening. The time for work, for walking, for meals, may be certain, at least as near as may be: and grieve not thyself with careless servants; they will disorder thee: rather pay them and let them go, if they will not be better by admonitions: this is best to avoid many words, which I know wound the soul and offend the Lord.

'Thirdly: Cast up thy income, and see what it daily amounts to; by which thou mayest be sure to have it in thy sight and power to keep within compass: I beseech thee to live low and sparingly, till my debts are paid; and then enlarge as thou seest it convenient. Remember thy mother's example, when thy father's public spiritedness had worsted his estate (which is my case). I know thou lovest

plain things, and art averse to the pomps of the world; a nobility natural to thee. I write not as doubtful but to quicken thee, for my sake, to be more vigilant herein; knowing that God will bless thy care, and thy poor children and thee for it. My mind is wrapt up in a saying of my father's, 'I desire not riches, but to owe nothing;' and truly that is wealth, and more than enough to live is a snare attended with many sorrows.

'Fourthly: And now, my dearest, let me recommend to thy care, my dearest children; abundantly beloved of me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things endeavour to breed them up in the love of virtue, and that holy plain way of it which we have lived in, that the world in no part of it, get into my family. I had rather they were homely than finely bred as to outward behaviour; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behaviour, an accomplishment worthy indeed of praise.

'Fifthly: Next breed them up in a love one of another: tell them it it is the charge I left behind me; and that it is the way to have the blessing of God upon them: also what his portion is, who hates, or calls his brother a fool. Sometimes separate them, but not long; and allow them to send and give each other small things to endear one another with. Once more I say, tell them it was my counsel they should be tender and affectionate one to another. For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved: but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind, but ingenuity mixed with industry is good for the body and mind too.

'And now, my dear children, that are the gifts and mercies of the God of your tender father, hear my counsel and lay it up in your hearts; love it more than treasure, and follow it, and you shall be blessed here, and happy hereafter.

'In the first place, remember your Creator in the days of your youth. It was the glory of Israel in the second of Jeremiah: and how did God bless Josiah because he feared him in his youth! and so he did Jacob, Joseph, and Moses. O my dear children, remember, and fear and serve Him who made you, and gave you to me and your dear mother; that you may live to him and glorify him in your generations! To do this, in your youthful days seek after the Lord, that you may find him; remembering his great love in creating you; that yox are not beasts, plants, or stones, but that he has kept you, and given you his grace within, and substance without, and provided plentifully for you. This remember in your youth, that you may be kept from the evil of the world: for in age it will be harder to overcome the temptations of it.

'Wherefore, my dear children, eschew the appearance of evil, and love and cleave to that in your hearts which shows you evil from good, and tells you when you do amiss, and reproves you for it. It s the light of Christ, that he has given you for your salvation. If

you do this, and follow my counsel, God will bless you in this world and give you an inheritance in that which shall never have an end For the light of Jesus is of a purifying nature; it seasons those who love it, and take heed to it; and never leaves such, till it has brought them to the city of God, that has foundations. O that ye may be seasoned with the gracious nature of it! hide it in your hearts, and flee, my dear children, from all youthful lusts: the vain sports, pastimes, and pleasures of the world; redeeming the time, because the days are evil!

'Next: be obedient to your dear mother, a woman, whose virtue and good name is an honour to you; for she hath been exceeded by none in her time for her plainness, integrity, industry, humanity, virtue, and good understanding; qualities not usual among women of her worldly condition and quality. Therefore, honour and obey her, my dear children, as your mother, and your father's love and delight; nay, love her too, for she loved your father with a deep and upright love, choosing him before all her many suitors: and though she be of a delicate constitution and noble spirit, yet she descended to the utmost tenderness and care for you, performing the painfullest acts of service to you in your infancy, as a mother and a nurse too. I charge you, before the Lord, honour and obey, love and cherish your dear mother.

'Next: betake yourselves to some honest, industrious course of life, and that not of sordid covetousness, but for example, and to avoid idleness. And if you change your condition and marry, choose, with the knowledge and consent of your mother, if living, or of guardians, or those that have the charge of you. Mind neither beauty, nor riches, but the fear of the Lord, and a sweet and amiable disposition, such as you can love above all this world, and that may make your habitations pleasant and desirable to you.

'Pity the distressed, and hold out a hand of help to them: it may be your case; and as you mete to others, God will mete to you again.

'Be humble and gentle in your conversation; of few words, I charge you; but always pertinent when you speak, hearing out before you attempt to answer, and then speaking as if you would persuade, not impose.

'Watch against anger, neither speak, nor act in it; for like drunkenness, it makes a man a beast, and throws people into desperate inconveniences.

'Avoid flatterers, for they are thieves in disguise; their praise is costly, designing to get by those they bespeak; they are the worst of creatures; they lie to flatter, and flatter to cheat; and which is worse, if you believe them you cheat yourselves most dangerously.' pp. 311, 315, 317, 323.

Soon after his arrival in his new possessions, Penn held a general assembly in which the frame of government and the laws agreed upon in England were with some alterations and additions approved and sanctioned. As one of the most interesting parts of these volumes is the account of the treaty into

which Penn entered with the Indians, we shall lay it before our readers; it is an example of Mr. Clarkson's best mode of writing.

'The time now arrived when he was to confirm his great treaty with the Indians. His religious principles, which led him to the practise of the most scrupulous morality, did not permit him to look upon the king's patent, or legal possession according to the laws of England, as sufficient to establish his right to the country without purchasing it by fair and open bargain of the natives to whom only it properly belonged. He had therefore instructed commissioners, who had arrived in America before him, to buy it of the latter, and to make with them at the same time a treaty of eternal friendship. This the commissioners had done; and this was the time when, by mutual agreement between him and the Indian Chiefs, it was to be publicly ratified. He proceeded therefore, accompanied by his friends consisting of men, women, and young persons of both sexes to Coaquannoc, the Indian place for the name where Philadelphia now stands. On his arrival there, he found the Sachems and their tribes assembling. They were seen in the woods as far as the eye could carry, and looked frightful both on account of their number and their arms. The Quakers are reported to have been but a handful in comparison, and these without any weapon,—so that dismay and terror had come upon them, had they not confided in the righteousness of their cause.' pp. 337, 339.

It appears that, though the parties were to assemble at Coaquannoc, the treaty was made a little higher up, at Shaekamaxon. Upon this Kensington now stands, the houses of which may be considered as the suburbs of Philadelphia. There was at Shackamaxon, an elm tree of a prodigious size. To this, the leaders on both sides repaired, approaching each other under its widely-spreading branches. William Penn appeared in his usual clothes. He had no crown, sceptre, mace, sword, halberd, or any insignia of eminence. He was distinguished only by wearing a sky-blue sash * round his waist, which was made of silk net-work, and which was of no larger apparent dimensions than an officer's military sash, and much like it except in colour. On his right hand was Colonel Markham, his relation, and secretary, and on his left his friend Pearson; after whom followed a train of Quakers. Before him were carried various articles of merchandize, which when they came near the Sachems, were spread upon the ground. He held a roll of parchment, containing the confirmation of the Treaty of Purchase and Amity, in his hand. One of the Sachems, who was

* This sash is now in the possession of Thomas Kett, Esq. of Seething Hall, near Norwich.

the chief of them, then put upon his own head, a kind of chaplet in which appeared a small horn. This was an emblem of kingly power; and whenever the chief, who had a right to wear it, put it on, it was understood that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn, the Indians threw down their bows and arrows, and seated themselves round their chiefs in the form of a half-moon upon the ground. The chief Sachem then announced to William Penn, by means of an interpreter, that the nations were ready to hear him.

'Having been thus called upon, he began. The Great Spirit, he said, who made him and them, who ruled the Heaven and the Earth, and who knew the innermost thoughts of man, knew that he and his friends had a hearty desire to live in peace and friendship with them, and to serve them to the utmost of their power. It was not their custom to use hostile weapons against their fellow-creatures, for which reason they had come unarmed. Their object was not to do injury, and thus provoke the Great Spirit, but to do good. They were then met on the broad pathway of good faith and good will, so that no advantage was to be taken on either side, but all was to be openness, brotherhood and love. After these and other words, he unrolled the parchment, and by means of the same interpreter conveyed to them, article by article the conditions of the purchase and the words of the compact then made for their eternal union. Among other things, they were not to be molested in their lawful pursuits, even in the territory they had alienated, for it was to be common to them, and the English. They were to have the same liberty to do all things therein relating to the improvements of their grounds, and providing sustenance for their families which the English had. If any disputes should arise between the two, they should be settled by twelve persons, half of whom should be English and half Indians. He then paid them for the land and made them many presents besides, from the Merchandize which had been spread before them. Having done this, he laid the roll of parchment on the ground, observing, again, that the ground should be common to both people. He then added, that he would not do as the Maryland'ers did, that is, call them children or brothers only; for often parents were apt to whip their children too severely, and brothers sometimes would differ, neither would he compare the friendship between him and them to a chain, for the rain might sometimes rust it, or a tree might fall and break it; but he would consider them as the same flesh and blood with the Christians, and the same as if one man's body were to be divided into two parts. He then took up the parchment and presented it to the Sachem who bore the horn in the chaplet, and desired him and the other Sachems to preserve it carefully for three generations, that their children might know what had passed between them, just as if he had remained himself with them to repeat it.' pp. 339—343.

The purchase of the province of Pensylvania has been a fruitful source of panegyric; but whether justly or not may be questioned. Penn considered himself as having a right to dispose of lands, and actually disposed of great quantities before he knew that the Indians were inclined to part with them. He had induced a great number of respectable persons to embark for America, in order to occupy lands which he thought properly belonged to others. With his followers he had taken possession of the soil, without the appearance of an inclination to leave it, should his presence prove disagreeable to those whom he deemed its rightful owners. Among the iniquities and atrocities of other European settlers in the new world, the conduct of Penn appears signally just; but a similar conduct in civilized countries would little merit that appellation.

Having obtained, as it seemed to him, an entire right to Pennsylvania, Penn had a survey taken of it, divided it into counties, appointing a sheriff for each, and fixed on the site and plan of the capital of his dominions. But while he was engaged in providing for the welfare of his new colony, the accounts which he received of the persecutions of the Quakers determined him to return to England. He arrived about the time of Charles the Second's death. From a persuasion that James the second was friendly to liberty of conscience, though he disapproved of his religious principles, he renewed the intimacy which had subsisted between them while that prince was Duke of York. He employed his influence with the King solely for the purpose of doing good, intermeddling little in party or political matters. Among the first objects of his friendly interference was Locke, who having been by the command of the late king deprived of his place of Student of Christ-church, Oxford, and followed his patron the Earl of Shaftsbury into Holland, was at this time in danger of being sent prisoner into England, in consequence of his opposition to arbitrary power. Penn was authorised to inform him that he should be pardoned, but the philosopher, while he expressed a due sense of Penn's friendship, replied that he had no occasion of pardon, not having been guilty of any crime.

But while Penn thus employed his interest at court for the benefit of many deserving individuals, it was soon suspected that he must be of the same religious principles as the King, and an abettor of his arbitrary measures. He was stigmatised as a Papist and a Jesuit, and it was said, he had been bred at St. Omer's and received priests' orders at Rome. This clamour which seems to have had no other foundation, than the regard that was shewn him by the king, was so strong as to be be-

lieved by the greatest part of the nation, and even by many of his own sect. It is a strong proof of the high opinion which Penn entertained of his own powers of persuasion, that, while labouring under such reproaches, and when the minds of men were in the most violent ferment, he published no less than three works in favour of the most ample toleration. It deserves to be mentioned that about this time, being on a religious mission in Holland, he had a dispute with Burnet on the subject of tests, which seems to have been the occasion of the aspersions which that prelate has in the History of his Own Times thrown upon the character of Penn.

He became daily more unpopular, and the accession of the Prince of Orange enabled those who were his enemies, from prejudice or malignity, to execute their purposes. He was tried and acquited no less than three times. After the last acquittal, being on the point of sailing to America, he was accused by a profligate wretch of the name of Fuller, and an order for his apprehension obliged him to go into retirement. He was now deprived of his government of Pennysylvania. During his confinement he composed his "Fruits of Solitude," containing maxims and reflections on a multitude of important subjects. Having been for a considerable time excluded from society, his friends of rank and influence, among whom were the Duke of Buckingham, Lords Somers, Ranelagh, Rochester, and Sidney, convinced of the purity of his principles, represented his case to King William, who told them "that William Penn was his old acquaintance as well as theirs, and that he might follow his business as freely as ever, for he had nothing to say against him." He was soon after restored to his government, and reconciled with the members of his own religious community. In 1696, he sustained a heavy loss in the death of his eldest son, a youth of amiable manners, of great attainments, and exemplary piety. Notwithstanding the care which he had bestowed on the affairs of Pennsylvania, the alterations in the original constitution and laws, to which he had at different times consented for the purpose of preserving order and union among the colonists, and its prosperity under his regulation and superintendance, dissentions had arisen to such a height as to require his presence. At last, having settled his affairs in Europe he sailed for America 1699. He occupied himself principally in cementing the union among the different parts of his possessions, in providing a regular supply for the support of the provincial government, in altering and improving the charter and laws, in regulating the intercourse with the Indians, in preaching the Gospel, and in procuring the good

treatment of the negroes to be made a part of the discipline of his own religious society. On this latter transaction Mr. Clarkson, as was natural, expatiates with much complacency. But while Penn was just on the threshold of his intended improvements, a bill, which the English government, jealous of the growing power of the proprietary governors, brought into the House of Lords, in order to deprive them of their authority and bring it all into their own hands, occasioned his return to England. A law-suit in which he was involved (1707) with the executors of his steward, made it expedient for him to live some time within the rules of the Fleet, a circumstance which led Burke in his "Account of the European Settlements in America," to say that he died in the Fleet-prison. He was so reduced as to be under the necessity of mortgaging his province, and was just on the eve of selling it, when three successive apoplectic seizures deprived him of reason and memory, in which state he continued till his death in 1718.

William Penn was tall, robust, and in maturer years rather corpulent, and of fine appearance. In his dress he was neat, though plain, and walked with a cane, which he likewise employed while dictating to an amanuensis, striking it, as he paced the room, against the floor, in order to mark the more emphatical points. His regularity may be collected from a paper called "Christian Discipline," stuck up in a conspicuous part of his house:

'It appears that in that quarter of the year which included part of the winter and part of the spring, the members of the family were to rise at seven in the morning, in the next at six, in the next at five, and in the last at six again. Nine o'clock was the hour for breakfast, twelve for dinner, seven for supper, and ten to retire to bed. The whole family were to assemble every morning for worship. They were called together at eleven again, that each might read in turn some portion of the holy Scripture, or of Martyrology, or of Friends books; and finally they were to meet again for worship at six in the evening. On the days of public meeting, no one was to be absent except on the plea of health or of unavoidable engagement. The servants were to be called up after supper to render to their master and mistress an account of what they had done in the day, and to receive instructions for the next. They were to avoid loud discourse and troublesome noises; they were not to absent themselves without leave; they were not to go to any public house but upon business; and they were not to loiter, or enter into unprofitable talk, while on an errand,' pp. 351, 352, vii.

Penn had naturally a good capacity, which was improved by education and intercourse with the most eminent men of his age. It cannot perhaps be denied that he was somewhat tinctured

with enthusiasm, and that, from too great confidence in his own opinions, he was apt to persevere in an argument till his opponents became silent. But these trivial blemishes almost vanish before his great and eminent virtues; his noble disinterestedness and liberality; his patience and undaunted fortitude under sufferings; his inflexible regard to the will of God in all the transactions of life; and his unwearied diligence and application in promoting the interests of religion, humanity and freedom.

Of Penn as a writer little is to be said. His voluminous works are now almost entirely forgotten, as they have not the merit of elegance or originality. When they were first published, they lessened the prejudices of the public against the Quakers, as well as corrected their irregularities and eccentricities. It is probable they likewise contributed to diffuse those tolerant maxims that now so generally prevail in the nation.

It is to his efforts as a legislator that Penn is indebted for his fame. He is the only man, who, in forming a constitution and laws for an existing state, has made what seemed to him the will of the great law-giver his supreme and constant rule. Nor is he less singular in having had peace as the great object of his institutions. In distributing the degrees of power among the members of his government, it appeared from the event, he retained too little in his own hands. It may indeed be pretended that things had not a fair trial; since the heats and contentions which soon sprung up were occasioned by his absence. But this is to account for the event rather than to solve the objection. It is to acknowledge that without the constant superintendance of its author, the constitution of Pennsylvania was unable to endure the shocks and vicissitudes to which all governments are liable. Thus much there is reason to think Penn himself would have acknowledged. For he seems to have been of opinion that one form of government was nearly as good as another. In the preface to the constitution of Pennsylvania he says, "there is hardly one frame of government in "the world so ill designed by its first founders, that in good "hands would not do well enough. Let men be good, and the "government cannot be bad." As men are not good, the constitution that depends for its influence and perpetuity on their goodness, must necessarily be defective and of short duration. It is the glory of a legislator to contrive his laws so as to secure their continuance, by a triumph over the vices and corruptions of men. That government is the best, which instead of taking it for granted that men are virtuous, puts the most effectual checks upon their wickedness, and provides most effectually for the encouragement of virtue. Penn entertained a more fa-

vourable opinion of his fellows than history or observation allows. Among the laws of Penn for which too great praise cannot be given him, must be mentioned those relative to universal toleration—the punishment of death—and the treatment of Indians and negroes. In his regulations on these heads, he set not only an example to all other legislators, but anticipated the reasonings of philosophy.

Art. X. *Secret Thoughts of a Christian, lately departed.* 12mo. pp. 192. 4s. 6d. Hatchard, 1813.

THE advertisement prefixed to this little volume discloses its author. The name of Ambrose Serle is well known to the religious public, and they will receive this last effort of his pen, with affectionate respect, as the legacy of a friend, the value of which is not simply to be estimated by the amount of our acquisition.

'The papers which compose the volume (it is stated) were written during the last twelve months of their author's life. They were designed by him for posthumous publication, and received from his hand the title which they bear. His view in desiring that they should be offered to the world, will be understood from his own expressions in a memorandum upon the subject: "I pray that some of the thoughts which have occurred to myself, may be made useful to others. I leave them in the hand of him who alone can bless them to this purpose. Happy if my reflections in the last moments of my life, encompassed with manifold infirmities, might be attended by any advantage to men, and honour to my Redeemer."'

The 'secret thoughts' of this venerable christian were chiefly employed, as might be expected from his character, in exploring the sacred volume. It is delightful and edifying to observe the diligence with which, by the light of his attainments in the original languages, he continued to 'search' the sacred text, not to establish points of criticism however important, but as if anxious to imbibe, in the utmost purity, the very 'spirit and life' of its contents. There is a sort of (shall we say) superstitious, reverence for the original expressions of the great charter of our hopes—it is the superstition of affection not of weakness—which leads us to attach to them a deeper meaning, a more emphatic authority, than the most approved translation can convey. Something similar, but relating to an object infinitely disproportionate, is the enthusiasm of the scholar, who refers, with unabated delight, to the classic idols of his youth, as containing in the very forms of expression, an inexhaustible store of beauty. We may venture to assure the less gifted

Christian, that great as are the wonders and the beauties which the unwearied student may discover in the 'Holy language,' such knowledge is little necessary, too often little conducive, to that spiritual light and joy which the Bible is adapted to dispense. Every attempt, however, to engage attention to the sacred originals, may be considered as a service not unimportant to the interests of the church. We will now lay before our readers a few specimens of the departed Christian's secret thoughts. The following paper is dated September 10, 1811.

'I am now entering upon the seventieth year of my age; and here I may raise an Eben-ezer of gratitude and praise. Thus hath the Lord sustained me many years more than I once supposed that I could have lived upon earth. How much of mercy and goodness have I enjoyed all my days! Once I was nothing. Thy favour brought me into being. Yet being born a sinner, thy patience endured for many years, till thy Holy Spirit renewed me in the spirit of my mind, and rendered me, O Lord, capable of receiving thy truth in its light and love, and of tasting how good and gracious thou art, of which I have had a thousand proofs and pledges. From how many dangers and sins have I been delivered from my youth up until now! How many mercies, spiritual and temporal, have I enjoyed through thy bountiful providence and exuberant grace! When I have been departing from thee, thy goodness has prevented me, and turned my heart and my feet into the right way. It was thy grace, which bestowed faith upon me, and kept that faith alive from day to day. Not unto me, O Lord, not unto me, but unto thee, be all the praise, that I am a sinner redeemed, restored, and made willing to love, to serve, to follow, and to enjoy thy holy truth, and to walk in all thy blessed ways. O! may I still be fighting the good fight of faith to the end, and never draw back, till I receive the crown, which, I trust, thou hast prepared for me, at thine appearing, or when I am called to appear before thee! Supply me with wisdom and strength for this warfare, for I have none of my own; and supply according to my need, and according to thy riches in glory by Christ Jesus. Thou shalt have all the praise for these mercies and benefits during eternity; and I will join in the Song of Moses and the Lamb, proclaiming, that thou only art worthy of all the honour, which angels and saints, and the whole creation, can render to thy ever-glorious name.

'It is a great privilege and power of faith to be truly weaned from this present earthly life, so as to meet sickness and death with resignation and serenity of mind. Some blessed instances have occurred, through an extraordinary measure of divine aid, in which the solemn summons has been received, not only with tranquillity, but with transport. Where the heart has been firmly fixed upon Christ, and has felt the tokens of his everlasting love, winning to himself the soul, which has been well weaned to a just estimate of all worldly things, being raised, also to an extensive view of divine truths, planned and

effected according to the covenant of grace; it is not to be wondered at, that God should peculiarly own this his gracious and exalted work by more than ordinary degrees of his presence and power. "My life is not my own (says the believer); for I am not my own, but my Lord's. He freely gave it to me, as well as my new and better life from the dead. He doth not rob me: he only takes what belongs to him, and was lent to me for my good. My times, I bless him, are all in his hand; and I rejoice, that they are lodged there for my true welfare and safety. The world and its vanities, with my own weakness and infirmities, are all passing away, and will soon come to an end; and now is the day coming on, which shall introduce me into a glorious world, and a blissful eternity. It is my Lord's appointment, and therefore must be well. He hath loved me with an everlasting love, for the purpose of drawing me, and at this very period of time, to himself and to his glory. All is well, because he hath done it. I am, and I desire to be, perfectly satisfied. My flesh shall rest in hope; and my soul shall soar above all corruption and sorrow. O! blessed be my God, and my Father, for bringing me to this issue! To him be ascribed all the glory, through my dear and gracious Redeemer!'

Our next extract is, on the word 'Sabbath, Rest, καλαπαυσις Quiet.' It may be given as a specimen of the critical observations.

'We *which have believed do enter into* REST.—Heb. iv. 3. How little is the Sabbath of the soul, this quiet resting in and upon Christ, understood or enjoyed! Indeed, to be understood it must be enjoyed. The soul to cease from man, to cease from creatures, to cease from self, and to rest with quiet faith and patience upon Christ, in lively apprehensions of the most awful kind, and under the impression of the most pungent and alarming difficulties, proves, that God is in such a one of a truth. To this believer every day is a Sabbath, because he finds a Sabbath of rest every day in his soul. Not that he doth not honour the Lord's Day particularly; but he finds the intention and spirit of that day, or aims to find it, all the week in his soul. He hath been taught and enabled by the Holy Spirit to cease from his own works, from dependence upon his own carnal activities, from the natural turbulence of his own spirit, its impatience, its froward will, its own wisdom; and to lean upon *the Beloved* in passing through the wilderness, and to be desirous of resting upon Him for wisdom to guide, for strength to support, for pardon and peace, for justifying righteousness, for true and genuine holiness, and, in a word, for all things to endure and carry on the business of life and of grace here, and for the full and eternal enjoyment of Christ hereafter. In this way, he *becomes one spirit* with the Lord, has communion with him, feels his sacred influence in heart and life, and is raised in divine expectation, in proportion, above miserable and ever-perplexing anxieties of this lower world. As all things are of God to him, so his faith labours to receive, to use, or to bear them. He prays that his will may be absorbed in his Redeemer's, trusting to his truth, and aiming to trust to that truth most firmly and entirely, that every

thing shall work together for his good. He would measure all providences by the Lord's promises, and not his promises by providences, many of which may not be within his comprehension or desire. This is the constant life of faith; and so far as it is known and enjoyed by the Christian, he enters into *rest* and that *quietness* of spirit, which is connected with *assurance for evermore.*

All this is the prelude, or foretaste, of that high and holy *Sabbatism,* which remaineth for the people of God in the world eternal. There is the מרום the *height* of holiness and happiness; and there is the מקום the *place,* where God's special honour and glory dwell; a Sabbatism of holiness without deviation, of bliss without interruption, of activity without weariness, of praise incessant, of delight ineffable, of unity with the Redeemer, of perfect likeness to him, with the everlasting fruition of JEHOVAH Most High, Most Holy, and Almighty. O the ravishing satisfactions of this eternal state! O the blissful capacities of a refined and sublimated nature to enjoy it!'

We have only room for one further extract. It was the last composition of the author, and was written only two days previously to the final attack of his disorder.

'I know not when, where, or by what disease I shall die. This I leave, with entire submission, to the will and disposal of my heavenly father, who hath engaged himself to do the best for me; who hath promised to make all my bed in my sickness, and who hath conquered death for me, through my Lord and Saviour Jesus Christ. It is, however, no slight affair to be dissolved from the body, and for the spirit to fly into an unknown world. It requires no ordinary degree of faith and patience to meet it well, and as becomes a Christian. May I never presume upon my own strength, wisdom, or righteousness, but depart hence, as he hath enabled me to live, upon the mercy, help, and righteousness of my Lord and Saviour, who hath engaged himself to me by a thousand ties, not one of which, I trust, shall ever be broken. Lord, help me to believe, and help thou my natural unbelief! Stand by and support me, by thy Holy Spirit, in my dying hour. Let not Satan prevail over the weakness of my mortal frame, but strengthen me with especial might by thy Spirit, in the inner man, that, while the outward man verges to decay, I may meet what is terrible to nature with holy calmness, and with such composure of soul, as may glorify thee, and encourage my Christian friends to rejoice in thy goodness towards me, and to be encouraged themselves! O let me depart in peace; for mine eyes have seen, and my soul hath tasted, thy precious salvation! Be with and uphold me, and then all shall be well, and I shall have nothing to do or say, but, Blessed be God! who giveth me the victory, through our Lord Jesus Christ! *Amen! Hallelu-*JAH for evermore! Amen!

'I write this with a trembling hand; but blessed be God! with an undismayed heart, through the love of Christ vouchsafed to me. Blessing, glory, honour, power, to HIM that sitteth upon the throne, and to the Lamb for ever and ever! *Amen! Hallelu-*JAH!'

July 14*th*, 1812.

Art. XI. *A Treatise on Diamonds and Precious Stones, including their History, natural and commercial.* To which is added some account of the best methods of cutting and polishing them. By John Mawe, pp. 166. 8vo. 3 plates. Longman and Co. price 12s.

DIAMONDS and precious stones are substances with which Reviewers are much better acquainted by hearsay than actual inspection. The few rough specimens which serve to occupy the place of this mineral in a collection, and to exhibit its principal crystaline configurations, and the models which supply the forms of the varieties,—these samples of the gem are far from conveying even an idea of the costly morsels to which Mr. Mawe's description refers. We do not, however, affect to despise information on a subject with which there is little chance, we fear, of our ever becoming practically familiar. The mineralogist will be interested by the great variety of forms, the singular physical and chemical properties, and the rarity of the substance; while the immense value attributed to it in commercial intercourse, makes it important as an article of trade, and the avidity with which it has been sought after in all ages, must attract the attention of those, who, in contemplating the emotions of the human mind, are curious to become acquainted with their exciting causes. Diamonds not only serve to render monarchs 'illustrious,' or create envy in a ball-room, but have had their share in directing the efforts of heroes, and the energies of nations.

'Who is ignorant that the Czar Peter, with his whole army, when surrounded by the Turks, owed his safety to the fascinating splendour of the Diamonds of his empress? Nor is it less notorious, that the jewels of the princes of India have, on certain occasions, shone with unconquerable charms in the eyes of Europeans, both in the East and nearer home. The Regent Diamond of France, if report says true, was played with such success by the wily Seyez before the Sovereign of Prussia, as to produce for the service of France forty thousand horses with their equipments.

'That the most absolute and despotic monarchs, such as those of India and of other eastern countries, should have what appears to us an almost insane passion for Diamonds, is not to be wondered at. To a sovereign, who can command the lives and property of his subjects by a word, the ordinary objects of human desire soon lose that stimulating interest which rarity of occurrence, and difficulty of acquisition can alone keep up. The gratifications of the senses and of unresisted sway, soon pall upon the appetite, and war and Diamonds are the only objects that engross the attention; the former, because it is attended with some hazard, and is the only kind of gambling in which the stake is sufficiently exciting to banish the ennui of an illiterate despot; the latter, because the excessive rarity of large and at

the same time perfect specimens of this gem, supplies a perpetual object of desire, while each new acquisition feeds the complacent vanity of the possessor. Even Prince Potemkin himself, who beyond every individual of modern times, exhausted by turns, the sensualities of high and low life, and revelled in the unbounded possession of military command, of rank, and of political influence, amused the tedium of the latter years of his life, by sitting whole hours at a time, feasting his eyes with the brilliant display of his magnificent collection of Diamonds.' pp. 7—10.

A little volume on the subject, collecting from the narratives of travellers, the natural historians of different ages and countries, and the memoranda of chemists, scattered in Journals and Transactions of Societies, the most important and well authenticated particulars relating to the gem, would be an amusing and useful addition to the libraries of many. We regret that Mr. Mawe with much good will to serve the public—and himself—was no better qualified for the undertaking. He certainly, as we had the pleasure to inform our readers a twelvemonth ago, has seen the very holes out of which the diamonds are grubbed in the Brazils; he has also formerly been in India: he "has seen and sure he ought to know." Yet there is very little in his work beyond the general information to be found in our encyclopedias, and that little is of no great consequence. However, if the information which he conveys in his treatise is rather meagre, we doubt not he will be perfectly willing to make up for it by verbal information to such as choose to become more intimately acquainted with the subject by studying—and purchasing part of his collection at 149, Strand.

Mr. Mawe's account of the 'knowledge possessed by the ancients concerning this gem,' is not very ample. It consists in a quotation from Pliny, and another from Boetius de Boot. The physical and chemical characters, however, are laid down very distinctly: the colours, which comprize shades of all the prismatic tints, are carefully enumerated: and the crystalization minutely described. The usual form in which the gem is found is that of a regular octohedron with polished surfaces. One of the more remarkable modifications is the spheroidal, with 48 convex triangular faces, six being arranged on each of the sides of the primitive crystal. These globular specimens however, cannot be cut on account of the curvature of the laminæ, and are therefore only objects of curiosity. The hardness of the diamond powerfully resists the effect of friction, and it has been generally supposed that all the forms in which it is found, have been produced by crystalization: but Mr. Mawe informs us that he has a globular diamond on which no facets are discernible, the figure of which he attributes to abrasion. The

fracture of the Diamond is lamellar, parallel to the planes of its original crystalisation, and, contrary to what has been asserted, it is known to be easily split in the direction of its laminæ by a blow with a small hammer. Its decomposition by heat commences at 13° of Wedgewood's pyrometer, when it lustre begins to fade, and it assumes a milky appearance; its complete combustion is effected at 15° of the same scale.

'The Diamonds of Brazil, like those of India, are found in a loose gravel-like substance immediately incumbent on the solid rock, and covered by vegetable mould and recent alluvial matter; this gravel consists principally of rounded quartz pebbles of various sizes, mixed with sand and oxide of iron, and enclosing rounded topazes, blue, yellow, and white, and grains of gold. In some parts of the Diamond territory of Serro do Frio, which I visited, the gravel is cemented by means of the oxide of iron into a considerably hard conglomerate, forming rocks and low hills; on the sides of these are water-courses produced by the torrents during the rainy season, the beds of which are very unequal and excavated. In these hollows Diamonds are not unfrequently discovered. The usual and regular method of searching for Diamonds is to collect the disintegrated conglomerate in which they are found at the bottoms of rivers and of ravines, and by a laborious process of washing as long as the water comes off discoloured to separate the mud from the distinct grains. The residue thus cleaned is subjected to an accurate examination for the Diamonds which it may contain. If this conglomerate is not the real matrix of the Diamond, its true geological situation is unknown, for it has never as yet been discovered in any other rock.' pp. 29—32.

The particular diamonds noticed and described are that of the Grand Mogul, noticed by Tavernier, weighing 297 9-16 carats; one in the possession of the Russian monarch, of 193 carats; a Brasilian diamond in the collection of the Prince Regent of Portugal, weighing rough nearly an ounce troy; the Pitt diamond, of 136 carats; and a blue diamond among the crown jewels of France, weighing 67 carats.

The European market is now supplied with diamonds, almost wholly from the Brazils, through the medium of the government of that country and by contraband trade. The Dutch formerly had a monopoly of the Brasilian mines, and most of the East Indian stones passed through their hands. At present the government diamonds are consigned to the Portuguese Ambassador in England, and by him deposited in the Bank for sale.

The art of cutting and polishing diamonds is enveloped in much mystery; the best artists, according to our author, are in England, but they are more numerous, and work at lower prices in Holland. Mr. Mawe's account of the process, is, however, sufficient to give a general idea of the manner in which it is performed.

'The direction in which the stone is to be cut being determined on, the artist must be well aware which are the *hard points*, and which the *soft ones;* the former being those solid angles of the original octohedron, which it is necessary to cut directly across, and the latter, those solid angles which are to be obliquely divided

'The Diamond is imbedded in strong cement, fixed at the end of a stout spindle-shaped-stick about a foot long, with that portion only projecting, the removal of which is to form the first facet. The instrument employed for this purpose is another Diamond fixed in a stick similar to the former, with one of the solid angles projecting. In order to collect the powder and shivers that are detached during the process, the cutting is performed over a box, with two upright iron pegs fixed on the sides, for the workman to support and steady his fingers against, while with a short repeated stroke somewhat between scratching and cutting, he is splitting off or more laboriously wearing away the Diamond in that part where the facet is to be placed. This being done, the cement is softened by warming it, and the position of the Diamond is changed, in order to bring a fresh part under the action of the cutting Diamond. When in this slow and laborious way all the facets have been placed upon the surface of the Diamond, the cutting is completed.

'The next object is to polish the facets, and at the same time to redress any little inequalities that may have taken place in the cutting. The polishing mill is an extremely simple machine, consisting of a circular horizontal plate of cast iron 14 or 15 inches in diameter (called a skive), suspended on a spindle, and capable of being put into rapid motion by means of a larger wheel. In order to keep the Diamond perfectly steady while the polishing of each facet is going on, the following contrivance is had recourse to. A copper cup (called a *dopp,*) about three quarters of an inch in depth and in width, and furnished with a stem about four inches long of stout copper wire, is filled with plumbers' solder, which also projects in a conical form beyond the rim of the cup: in the apex of this cone, the solder being softened by heat, the Diamond is imbedded with one of the facets projecting. The stem of the cup is now put into very powerful pincers. The handles of the pincers (called *tongs*) are of wood, are broad and terminated by two feet, about an inch high, so that when laid horizontally they are supported exactly as a pair of candle snuffers is, the studs fixed to the handles of the snuffers representing the leg of the pincers, and the single stud near the point of the snuffers representing the inverted copper cup holding the Diamond, and at the same time having its stem strongly griped by the pincers. In this position the Diamond is placed on the plate, the pincers resting on their legs on the wooden bench or table that supports the plate, and pressing at the same time against an upright iron peg: the broad part of the pincers between the legs and the Diamond, is then loaded with weights, both to steady the machine, and to increase the pressure of the Diamond against the skive. Matters being thus adjusted, a little oil and Diamond powder is dropped on the plate, it is set in motion at the rate of about 200 revolutions in a minute, and the process of grinding down, and at the same time of polishing is begun.

The Diamond is taken up and examined from time to time, and is adjusted so as to give the facet its true form. There is room on the skive for three or four Diamonds at the same time; and to give each its proper share of attention is as much as one person can well manage. The completion of a single facet often occupies some hours' pp. 47—56.

Other gems are brought into the shape required merely by application to the mill, without the tedious process of cutting down by hand, but the skive is of copper or tin, charged with diamond powder and oil, and the last polish is given on a plate of brass with tripoli and rotten stone.

The latter part of Mr. Mawe's work gives an account of the Ruby, Sapphire, Emerald, Topaz, Amethyst, Chrysoberyl, Chrysolite, Aquamarine, Tourmaline, Hyacinth, and Jargoon, with notices respecting the inferior stones made use of in jewellery. The descriptions are drawn up in reference to their application to articles of luxury, rather than to their properties as minerals, but are correct and intelligible.

Though much too superficial for a scientific performance, this essay appears not badly calculated to excite curiosity and diffuse some information respecting these costly trifles among that class of persons on whom their sale must principally depend, to most of whom a dull book would be an infinitely greater evil than ignorance. It is concise, entertaining, and well printed, and will we hope increase Mr. Mawe's celebrity as a dealer in minerals, if it does not materially raise his credit as a scientific writer.

Art. XII. *The Giaour:* a Fragment of a Turkish Tale. By Lord Byron. Sixth Edition. 8vo. pp. 66. Murray. 1813.

A Tale of more high-wrought terror than this is not often to be found:—a tale of terrible passions,—giving birth to terrible deeds,—and told in that broken and mysterious manner, 'where more is meant than meets the ear,' where the poetry, like the glare of lightning on a dark night, just serves to shew, and to exaggerate, the darkness around. To tell the story in any way, but that in which the poet has told it, is doing it wrong, and yet we must give a slight sketch of it, that our readers may be able to understand our quotations.

The beautiful Leila was the favourite slave in the 'serai' of Hassan, but she yielded to the temptations of the 'Giaour,' (or infidel,) and betrayed her faith. The inhuman Hassan fastens the lovely false one in a sack, takes her out to sea, and drowns her. Shortly after, he sets out to woo another bride, but is met by a band of 'Arnauts,' with the Giaour at their head; and but one of his company is spared to bear the tidings to the

mother of his intended bride. Afterwards, we find the Giaour in a monastery, and the poem ends with his dying confession.

On this bold outline Lord Byron, (as will be easily believed by those of our readers who are acquainted with Childe Harold,) has laid the strongest and most brilliant colouring. The poet sees every thing himself, and so rouzes the feelings and enthusiasm of the reader, that he seems to see it too. The first picture is of the Giaour on the night of Leila's murder.

'On—on he hastened—and he drew
My gaze of wonder as he flew:
Though like a demon of the night
He passed and vanished from my sight;
His aspect and his air impressed
A troubled memory on my breast;
And long upon my startled ear
Rung his dark courser's hoofs of fear.
He spurs his steed—he nears the steep,
That jutting shadows o'er the deep—
He winds around—he hurries by—
The rock relieves him from mine eye—
For well I ween unwelcome he
Whose glance is fixed on those that flee;
And not a star but shines too bright
On him who takes such timeless flight.
He wound along- but ere he passed
One glance he snatched—as if his last—
A moment checked his wheeling steed—
A moment breathed him from his speed—
A moment on his stirrup stood—
Why looks he o'er the olive wood?—
The crescent glimmers on the hill,
The Mosque's high lamps are quivering still;
Though too remote for sound to wake
In echoes of the far tophaike,
The flashes of each joyous peal
Are seen to prove the Moslem's zeal.
To-night—set Rhamazani's sun—
To-night—the Bairam feat's begun—
To-night—but who and what art thou
Of foreign garb and fearful brow?
And what are these to thine or thee,
That thou should'st either pause or flee?
He stood—some dread was on his face—
Soon Hatred settled in its place—
It rose not with the reddening flush
Of transient Anger's darkening blush,
But pale as marble o'er the tomb,
Whose ghastly whiteness aids its gloom.
His brow was bent—his eye was glazed—
He raised his arm, and fiercely raised;

And sternly shook his hand on high,
As doubting to return or fly.' pp. 11—13.

' The crag is won—no more is seen
His Christian crest and haughty mien.—
'Twas but an instant—though so long
When thus dilated in my song—
'Twas but an instant that he stood,
Then sped as if by death pursued;
But in that instant, o'er his soul
Winters of Memory seemed to roll;
And gather in that drop of time
A life of pain, an age of crime.
O'er him who loves, or hates, or fears,
Such moment pours the grief of years—
What felt *he* then—at once opprest
By all that most distracts the breast?
That pause—which pondered o'er his fate,
Oh, who its dreary length shall date!
Though in Time's record nearly nought,
It was Eternity to Thought!
For infinite as boundless space
The thought that Conscience must embrace,
Which in itself can comprehend
Woe without name—or hope—or end.' p. 14.

This is strong painting; the next time that we meet with the Giaour, is when the poet recognizes him at the head of his bandits.

' 'Tis he—'tis he—I know him now,
' I know him by his pallid brow;
' I know him by the evil eye
' That aids his envious treachery;
' I know him by his jet-black barb,
' Though now array'd in Arnaut garb,
' Apostate from his own vile faith,
' It shall not save him from the death;
' 'Tis he, well met in any hour,
' Lost Leila's love—accursed Giaour!' pp. 33, 34.

At length the poet sees him in the monastery.

' How name ye yon lone Caloyer?
' His features I have scann'd before
' In mine own land—'tis many a year,
' Since, dashing by the lonely shore,
' I saw him urge as fleet a steed
' As ever serv'd a horseman's need.
' But once I saw that face—but then
' It was so mark'd with inward pain
' I could not pass it by again;
' It breathes the same dark spirit now,
' As death were stamped upon his brow.

'Tis twice three years at summer tide
Since first among our freres he came;
And here it soothes him to abide
For some dark deed he will not name.
But never at our vesper prayer,
Nor e'er before confession chair
Kneels he, nor recks he when arise
Incense or anthem to the skies,
But broods within his cell alone,
His faith and race alike unknown.' p. 44.

In the next passage, (and it is a fearful one,) we think that our readers cannot but recognize the portrait of Childe Harold. Lord B. has disclaimed the character; but that he possesses the power of assuming it, during the hour of inspiration, no one can well doubt. Mr. Burke says, that he could never put on any particular expression of countenance, but he felt, for the time, the corresponding passion. Nor can we believe that any one could write the following lines, without entering, while writing them, with peculiar energy, into the feelings they describe.

Father! thy days have pass'd in peace,
'Mid counted beads, and countless prayer;
To bid the sins of others cease,
Thyself without a crime or care,
Save transient ills that all must bear,
Has been thy lot, from youth to age,
And thou wilt bless thee from the rage
Of passions fierce and uncontroul'd,
Such as thy penitents unfold,
Whose secret sins and sorrows rest
Within thy pure and pitying breast.
My days, though few, have pass'd below
In much of joy, but more of woe;
Yet still in hours of love or strife
I've scap'd the weariness of life;
Now leagu'd with friends, now girt by foes,
I loath'd the languor of repose;
Now nothing left to love or hate,
No more with hope or pride elate;
I'd rather be the thing that crawls
Most noxious o'er a dungeon's walls,
Than pass my dull, unvarying days,
Condemn'd to meditate and gaze—
Yet, lurks a wish within my breast
For rest—but not to feel 'tis rest—
Soon shall my fate that wish fulfil;
And I shall sleep without the dream
Of what I was, and would be still,
Dark as to thee my deeds may seem.' pp. 49, 50.

'But place again before my eyes
'Aught that I deem a worthy prize;—
'The maid I love—the man I hate—
'And I will hunt the steps of fate,
'(To save or slay—as these require)
'Through rending steel, and rolling fire;
'Nor needst thou doubt this speech from one
'Who would but do—what he *hath* done.
* * * * * * * *

'I lov'd her, friar! nay, adored—
'But these are words that all can use—
'I prov'd it more in deed than word—
'There's blood upon that dinted sword—
'A stain it's steel can never lose:
'Twas shed for her, who died for me,
'It warmed the heart of one abhorred:
'Nay, start not—no—nor bend thy knee,
'Nor midst my sins such act record.' p. 51.

'I lov'd her—love will find its way
'Through paths where wolves would fear to prey,
'And if it dares enough, 'twere hard
'If passion met not some reward—
'No matter how—or where—or why,
'I did not vainly seek—nor sigh:
'Yet sometimes with remorse in vain
'I wish she had not lov'd again.
'She died—I dare not tell thee how,
'But look—'tis written on my brow!
'There read of Cain the curse and crime,
'In characters unworn by time:
'Still, ere thou dost condemn me—pause—
'Not mine the act, though I the cause;
'Yet did he but what I had done
'Had she been false to more than one;
'Faithless to him—he gave the blow,
'But true to me—I laid him low;
'Howe'er deserv'd her doom might be,
'Her treachery was truth to me;
'To me she gave her heart, that all
'Which tyranny can ne'er enthrall;
'And I, alas! too late to save,
'Yet all I then could give—I gave—
'Twas some relief—our foe a grave.
'His death sits lightly; but her fate
'Has made me—what thou well may'st hate.' pp. 52, 53.

'He died too in the battle broil—
'A time that heeds nor pain nor toil—
'One cry to Mahomet for aid,
'One prayer to Alla—all he made:

'He knew and crossed me in the fray—
'I gazed upon him where he lay,
'And watched his spirit ebb away;
'Though pierced like Pard by hunters' steel,
'He felt not half that now I feel.
'I search'd, but vainly search'd to find,
'The workings of a wounded mind;
'Each feature of that sullen corse
'Betrayed his rage, but no remorse.
'Oh, what had Vengeance given to trace
'Despair upon his dying face!
'The late repentance of that hour,
'When Penitence hath lost her power
'To tear one terror from the grave—
'And will not soothe, and can not save!' pp. 54—56.

'I die—but first I have possest,
'And come what may, I *have been* blest;
'Shall I the doom I sought upbraid?
'No—reft of all—yet undismay'd
'But for the thought of Leila slain,
'Give me the pleasure with the pain,
'So would I live and love again.
'I grieve, but not, my holy guide!
'For him who dies, but her who died;
'She sleeps beneath the wandering wave,
'Ah! had she but an earthly grave,
'This breaking heart and throbbing head
'Should seek and share her narrow bed.' pp. 56, 57.

'Tell me no more of fancy's gleam,
'No, father, no, 'twas not a dream;
'Alas! the dreamer first must sleep,
'I only watch'd, and wish'd to weep;
'But could not, for my burning brow
'Throbb'd to the very brain as now.
'I wish'd but for a single tear,
'As something welcome, new, and dear;
'I wish'd it then—I wish it still,
'Despair is stronger than my will.
'Waste not thine orison—despair
'Is mightier than thy pious prayer;
'I would not, if I might, be blest,
'I want no paradise—but rest.
'Twas then, I tell thee, father! then
'I saw her—yes—she liv'd again:
'And shining in her white symar,
'As through yon pale grey cloud—the star
'Which now I gaze on, as on her
'Who look'd and looks far lovelier;
'Dimly I view its trembling spark—
'To-morrow's night shall be more dark—

'And I—before its rays appear,
'That lifeless thing the living fear.' pp. 62, 63.

'Yet still—'tis there—in silence stands,
'And beckons with beseeching hands!
'With braided hair, and bright-black eye—
'I know 'twas false—she could not die!
'But he is dead—within the dell
'I saw him buried where he fell;
'He comes not—for he cannot break
'From earth—why then art thou awake?
'They told me, wild waves roll'd above
'The face I view, the form I love;
'They told me—'twas a hideous tale!
'I'd tell it—but my tongue would fail—
'If true—and from thine ocean-cave
'Thou com'st to claim a calmer grave;
'Oh! pass thy dewy fingers o'er
'This brow that then will burn no more;
'Or place them on my hopeless heart—
'But, shape or shade!—whate'er thou art,
'In mercy, ne'er again depart—
'Or farther with thee bear my soul,
'Than winds can waft—or waters roll!' pp. 63, 64.

'He pass'd—nor of his name and race
Hath left a token or a trace,
Save what the father must not say
Who shrived him on his dying day;
This broken tale was all we knew
Of her he lov'd, or him he slew.' p. 65.

We feel assured that we are doing better in giving our readers these quotations, than in searching out for subjects of criticism. We have endeavoured to lay before them the character of the Giaour entire, and, in so doing, have left ourselves but little room for the softer parts of the poem. Softer parts, however, it has, and those of exquisite beauty. It opens with a description of Greece, some parts of which are most elegant and touching.

'And many a summer flower is there,
And many a shade that love might share,
And many a grotto, meant for rest,
That holds the pirate for its guest;
Whose bark in sheltering cove below
Lurks for the passing peaceful prow,
Till the gay mariner's guitar
Is heard, and seen the evening star;
Then stealing with the muffled oar,
Far shaded by the rocky shore,
Rush the night-prowlers on the prey,
And turn to groans his roundelay.' p. 3.

'He who hath bent him o'er the dead,
Ere the first day of death is fled;
The first dark day of nothingness,
The last of danger and distress;
(Before Decay's effacing fingers
Have swept the lines where beauty lingers,)
And mark'd the mild angelic air—
The rapture of repose that's there—
The fixed yet tender traits that streak
The languor of the placid cheek,
And—but for that sad shrouded eye,
That fires not—wins not—weeps not—now—
And but for that chill changeless brow,
Where cold Obstruction's apathy
Appals the gazing mourner's heart,
As if to him it could impart
The doom he dreads, yet dwells upon—
Yes—but for these and these alone,
Some moments—aye—one treacherous hour,
He still might doubt the tyrant's power,
So fair—so calm—so softly seal'd
The first—last look—by death reveal'd!
Such is the aspect of this shore—
'Tis Greece—but living Greece no more!
So coldly sweet, so deadly fair,
We start—for soul is wanting there.
Hers is the loveliness in death,
That parts not quite with parting breath.' pp. 4—6.

The plunging of Leila's body in the waves must not be omitted.

'Thou speakest sooth, thy skiff unmoor,
'And waft us from the silent shore;
'Nay, leave the sail still furl'd, and ply
'The nearest oar that's scatter'd by,
'And midway to those rocks where sleep
'The channel'd waters dark and deep.—
'Rest from your task—so—bravely done,
'Our course has been right swiftly run,
'Yet 'tis the longest voyage, I trow,
'That one of— * * * *
* * * * * * *

'Sullen it plunged, and slowly sank,
The calm wave rippled to the bank;
I watch'd it as it sank, methought
Some motion from the current caught
Bestirr'd it more—'twas but the beam
That checquer'd o'er the living stream—
I gaz'd, till vanishing from view,
Like lessening pebble it withdrew;

Still less and less, a speck of white
That gemm'd the tide, then mock'd the sight;
And all its hidden secrets sleep,
Known but to the Genii of the deep,
Which, trembling in their coral caves,
They dare not whisper to the waves.' pp. 19, 20.

We add one image, which, however, is certainly not to be ranked among the softer parts of the poem.

' It is as if the dead could feel
The icy worm around them steal,
And shudder, as the reptiles creep
To revel o'er their rotting sleep
Without the power to scare away
The cold consumers of their clay!' p. 47.

Undoubtedly there are faults in the poem. The character of the Giaour, in particular, we think is made up of qualities which, in real life, never were nor will be united; and the moral tendency of this fragment (as well as of the unfinished poem of Childe Harold) we are convinced, is exceedingly pernicious. They both inculcate the dangerous error that vice does *not* degrade the mind. How would Shakespeare have tarnished the lustre of his name, had he been the dupe of a similar delusion—and instead of redeeming his villains from contempt, by courage and intellect, attempted to recommend them to our sympathy, by grafting upon them virtues foreign to their nature? Among the minor blemishes we may notice, the length to which some of the descriptions run out,—as that of the note, (p. 2,) of Hassan's deserted palace, (p. 15 and seq.) of the river ' rolling into ocean,' (34,) and of Leila's beauty, (25 and seq.) The similes also are too minutely and too artificially traced, as that of a beauty and a butterfly, of a conscience-stricken mind and a ' scorpion girt by fire,' and, above all, that of a heart in love and metal in the furnace. That the style, too, is not always in the best taste our readers must have already seen. There are a great many of those glittering expressions, vague and undefined, that are too common in the poetry of Scott; those *splashes* of diction, those ' wild and whirling words' that have no propriety and convey no meaning, which sometimes make a rhyme, and sometimes satisfy the inattentive reader with ' the semblance of worth.' We shall not be at the pains of pointing them out; among so many beauties we must compromise for a few faults; and it is in vain to expect in the same poem the sublimity of the great style, and the minute elegance of the little.

We do not think it necessary to apologize for having been somewhat backward in our notice of this poem, because some of the finest passages are to be found only in the last editions.

Art. XIII. *The Planter's Kalendar;* or, The Nurseryman's and Forrester's Guide, in the operations of the Nursery, the Forest, and the Grove. By the late Walter Nicol; edited and completed by Edward Sang, Nurseryman. 8vo. pp. 600. Price 15s. Longman and Co. 1812.

THE public attention has been recently called, in the most impressive manner, to the alarming decrease of valuable timber in this country. The Report of the Commissioners appointed in 1792, to investigate the condition of the Crown forests, first disclosed this important fact; and it was most ably commented on by the late Lord Melville in his letter to Mr. Perceval, of July 1810. It is, indeed, sufficiently obvious that whatever quantity of sound timber we may now be able to obtain from our foreign territories or allies, all such resources are extremely precarious; and that our ultimate reliance must be upon our own growth. We believe that the frequent appeals which have been made on this subject have not been made in vain. Many landed proprietors have planted large tracts of land, nearly useless for other purposes, and the writer of the work before us gives it as his full conviction—

'from a very minute examination of the quantity of growing timber in England, and in Scotland in particular, made within the last fifteen months, that, in the space of fifty years from this date, we shall possess an internal supply, equal to all our wants; certainly in a much shorter period, for all purposes, excepting those of *large shipbuilding*.

'But when this is said, let it not be for a moment inferred, that we think the extent of planting may or ought therefore to be curtailed. Far from it. The astonishing increase of our trade, of our manufactures, and of our agriculture, and the incessant demands of that navy, to which, under Providence, these owe their prosperity, and we our liberty and security, powerfully forbid it. Far from relaxing, we would willingly see the resolution adopted, of importing *no timber*, excepting from our own colonies, so as to render the business of planting and cultivating timber at home as necessary and as permanent as that of agriculture; of which, in truth, it certainly is a most important branch. There is, and long will be, an ample sufficiency of waste land within the British Islands, for all the purposes of planting, exclusive of what may be most advantageously appropriated to the raising of grain, and the rearing of stock.' pp. 6, 7.

Reviewers, it is said, are seldom freeholders; and it would be to no purpose, we fear, were we to boast of our extensive practice in improving and planting our own estates. What little skill, however, we possess in these matters, disposes us to think highly of the present directory. The author is evidently a clear-headed man, and he has also in his favour, the acknow-

ledged superiority of his countrymen in every branch of horticultural business.

The title of the book sufficiently explains its contents. The business of each month is separately and distinctly stated; the various kinds of trees and soils described, and two or three useful tables appended. The Editor has very unnecessarily alluded to his author's Scotticisms and deficiencies in style. Mr. N. is a clear, and by no means an incorrect writer; and in a work like the present, any thing more would be quite out of place.

Art. XIV. *Remarks on Antiquities, Arts and Letters,* during an excursion in Italy, in the Years 1802 and 1803. By Joseph Forsyth, Esq. 8vo. pp. 387. Price 12s. Cadell and Davies, 1813.

IT is a fact too obvious almost to be worth putting in the terms of a proposition, that classical literature has quite lost the rank it held so lately as half a century since among the things that constitute the intellectual improvement and pleasure of the civilized part of mankind. But it should be little less evident, that it can never be restored to this rank. The magnificent and progressive accumulation of the works of modern genius,—the vast importance which physical science has acquired in our estimation, partly by means of the gratification which its discoveries have brought to our pride, and partly of the aids which it is found indefinitely capable of supplying to our most immediate interests,—but above all, the prodigious agitations of the moral world,—the wars, which, in their direct agency, or in their probable consequences, rival or even far surpass those which gave splendour to the classical records,—and the widening prospect of rapid, momentous, and interminable changes in the state of mankind—this is too powerful a combination of causes to permit either the genius or the facts of the Greek and Roman literature to regain the predominance they formerly held, in triumph over all competition, in the taste and imagination of cultivated society.

In proportion to this decline of interest in what has rendered some tracts of the earth illustrious, those tracts themselves, with their relics of antiquity, will have a diminished power of exciting enthusiasm. Still, it is impossible to contemplate, even in description, what may be called the monumental region of the most stupendous power ever exercised by one tribe of mankind over the innumerable multitudes of its other tribes, without a strange captivation of the mind. Insomuch that a book professing to illustrate what was the central scene of the Roman empire, seems to come with something a little beyond

the ordinary tone of invitation; it seems endowed, in virtue of its subject, with a small measure of that authority of which a large portion of the world was once submissively in awe, and of which some languid remainder lingers in the very name of Rome.

It is proper to mention, however, that a very considerable proportion of the present volume is employed on *modern* Italy, as exhibited in its literature, moral character, and works of art. It is given but partly in the form of travels: for though the series of descriptions is in the same order of succession as the course of the journey, the travelling narrative is reduced to the smallest possible quantity. And indeed the whole composition has a brevity and compression altogether without example among travellers and connoisseurs; a brevity which, we think, was much more decidedly a part of the literary duty of nine in ten of them than of this author.

It seems he is among our countrymen who were suddenly made captives about ten years since, in France, where he still continues. The inevitable ignorance, occasioned by this cause, of what may possibly have been published in England during this interval, is pleaded, very laconically however, as a claim on the reader's candour, in an advertisement which we transcribe, as the first specimen of that characteristic brevity which it would not offend him to hear that his readers ascribe rather to pride than modesty.

'I left England in November 1801, without any intention of sporting my pen on so beaten a field as Italy, and had reached Pisa before I began to commit to paper such remarks as are usual in travelling. Materials of this kind readily accumulate. From these I have been recently prevailed upon to select, and to offer to the public, what relate to Antiquities, Arts, and Letters. I design my observations for those who have already examined the objects I review: but not without the anxiety which the lateness of their appearance is but too well calculated to excite. How far they may have lost their interest, or anticipated by publications in England during my long captivity, I have no means of knowing. My misfortune denies me all acquaintance with the works of others, and may perhaps claim some indulgence for the many objects of mine.'

We have been pleased in no common degree with this small work. It is a production of sterling good sense, and good taste. It displays throughout a mind variously cultivated, perfectly independent in its opinions, excellently adapted to seize those prominences of subjects and objects on which a right judgement of them peculiarly depends, and singularly qualified to enounce this judgement with the utmost clearness and the fewest words.

It is a great recommendation of the work, too, that the observations are made, for the most part, in the mere language of general intelligence, avoiding altogether the slang of artists, and as much as possible the technicality. It is somewhat inconsistent perhaps with this principle of plainness that a great number of Italian words are admitted; so many as to be seriously inconvenient to the English reader. The excuse for this will be, what the advertisement mentions, that the work was meant for 'those who have' (on the spot, we presume) 'already examined the objects;' an insufficient excuse, since, if it had been expected that no one would purchase the book in this country but those who have personally examined the curiosities of Italy, it would, assuredly, never have been published.

The praise of our author's sententious brevity should not go unaccompanied by some little exception to his composition on the score of a certain artificial pointedness into which it is sometimes contorted. Critics, we believe, hold it possible for a writer to be simple at the same time that he is brief and pithy. Mr. Forsyth writes like a man who but barely pardons himself for condescending to write at all, and is endeavouring to keep up his self-complacency on the occasion by a kind of comical singularity of manner. He has sometimes a sort of affected slovenliness, as if he could not stoop to the workshop business of polishing

As the book is not so much a narrative as a succession of unconnected notices, and as no peculiar theory of art seems intended to be maintained, we have little more to do, after thus generally describing its character, than to present a few extracts, taken here and there, without any particular regard to the stages of his progress.

He is always perfectly ready to acknowledge that his mind does not comprise all the elements that go to the making of artists and *cognoscenti*. On the paintings in the royal gallery at Florence, he remarks,

'—they run strangely into series—a series of Florentine portraits classed on the ceiling in compartments of the same form—a series of 850 illustrious foreigners running on the same level in frames of the same size—a series of 350 painters crowded into the same apartment—a series of the arts—a series of the elements, all exact to the same dimensions. Such uniformity betrays the furnishing taste of a tradesman. Method and multitude are ever remote from excellence. What a disparity of forms in a select cabinet! There every picture is a separate unit, and bears no relation to its neighbour. As to the merit of those pictures, I leave to the initiated all the metaphysics of that quality. I value painting only as it excites sentiment, nor do I ever presume to judge beyond the expression or story; convinced by

the absurdities which I have so often been condemned to hear, that the other parts of the art are mysterious to all but the artist.' p. 44.

The just perception indicated by his remarks on colour in statuary may be taken as a fair specimen of the free and sound thinking which the reader will find applied to a multitude of subjects of literature and art.

'On entering this grand repository,' (the same gallery) 'the founders meet you in the vestibule. Some of their busts are in red porphyry; a substance, the art of carving which, had been long lost, but which, it is said, one of those Medici had the felicity to recover. But porphyry is, in my opinion, improper for statuary. A statue should be of one colour. That colour, too, seems the best which the least suggests any idea of colour, and is the freest from any gloss or radiance that may tend to shed false lights, and confuse vision. Hence I should prefer white marble to black, black marble to bronze, bronze to gold, and any of them to a mottled surface like porphyry.' p. 43.

'In several busts the flesh is of white marble, and the drapery of coloured; but neither Homer, nor Virgil, nor Phidias, nor Canvu, nor the Venus which this gallery has lost, nor the Marsias which remains, no authority can defend a mixture so barbarous. Sculpture admits no diversity of materials; it knows no colour; it knows nothing but shape. Its purpose is not to cheat the eye, but to present to the mind all the truth and beauty, and grace and sublimity of forms. Did the excellence of a statue depend on the illusion produced, or on the number of idiots who mistake it for life, the Medicean Venus would then yield to every wax-work that travels from fair to fair.' p. 46.

Mr. Forsyth admires very liberally, and now and then even ardently, the sublime and beautiful works of ancient and modern art, but he never admires to enthusiasm; nor is in the smallest degree fearful of suffering himself to perceive faults in the most illustrious of them. In surveying, for instance, with all due wonder and delight the Pantheon, he makes no scruple of charging it with considerable imperfection; and we think the justness of his observations on the interior is indisputable, if we may venture to judge from the engravings of Piranesi.

'The cell and the portal of the Pantheon are two beauties unhappy in their union.' "The portal shines inimitable on earth." Viewed alone it is faultless. If the pediment in following the pediment above, should appear too high from the present vacancy of its *tympanum*, that *tympanum* was originally full of the richest sculpture. If the columns are not all mathematically equal; yet inequalities which nothing but measurement can detect, are not faults to the eye, and the eye is the sole judge here. But the portal is more than faultless; it is positively the most sublime result that was ever produced by so little architecture.'—

'The interior of the cell is beautiful where it should be grand. Its Corinthian, though exquisite, is too low for the walls. Hence an attic became here a necessary evil. Had Adrian caught the full majesty of the naked dome, and embellished its walls with one grand order, that rose to the origin of the vault; so full a support would have balanced the vast *caissons* of that vault, which now overpower us, and the whole temple would have been the then "more simply, more severely great." Vast as those caissons may appear, they are not disproportioned to the hemisphere, and diminishing as they ascend, they stop just at the point where they would cease to be noble or entire. What barbarians would have white-washed so grand a canopy;' p. 145.

In connexion with his observations on the magnificence of the structures appropriated to superstition, he makes a very uncourteous allusion to the modern North British descendants of the Iconoclasts.

'Some of the temples have been fortunately preserved as churches. The Catholic religion is surely a friend, but an interested friend, to the fine arts. It rejects nothing that is old or beautiful. Had ancient Rome fallen into the power of gloomy presbyterians, we should now look in vain for the sacred part of its ruins. Their iconoclastic zeal wnuld have confounded beauty with idolatry, for the pleasure of demolishing both. They would have levelled the temple and preached in a barn. The Catholics let the temple stand, and gloried in its conversion to Christianity.' p. 144.

He employs considerable labour, and much sceptical intelligence, on the topography of the 'eternal city.' The whole site has been a perfect Campus Martius for antiquaries. It seems there have been published books enough to make a handsome library, of zealous controversy about the positions and mutual relations of the edifices memorable in the history of the city, and that no scheme has yet been adjusted to the satisfaction of any impartial investigator. Our author's short notice of the leading polemics is very allowably coloured with some tincture of satire.

He is out of patience with the graphic delineators of the antiquities of Italy, especially of Rome.

'The rage for embellishing, which is implanted in every artist, has thrown so much composition into the engraved views of Rome, has so exaggerated its ruins and architecture, or so expanded the space in which they stand, that a stranger arriving here with the expectations raised by those prints, will be infallably disappointed.'

We could multiply extracts, and should do it if the book were not, unlike most of the same order, of a size and price that render it easily accessible. The observations touch on every thing but the recent wars and politics; on which there was in the

author's situation a very obvious reason for being religiously silent. The state of literature, morals, and superstition, is sketched in a pointed and animated manner. And the same acute independent good sense is displayed on the subjects of picturesque scenery, climate, and cultivation. There is very little to give us any guess at the author's notions on sacred subjects, in the primary sense of that epithet; but there are a few expressions, very few it is granted, offensively bordering on profaneness, and one grossly perfect in this quality.

ART. XV. SELECT LITERARY INFORMATION

*** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works: which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. Dr. Buchanan will shortly put to press, the New Testament in Syriac for the use of those Christians who use that language throughout the East. A new fount of Syriac types of uncommon accuracy and beauty has been preparing for some time past by Mr. Figgins, Type Founder, under Dr. Buchanan's superintendance, and is now nearly finished. Mr. Watts of Broxbourne, who, in consequence of his success in other specimens of Oriental typography, has been engaged by Messrs. Cadell and Davies to print this work, has contracted to complete it in six months from the time of putting it to the press. A portion of this edition is intended for the use of students at home; and, with the view of encouraging the study of Syriac learning generally, Dr. Buchanan proposes to publish at the same time, a Syriac Grammar and Dictionary.

Syriac Grammar. Mr. Yeates, author of the Hebrew Grammar, has been employed for some months past, in preparing a Syriac Grammar, compiled from the best elementary writers in that language. It is now nearly ready for the press.

Syriac Dictionary. It is proposed to print, in a commodious cheap form, Schaaf's Syriac Lexicon, which comprehends all the words of the New Testament, and gives the inflexions of the verbs and nouns.

A hope is entertained that the publication of these three works will tend to revive a taste for Syriac learning in this nation; if indeed we can speak of the revival of a language in a country where it never flourished. The Syriac New Testament is considered to be one of the most antient extant: and is believed by many learned men to have been made in the age of the Apostles. This much is certain, that our blessed Saviour spoke in the Syriac tongue; and it is probable that every parable and every speech in the four Gospels is recorded in the Syriac Testament nearly in the very words which proceeded from his lips. Every scholar therefore, who thirsts for the word of life, and would become an able minister of the New Testament ought to draw from this pure fountain.

The Rev. J. Townsend has issued proposals for publishing by subscription, (in 2 vols. fine demy 8vo. hotpressed, price 1l. in boards,) the English edition of Claude's Defence of the Reformation,—"the best defence," says Mr. Robinson, "of our separation from Rome ever published," and "one of the best written books I ever had the pleasure of reading."

The work will be put to press as soon as 300 names are received. They may be sent to the Editor, Jamaica-Row, J. Townsend, No. 3, Hereford-Buildings, Fenchurch-street, or to Mr. Powel, at the deaf and dumb Asylum, Grange-road.

The Rev. Harvey Marriott, Rector of Claverton, author of a "Course of Practical Sermons expressly adapted to be read in Families," will publish in the course of the ensuing month, an Essay and Practical Explanation of the Church Catechism, intended chiefly for the use of Sunday and other Parochial Schools, and dedicated to the Rev. Dr. Bell.

Speedily will be published, Collin's Voyages to Spain, Portugal, Sicily, Malta, Asia Minor, and Egypt, with copious notes and occasional reflections.

Dyer's History of the University and Colleges of Cambridge is in the press, the publication has been delayed by unavoidable circumstances; but will be now forwarded with all convenient expedition. It will be in 2 vols. demy,

4to. 2 vols. royal 8vo. and 2 vols. demy 8vo. to correspond with Chalmers's Oxford. The Engravings will be executed by Messrs. Greig and Storer.

Nearly ready for publication, the Triumph of Faith, or Christ exhibited in his Death, Resurrection, Ascension, &c. a Discourse on Romans 8, verse 34. By Thomas Goodwin, B. D. in one vol. 12mo.

Mr. W. Taylor, of Norwich, has just ready for publication, a work on English Synonyms, in imitation of Levizac's Synonyms of the French.

Two additional volumes of the Memoires Historiques, Litteraires et Anecdotiques du Baron de Grimm et Diderot, which complete the work, are just ready for publication. A translation of the whole will also appear about the same time.

In a few days will be published, the Art of preserving the Sight unimpaired to an extreme old age, of re-establishing it, and strengthening it when it is become weak, with instructions how to proceed in accidental cases, which do not require the assistance of professional men, and the mode of treatment proper for the eyes during and immediately after the small-pox; to which are added observations on the inconveniences and dangers arising from the use of common spectacles, &c. &c. By an experienced oculist.

On the 23rd of November, with the Almanacks, will be published, in one elegantly printed volume, a new work, entitled, Time's Telescope for the year 1814; containing I. a complete Guide to the Almanack. II. Astronomical occurrences in every month, with a popular view of the Solar system. III. The Naturalist's Diary, explaining the various appearances in the animal and vegetable kingdoms; and meteorological remarks. A general Introduction will be prefixed, illustrative of Astronomical and other terms, usually occurring in Almanacks.

Early in November will be published, Memoirs of Goldoni, the celebrated Italian Dramatist, written by himself. Editions in French and English, 2vols. 8vo.

In the press Musical Biography or Memoirs of the lives and writings of the most eminent musical composers who have flourished during the three last centuries.

In the press, a new Italian Class Book consisting of extracts from the most eminent Italian writers in prose and verse. By M. Santagnello, author of a new and compendious Italian Grammar, an Italian translation of Elizabeth, &c. &c.

The Ordination Service of the Rev. Mr. Tait, of Malden, at which Dr. Smith, Rev. S. Newton, Dr. Collyer, and others assisted, is in the press, and will be published next month.

In the course of the ensuing month will be published, Maternal Solicitude for a Daughter's best interests, by Mrs. Taylor, of Ongar.

The second and third parts of the new edition of the Monasticon Anglicanum are in the press, and will be ready for delivery to the Subscribers prior to the first of January next. The Proprietors beg also to inform their Subscribers and the Public, that new Editions of the History of St. Paul's, the Baronage, the Warwickshire, the history of embanking, and the minor works of Sir William Dugdale, are in course of preparation for the press, in completion of the projected plan of printing uniform and enlarged editions of these valuable works. The intention is to publish them distinct and unconnected with the series, that the public may subscribe to one or to the whole, as may be desired. The first part of the History of St. Paul's, edited by Henry Ellis, Esq. Keeper of the MSS. in the British Museum, will be ready for delivery to the Subscribers early in the Spring, and continued quarterly until complete. To the first two hundred Subscribers the price will be two guineas each part, and all above that number, three guineas each part: the price of large paper copies will be five guineas each part.

Dr. Bland has in the press a collection of Proverbs, chiefly taken from the Adagia of Erasmus, with explanations; and further illustrated by corresponding examples from the French, Italian, Spanish, and English languages.

A Picturesque Delineation of the Southern Coast of England is preparing for publication, in two quarto volumes: consisting of fifty quarto plates and thirty vignettes, with appropriate letter-press. The plates to be engraved by W. B. Cooke and G. Cooke, from original Drawings by G. M. W. Turner R. A. and other Artists.

The Earl of Lauderdale will publish, in the course of next month, further

considerations on the state of the Currency.

Mr. T. Falconer is preparing Supplementary Notes, &c. to the Oxford edition of Strabo.

The Rev. H. Marriott, Rector of Glaveston, will soon publish an Explanation of the Church Catechism, intended chiefly for the use of parochal schools.

British Biography of the Eighteenth Century, is preparing for the press, in three thick octavo volumes; containing the Lives, &c. of every person of eminence who flourished in England, Scotland and Ireland, during the last century.

J. Philippart, Esq. will speedily publish, in two octavo volumes, the Northern Campaigns, illustrated by maps and plates, and with engraved portraits of the emperors Alexander and Bonaparte.

Mr. Wathen, of Hereford, is preparing a Journal of a Voyage, in the East-India ship Hope, from Gravesend, by the route of Madeira, the Cape, Madras, Pulo Penang, Malacca, and Macao to Canton, returning by St. Helena; generally introductory to, and descriptive of, a Series of interesting and singular Views in India and China.

Mr. Singer has in the press, Elements of Electricity and Electrochymistry, being a Synopsis of the existing state of electrical knowledge.

Mr. Smithies, of Sunderland, has committed to the press, a work on Navigation and Nautical Astronomy, which has engaged his attention for many years. It will contain every thing requisite for the navigator and practical astronomer, and include the latest improvements in those branches of science of which it proposes to treat.

Mr. W. Henley is preparing for the press a series of Chymical Tables, intended to exhibit the properties of all the present known bodies, the result of their union, &c. forming a complete abstract of the science of chymistry.

Mr. Wm. Playfair will publish next month, Political Portraits, with explanatory notes, historical and biographical.

A new edition of Sir Wm. Dugdale's History of embanking and draining, with a continuation to the present time; extracted from records, manuscripts, and other authentic testimonies, and accompanied with maps, is preparing for publication.

Mr. J. P. Malcolm will soon publish a new edition of his Excursions in Kent, Gloucestershire, &c. with many engravings. And his Historical Sketch of the art of caricaturing, which has been so long announced, is expected to appear early in next month.

Messrs. Leigh and Sotheby will have the honour to submit the following Libraries, &c. for public sale, during the present autumn and ensuing winter. The Library of the late Thomas Gorman, Esq. of New Broad-street.—The entire Library of the late Granville Sharp, Esq. Author of various Tracts on the Slave Trade, &c. Among them is a good selection of books on Oriental Languages and Biblical Learning; a large collection of scarce and curious editions of the Bible, in the Hebrew, Greek, Latin, and English tongues; also his extensive collection of printed and MS. Music.—The very extensive collection of Music (printed and in manuscript) of the late John Sidney, Esq. of Hunton, Kent.—The Library of the late Charles Long, Esq. of Hurt's Hall, Suffolk. Among which is a very fine Copy of the first edition of Shakspeare's Plays.—Chart Part Library: the entire and splendid Library of the late Sir Charles Talbot, Bart. removed from Chart Park, Surrey; consisting of the most valuable and magnificent Works in Natural History; likewise Philosophy, Voyages, and Travels, General History, and Belles Lettres. The whole elegantly bound. Also his choice and select collection of Minerals.—The entire and valuable Library of the late Rt. Hon. Lord Heathfield; comprising a collection of scarce Books on Fortification, Military Tactics, Military History, the most memorable Campaigns, Voyages and Travels, French Literature, Belles Lettres, &c. &c. To which is added, his collection of Maps, Military Charts, some prints, &c. &c.—The very select and choice Cabinet of Natural History of the late George Shaw, M. D. F. R. S. Author of the General Zoology, Naturalist's Miscellany, &c. and many other valuable Works. Removed from his Residence at the British Museum.—The Merly Library: a Catalogue of the well known and celebrated Library of John

Willett Willett, Esq. brought from his Seat at Merly, in the county of Dorset; comprising a most rare assemblage of the early Printers, fine Specimens of Block Printing, Old English Chronicles, &c. in fine Preservation; likewise a most extensive and valuable collection of Books in every Departure of Literature, from the earliest period to the present time. All the Books are in the finest condition; many on large paper, and bound in Morocco and Russia leathers.

Mr. Valpy is editing and printing, in his own office, neat editions of Virgil, Horace, and Ovid, from the best editions, for the use of Schools. Virgil will be published in November.

A new edition of the Greek Testament with Griesbach's Text. It will contain copious Notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in Familiar Latin: together with parallel passages from the Classics, and with references to Vigerus for idioms, and Bos for Ellipses. Two Vols. octavo. A few copies will be struck off on large paper. By the Rev. E. Valpy, B.D. Trinity College, Cambridge.

A new French Dictionary; or a Guide to the Correct pronunciation of the French Language. By W. Smith, Esq. M. A. who has compiled it from the Dictionnaire de l'Academi Française, which work he has read through twice with two learned Parisians at his side. One volume, octavo, will be published in October.

Eutropius with English notes, on the plan of Phædrus. By the Rev. C. Bradley.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of Margaret de Valois, Queen of Navarre, the first Wife of Henry the Fourth of France, commonly called the Great: containing the Secret History of the Court of France, for seventeen Years, viz. from 1565 to 1582, during the Reigns of Charles the 9th and Henry the 3d, including a full Account of the Massacre of the Protestants on St. Bartholomew's day. Written by herself, in a Series of Letters, and translated from the original French, with a preface and Geographical Notes by the Translator, 2 vol. 12mo. 12s. bds.

Life of Cardinal Ximenes; by the Rev. B. Barret. 8vo. 9s.

Memoirs of George Frederick Cooke, Esq. late of the Theatre Royal Covent Garden; by Wm. Dunlop, Esq. 2 vols. 8vo. 1l. 1s.

The General Biographical Dictionary, revised and enlarged; by Alex. Chalmers, F.S.A. Vol. XI. 12s.

Memoirs of the Life and Ministry of the Rev. W. Huntingdon, S.S.; by Onesimus, 2s.

BOTANY.

Flora Glottiana: a Catalogue of the Indigenous Plants on the Banks of the River Clyde, and in the Neighbourhood of the City of Glasgow. By Thomas Hopkirk, F.L.S. &c. 8vo. price 7s. 6d. boards.

CLASSIC.

Just published. Cicero de Amicitia et De Senectute, from the Text of Ernesti, with all his Notes, and citations from his Index Latin. Ciceron. and much original matter, critical and explanatory. Second edition. Price 6s. 6d. bound. By E. H. Barker, Esq.

The Germany and Agricola of Tacitus, with English Notes; and with all Brotier's Critical and Explanatory Notes. Price 6s. 6d. By the same.

No. XIV. of the Classical Journal contains the most complete list of words abbreviated in the Latin Language, that has ever yet been published. Price 6s.

EDUCATION.

A Sketch of Modern and Ancient Geography, for the Use of Schools. By Samuel Butler, D. D. Head Master of

the Royal Free Grammar School of Shrewsbury, 8vo. 9s. bds.

Part the First, to be completed in Three Parts, of Symbolic Illustrations of the History of England: accompanied by a Narrative of the Principal Events. Designed more particularly for the Instruction of Young Persons. By Mary Ann Rundall, of Percy House, Bath, Part I, 4to. 10s. 6d. sd.

Novus Græcorum Epigrammatum et ΠΟΕΜΑΤΩΝ Delectus, cum nova Versione et Notis. Operâ Thomæ Johnson, A. M. In Usum Scholæ Etonensis, price 3s. 6d. bd.

Rules for English Composition, and particularly for Themes: designed for the Use of Schools, and in the aid of Self-instruction. By John Rippenham. 12mo. 4s. bds.

The Charity Schools of St. Clement Danes, with Observations, &c. by John Crook. 1s.

A Female Class Book, 12mo. 6s.

The Sorrows of Cæsar, or Adventures of a Foundling Dog; by Mrs. Pilkington. 3s. 6d.

LAW.

The Whole Duty of Constables, with an Analysis of the Law of Settlements; by a Magistrate of Norfolk. 2s.

Cobbett's Complete Collection of State Trials, Vol. XIX. royal 8vo. price 1l. 11s. 6d.

New Standing Orders of the Houses of Lords and Commons, completed to July 1813. 8vo. 5s. 6d.

A Treatise on Charter-parties of Affreightment, Bills of Lading, and Stoppage in Transitu: with an Appendix of Precedents; by Edward Lawes, Esq. of the Inner Temple, barrister at law, 8vo. 1l. 1s.

Tables, exhibiting the various particulars requisite to be attended to in pursuance of the standing Orders of the two Houses of Parliament, in soliciting such private Bills as usually commence in the House of Commons; by David Pollock, Esq. 4to. 2s. 6d.

MEDICAL.

Synopsis Nosologiæ Methodicæ, Auctore Gulielmo Cullen, M. D. To which is added, an Appendix, containing a Synopsis of the Systems of Sauvages, Linnæus, Vogel, Sagar, M'Bride, Cullen Swediaur (1812), Young (1813); Willans Classification of Cutaneous Diseases; and a Translation of Cullen's Nosology, with References to the best Authors who have written since his time. By John Thompson, M.D. 8vo. 9s. bds.

A Treatise on the History, Nature, and Treatment of Chincough, including a variety of cases and dissections: to which is subjoined, an Inquiry into the relative mortality of the principal diseases of Children, and the numbers who have died under ten years of age, in Glasgow, during the last thirty years, by Robert Watt, M.D. Member of the Faculty of Physicians and Surgeons of Glasgow, Member of the London Medical and Chirurgical Society, &c. and Lecturer on the Theory and on the Practice of Medicine in Glasgow. 8vo. price 10s. 6d. bds.

The Anatomy of the Heart, Cranium, and Brain, adapted to the purposes of the Medical and Surgical Practitioner; to which is added, in Notes, Observations on the Laws of Life, Sensation, and Idea. By Alexander Ramsay, M.D. Lecturer on Anatomy and Physiology. Second Edition. royal 4to. 18s. stitched, and 1l. 4s. half-bound.

MATHEMATICS.

A new Mathematical and Philosophical Dictionary; comprising an explanation of the Terms and Principles of pure and mixed Mathematics, and such branches of Natural Philosophy as are susceptible of mathematical investigation. With historical Sketches of the rise, progress, and present state of the several departments of these Sciences; and an Account of the discoveries and writings of the most celebrated authors, both antient and modern. By Peter Barlow, of the Royal Military Academy, Woolwich.

Geometria Legitima, or an Elementary System of Theoretical Geometry. By Francis Reynard, 8vo. price 7s. 6d.

MISCELLANEOUS.

A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society. By the Rev. H. H. Norris, A.M. Curate of St. John's Chapel, Hackney, and Chaplain to the Earl of Shaftesbury. 8vo. 9s. bds. Addressed to those who ask for demonstration.

A new Edition, corrected, of Novum Organum Scientiarum. By Lord Bacon, carefully corrected, and the Latin part translated into English, with an Appendix. By Peter Shaw, M. D. 8vo. 5s. bd.

Ray's collection of English Proverbs; with Annotations and Explications, revised, augmented, and improved, by John Belfour, Esq. 8vo. 12s. bds.

Strictures on reading the Church Service; arranged from Sheridan's Art of Reading; and chiefly designed for Candidates for Orders. By the Rev. W. Faulkner, A.M. Rector of St. Andrew's, Worcester. 12mo. 3s. 6d. bds. and on fine royal paper, with margin for notes, 7s.

A Caricature of Bony and his Army in snug Summer quarters, price 2s.

A statement of Facts relative to the supposed abstinence of Anne Moore, of Tutbury, Staffordshire; and a Narrative of the circumstances which led to the recent detection of the imposture; to which is subjoined an Appendix, compiled and published at the request of the Committee, formed for the investigation of the case. By the Rev. Leigh Richmond, A. M. Rector of Turvey, Bedfordshire. 8vo. 3s. 6d. sewed.

Dr. Marsh's Fact; or a Congratulatory Address to all the Church Members of the British and Foreign Bible Society. By the Rev. Charles Simeon, A. M. of King's College. price 1s.

POETRY.

Poems by three Friends: with an Epistle dedicatory to Thomas Campbell, Esq. 8vo. 7s bds.

Woburn Abbey Georgics; or, the last Gathering: a Poem, in four Cantos.—Canto 1 and 2.

Poems. By Miss Prescott. 8vo. 2s. 6d. sewed.

The Rural Minstrel, a miscellany of descriptive Poems, by the Rev. P. Bronté, A.B. Minister of Hartshead-lum, Clifton, near Leeds, Yorkshire. 12mo. price 3s.

Naval Poems, viz. Pleasures of the Naval Life, in three Cantos: and the Battle of Trafalgar; by Thomas Downey, R.N. 4to. 1l. 1s.

The Accepted Addresses; or Præmium Poetarum: to which is added Macbeth Travesty: also the Wig. 8vo. 6s.

THEOLOGY.

Letters addressed to the Rev. Thomas Belsham, on that part of his Calm Inquiry which relates to the Historical Question respecting the early opinions concerning the Person of Jesus Christ; by William Wright, formerly of St. John's College, Cambridge, 3s.

A Sermon preached in Trinity Church, Coventry, on June 29, 1813, at the Archdeacon's Visitation; by the Rev. John Marriott, A. M. 1s. 6d.

A Charge delivered to the Clergy of the Diocese of Ely, at the primary Visitation of that Diocese in the year 1813; by Bowyer Edward, Lord Bishop of Ely, 1s. 6d.

A Sermon on the Text of St. Matthew, Chap. xxii. verse 21. Preached at the Bavarian and Spanish Catholic Chapels; by the Rev. Peter Gandolphy. 1s. 6d.

A Sermon preached at the Foundling Hospital, May 2, 1813; the day on which several young persons attended divine service, to return thanks for their education; by the Rev. James Pinnock, A.M. 1s. 6d.

An Inquiry into the Evidences of the Divine origin of the Christian Religion.

Christian Benevolence, A Sermon preached before the Teachers and Superintendants of the Sunday School Union, Sheffield, and published at their Request, together with an Address to the Children; By Joseph Gilbert, Rotherham. 8vo. price 1s.

*** Articles on the following works are in preparation, and will certainly appear in the early numbers of the ensuing year;—Mosheim's Commentaries.—Williams on Equity and Sovereignty;—Good on Job;—Robinson's Prophecies of the Messiah;—Copplestone's Prelectiones;—Mrs. Hamilton's Popular Essays;—Baron Grimm's Correspondenee;—Bridges's Natural Philosophy; Fox's Letters to Dr. Pye Smith;—Stewart's History of Bengal;—Marsh's Answer to Milner's Strictures;—Norris on the Bible Society;—Southey's Life of Nelson;—Cogan's Disquisitions, &c. &c.

THE

ECLECTIC REVIEW,

FOR DECEMBER, 1813.

Art. I. *Memoirs of Sir Joshua Reynolds*, Knt. LL. D. F. R. S. F. S. A. late President of the Royal Academy. Comprising original anecdotes of many distinguished persons, his contemporaries; and a brief analysis of his discourses. To which are added, Varieties on Art. By James Northcote, Esq. 4to. pp. 418. clxvii. Price 2l. 12s. 6d. Colburn. 1813.

WE are always glad to see a book, professing to give us 'many original anecdotes of distinguished persons.' For, besides that love of chit-chat and gossiping, of hearing and retailing news, which, we believe, is inherent in all, from the philosopher down to the chambermaid, it is of real utility to be admitted to the table, and closet, and study of those whom in general we are only permitted to see in the constraint and *sunday-clothes* of public life. We want to know by what arts of study they attained to their eminence, in what we may copy them, and where we may avoid their errors. We want to know whether the opinions they professed in public stuck to them in private, whether their admonitions be the fruits of their own experience or the mere sports of theory. In short, every thing relating to the characters and opinions and conduct of men, is of use to men.

At the same time, we confess that we have not the same indiscriminate rage for knowing every thing, about every body, that some people appear to have. For instance, we care very little about any one's lineage, or the place of his nativity; are perfectly indifferent about who married whom, and whose son who was; what day of the month any one was born on, and whether it was rainy or sunshiny the first day he went to school. Then we have a perfect horror of

grandfathers and grandmothers; and should no more think of looking into parish registers, or the obituaries of old Gentleman's Magazines, than of digging among the bones and rottenness of a church-yard. However, other people may be more curious than we are; and to them it may be gratifying to learn—that Sir Joshua had 'a paternal uncle, John, the elder brother of the family, who was a canon of St. Peter's Exeter, and held a fellowship of the College at Eton, and to whom Exeter College in Oxford is much indebted for the bequest of a very valuable library, and a considerable part of his fortune, of which it became possessed by his death in 1758;'—that 'Sir Joshua's fourth pupil was Mr. Hugh Barron,' a personage, who, it seems, 'was a native of the metropolis, and born somewhere near Soho, in which vicinity his father had an official situation in the Westminster Dispensary, as apothecary to that establishment;'—that 'in the year 1779 died a former pupil of Sir Joshua's of the name of Dusign, whose father was a colonel in the army, and his mother daughter of the Earl of Hindford, a Scottish peer;' and many other particulars, equally instructive and entertaining, of persons equally notorious. Would it not have been gratifying also to have known who was Sir Joshua's first taylor, on his coming up to London? Mr. Northcote indeed seems to think no one too insignificant to hitch into his book; let a name but come across him, and we are sure to have a birth, parentage, and education.—Facts, however, are not enough; we must have conjectures founded upon them. Thus a Mr. John Astley is mentioned, 'of whom Reynolds used to say, that Astley would rather run three miles to deliver his message by word of mouth than venture to write a note.' We dare say few readers will care to see this singularity of Mr. John Astley's accounted for: but Mr. Northcote cannot pass such an important thing over so easily. Probably, says he, 'his education had been neglected; *however*, he afterwards became a very rich man by an advantageous marriage which he contracted with a wealthy lady of quality.' Then he and Mr. Malone get puzzled sometimes. That Reynolds's 'sponsorial appellation' was Joshua there is no doubt; but 'the register of Plympton, has, by some negligence or inaccuracy, deprived him of this baptismal name; for in that record it appears that he was baptised on the 30th of July, and he is styled "Joseph son of Samuel Reynolds, Clerk." What a fine play of fancy follows!

'It is difficult to account for this error in any other way than that which Mr. Malone has given, by supposing that the name was written originally on a slip of paper in an abbreviated form —"Jos. son of Samuel Reynolds," and was at a subsequent

period entered erroneously by the clergyman or clerk of the parish.' p. 6.

Then again—

'There is some little difficulty in fixing the exact date of his first discourse; some accounts stating its delivery on the 10th of December, 1768, when the Academy was first opened; in Malone's edition of his works, it is indeed dated on the 2nd of January, 1769: whilst Sir Joshua himself, in a letter to Barry, which will be hereafter inserted, speaks of its being delivered on the first of that month.' p. 102.

When will the makers of books learn, that 'tout ce qui c'est fait ne mérite pas d'être écrit?' But this is the way that quartos are filled.

Johnson has said, in his life of Cowley, that 'Sir J. Reynolds had the first fondness for his art excited by the perusal of Richardson's treatise.' This does not appear to be strictly correct. It was not till he had 'made some trifling attempts in drawing from common prints,' and even 'proceeded to draw likenesses of the friends and relatives of his family with tolerable success,' that he became acquainted with Richardson's Theory of Painting. Then, indeed, it was that the enthusiasm of a painter first broke out, and he thought Raffaelle 'the most extraordinary man the world had ever produced.' But what originally bent his mind this way does not appear.

It was a favourite notion of Johnson's, that 'the true genius is a mind of large general powers, accidentally determined to some particular direction.' Such also was the opinion of Sir Joshua. 'It was ever his decided opinion, that the superiority attainable in any pursuit whatever, does not originate in an innate propensity of the mind to that pursuit in particular, but depends on the general strength of the intellect, and on the intense and constant application of that strength to a specific purpose.' Indeed, Johnson, we think, though we cannot find the passage in Boswell, went so far as to assert that, had Sir Isaac Newton's genius been thus 'accidentally determined' to poetry, he would infallibly have become a great poet. There is certainly a great deal of truth in these general assertions, not very cautiously distinguished, we think, from a good deal of error. There are some arts and accomplishments, which depend in some degree even upon corporeal qualities. A musical ear can never be acquired, and a very short-sighted person is *naturally* incapacitated for a painter. It will be granted too, we suppose, that there is such a thing as physical courage, without which no one would make a soldier; such a thing too as strength of nerve, and presence of mind, equally necessary for a general and politician. But to say nothing of these, are there not

powers of mind as distinguishable as those of body?—powers of which one may be enjoyed without another? Is it to be expected that he who has imagination must therefore possess sagacity and judgment in reasoning, any more than that the man who is strong must be swift, or that a musical ear must be accompanied with an accurate eye? We think, not. And if a person will grant us this, he must grant us likewise, that there may be 'minds formed peculiarly for certain purposes;'* that a man may be born to be a poet, who could yet never become a mathematician; or may have all the powers of a statesman, without one particle of a wit. Undoubtedly very different qualities are frequently found united in the same mind, and it is not impossible that the same person might unite the wit of Butler with the generalship of Wellington, or the fancy of Shakespear with the command over algebraical calculi that Waring possessed. All we contend for is, that these things, or rather the capabilities of these things, do not necessarily go together.

But to return to Sir Joshua. In consequence of the early predilection he had shewn for the art, he was, at the age of eighteen, sent to London, and placed under the care of Hudson, 'then the greatest painter in England.'

'The qualification that enabled him to hold this decided pre-eminence, was the ability of producing a likeness with that kind of address which, by the vulgar, is considered as flattering to the person. But after having painted the head, Hudson's genius failed him, and he was obliged to apply to one Vanhaaken to put it on the shoulders and to finish the drapery, of both which he was himself totally incapable. Unluckily Vanhaaken died, and for a time Hudson was driven almost to despair, and feared he must have quitted his lucrative employment: he was, however, fortunate enough to meet with another drapery painter, named Roth, who, though not so expert as the former, was yet sufficiently qualified to carry on the manufactory.

'Such were the barren sources of instruction at the time when Reynolds first came to London to be inspired by the genius of Hudson.' pp. 12—13.

After having spent two years under the tuition of this man, and excited his jealousy to that degree that they were obliged to part, Reynolds returned to his native county, Devonshire, where he passed the three following years, in painting portraits, on seeing some of which 'at the distance of thirty years,' he 'lamented that in so great a length of time he had made so little progress in his art.' Here he became known to Keppel, with whom, in 1749, he passed over to the continent. In Italy he spent three years.

During this time, and indeed throughout his life, he was

* Rambler, No. 43.

unwearied in his application to his art. 'Whoever,' says he, 'is resolved to excel in painting, or, indeed, in any other art, must bring all his mind to bear upon *that one object, from the moment he rises till he goes to bed;* the effect of every object that meets the painter's eye may give him a lesson, provided his mind is calm, unembarrassed with other objects, and open to instruction. This general attention, with other studies connected with the art, which must employ the artist in his closet, will be found sufficient to fill up life, if it was much longer than it is.' And at another time, having been asked his opinion of a fan which Pope painted, and which accompanied those lines of his to Miss Martha Blount, 'Come gentle air,'

'He replied, that it was such as might have been expected from one who painted for his amusement alone; like the performance of a child. This must always be the case when the work is taken up only from idleness, and laid aside when it ceases to amuse any longer. But those, he added, who are determined to excel, *must go to their work whether willing or unwilling, morning, noon, and night, and will find it to be no play, but on the contrary very hard labour.*

'This was said to his pupils, and in this mode only it was that it ever gave any instruction to them, when accident produced an opportunity to give it force.' p. 125.

His advice, to the students of the Academy, throughout his discourses, is strictly consonant with all this.

'They must therefore be told again and again, that labour is 'the only price of solid fame, and that whatever their force of genius 'may be, there is no easy method of becoming a good Painter.'*

'If you have great talents, industry will improve them; if you 'have but moderate abilities, industry will supply their deficiency. 'Nothing is denied to well-directed labour: nothing is to be obtained 'without it.'†

When mentioning the causes of Gainsborough's excellence, his love of the art, and unwearied exertions in it, are what he first dwells upon.

'Of these causes we must state, as the fundamental, the love 'which he had to his art; *to which, indeed, his whole mind appears 'to have been devoted, and to which every thing was referred.*'‡

'He had a habit of continually remarking to those who hap- 'pened to be about him, whatever peculiarity of countenance, what- 'ever accidental combination of figure, or happy effects of light and 'shadow, occurred in prospects, in the sky, in walking the streets, 'or in company. If, in his walks, he found a character that he 'liked, and whose attendance was to be obtained, he ordered him

* *Discourses*, Vol. I. p. 15. † Vol. I, p. 44.
‡ Vol. II. p. 153.

'to his house: and from the fields he brought into his painting 'room, stumps of trees, weeds, and animals of various kinds.'*

And again of Michael Angelo,

'He was distinguished even from his infancy for his indefatigable 'diligence; and this was continued through his whole life, till pre-'vented by extreme old age. The pocrest of men, as he observed 'himself, did not labour from necessity, more than he did from 'choice. Indeed, from all the circumstances related of his life, 'he appears not to have had the least conception that his art was 'to be acquired by any other means than great labour.'†

Reynolds, however, was not one of those who are always prodigiously busy about trifles, who make no distinction between what it is useful to know, and what it is of no use to know; who swallow indiscriminately whatever is presented to them as equally tending to nourish, and lay up pearls and pebbles without any suspicion that they are not all of the same value.

'There is nothing in our art which enforces such continual 'exertion and circumspection, as an attention to the general ef-'fect of the whole. It requires much study and much practice; it 'requires the painter's entire mind; whereas the parts may be fi-'nished by nice touches, while his mind is engaged on other matters; 'he may even hear a play or a novel read without much distur-'bance. The artist who flatters his own indolence, will continually 'find himself evading this active exertion, and applying his thoughts 'to the ease and laziness of highly finishing the parts; producing 'at last what Cowley calls "laborious effects of idleness."'‡

'While the student is employing his labour on minute objects of 'little consequence, the other is acquiring the art, and perfecting 'the habit, of seeing nature in an extensive view, in its proper 'proportions, and its due subordination of parts.'§

'I consider general copying as a delusive kind of industry; 'the Student satisfies himself with the appearance of doing some-'thing; he falls into the dangerous habit of imitating without se-'lecting, and of labouring without any determinate object: as it 'requires no effort of the mind, he sleeps over his work: and those 'powers of invention and composition which ought particularly to 'be called out, and put in action, lie torpid, and lose their energy 'for want of exercise.'‖

These remarks appear to us of very great importance, not only with respect to the initiation of a painter in his art, but with respect to education in general. There is nothing of greater consequence, than that *the mind* should be employed. A certain number of pages is read, a certain number of lines gotten by rote, and the tutor is satisfied: but the child has done nothing. The eyes, the tongue, the memory

* Vol. II. p. 154. † Vol. II. p. 215. ‡ Vol. II. p. 66.
§ Vol. II. p. 67. ‖ Vol. I. p. 32.

have been busy; yet the mind has been unemployed. The passages which we have quoted were written indeed at a late period of the president s life, but upon these principles he had been acting all along.

He thought early for himself; in fact he had himself to educate, and the plan he laid down for his own education was most judicious. He knew that 'the great business of study is, to form a *mind*, adapted and adequate to all times and all occasions; to which all nature is then laid open, and which may be said to possess the key of her inexhaustible riches.' Far from spending his time in Italy in indiscriminately copying from the great masters, 'he copied and sketched in the Vatican such parts of the works of Raffaelle and Michael Angelo as he thought would be most conducive to his future excellence;' and 'he avoided all engagements for copying works of art for the various travellers at that time in Rome.'

'Whilst they,' (the Cicerones,) says he in a letter to Barry, 'are endeavouring to prevent the gentlemen from employing the young artist, instead of injuring them, they are, in my opinion, doing them the greatest service.

'Whilst I was at Rome I was very little employed by them, and that I always considered as so much time lost: copying those ornamental pictures, which the travelling gentlemen always bring home with them as furniture for their houses, is far from being the most profitable manner of a student's spending his time. Whoever has great views, I wsuld recommend to him, whilst at Rome, rather to live on bread and water, than lose those advantages which he can never hope to enjoy a second time, and which he will find only in the Vatican.' pp. 112—113.

'The Capella Sistina is the production of the greatest genius that was ever employed in the arts; it is worth considering by what principles that stupendous greatness of style is produced; and endeavouring to produce something of your own on those principles, will be a more advantageous method of study, than copying the St. Cecilia in the Borghese, or the Herodias of Guido, which may be copied to eternity, without contributing one jot towards making a man a more able painter.

'If you neglect visiting the Vatican often, and particularly the Capella Sistina, you will neglect receiving that peculiar advantage which Rome can give above all other cities in the world. In other places you will find casts from the antique, and capital pictures of the great painters, but it is *there* only that you can form an idea of the dignity of the art, as it is there only that you can see the works of Michael Angelo and Raffaelle. If you should not relish them at first, which may probably be the case, as they have none of those qualities which are captivating at first sight, never cease looking till you feel something like inspiration come

over you, till you think every other painter insipid, in comparison, and to be admired only for petty excellences.' p. 113.

It gives one great confidence in the judgement of a man like Sir J., to find his early practice and his latest opinions thus agreeing. Of his resources in improving himself the following little anecdote may serve as a specimen.

'Speaking of Paul Veronese, Tintoret, and the other painters of the Venetian School, he says, "When I was at Venice the method I took to avail myself of their principles was this: When I observed an extraordinary effect of light and shade in any picture, I took a leaf out of my pocket book, and darkened every part of it in the same gradation of light and shade as the picture, leaving the white paper untouched, to represent the light, and this without any attention to the subject, or to the drawing of the figures A few trials of this kind will be sufficient to give the method of their conduct in the management of their lights. After a few experiments I found the paper blotted nearly alike; their general practice appeared to be.' &c. p. 305.

'Such a blotted paper, held at a distance from the eye, will strike the spectator as something excellent for the disposition of light and shadow, though he does not distinguish whether it is a history, a portrait, a landscape, dead game, or any thing else; for the same principles extend to every branch of the art.' p. 306.

He had, at one time of his life, intended to compose a discourse for the students, comprising an account of his own experience in the art, which, by pointing out his own artifices of study, the methods by which he had improved, and the errors into which he had been betrayed, might be of essential and permanent use to the young academicians. It is very much to be regretted that he did not complete the design. Some loose fragments of the discourse Mr. Malone has preserved; one of them relates to the period of his life, we are now speaking of, and deserves insertion both for its own sake, and for the sake of certain rapturous amateurs.

'I remember very well my own disappointment, when I first visited the Vatican; but on confessing my feelings to a brother student, of whose ingenuousness I had a high opinion, he acknowledged that the works of Raffaelle had the same effect on him; or rather, that they did not produce the effect which he expected. This was a great relief to my mind; and on inquiring further, of other students, I found that those persons only who, from natural imbecility, appeared to be incapable of ever relishing those divine performances, made pretensions to instantaneous raptures on first beholding them. In justice to myself, however, I must add, that though disappointed and mortified at not finding myself enraptured with the works of this great man, I did not for a moment conceive or suppose that the name of Raffaelle, and those admirable paintings in particular, owed their reputation

to the ignorance and prejudice of mankind; on the contrary, my not relishing them, as I was conscious I ought to have done, was one of the most humiliating circumstances that ever happened to me; I found myself in the midst of works executed upon principles with which I was unacquainted; I felt my ignorance, and stood abashed. All the indigested notions of painting which I had brought with me from England, where the art was in the lowest state it had ever been in, (it could not, indeed, be lower,) were to be totally done away, and eradicated from my mind. It was necessary, as it is expressed on a very solemn occasion, that I should become as a *little child.* Notwithstanding my disappointment, I proceeded to copy some of those excellent works. I viewed them again and again: I even affected to feel their merit; and to admire them more than I really did. In a short time a new taste and new perception began to dawn upon me; and I was convinced that I had originally formed a false opinion of the perfection of art, and that this great painter was well entitled to the high rank which he holds in the estimation of the world. The truth is, that if these works had really been what I expected, they would have contained beauties superficial and alluring, but by no means such as would have entitled them to the great reputation which they have so long and so justly obtained.' pp. 391—2.

Reynolds returned to England in 1752, and finally settled in London at the end of that year. The first picture which seems to have brought him into notice was the well known one of Commodore Keppel.

'He was now employed to paint several ladies of high quality, whose portraits the polite world flocked to see, and he soon became one of the most distinguished painters, not only in England, but in Europe. For it should be remarked, that at this time there were no historical works to make a demand upon the painter's skill: and though it may seem a curious observation, it will nevertheless be found, on examination, to be one most true, that hitherto this empire of Great Britain, so great, so rich, so magnificent, so benevolent, so abundant in all the luxury that the most ample wealth could procure, even this exalted empire had never yet been able to keep above one single historical painter from starving, whilst portrait painters have swarmed in a plenty at all times thick as "autumnal leaves in Vallambrosa."' pp. 37, 38.

Such is the power of vanity! The young and beautiful would think herself 'the cruel'st she alive'—

> 'If she should lead her graces to the grave,
> And leave the world no copy;'

and the old and ugly can submit without much reluctance to the mortification of gazing on their own features, as Rochefoucault has remarked that a man would rather talk of his defects than not talk of himself at all.

Shortly after Reynolds's settlement in London, he became

acquainted with Johnson, of whose intimacy he first became desirous from a perusal of the life of Savage, which, says Boswell, he began to read 'while he was standing with his arm leaning against a chimney-piece: it seized his attention so strongly, that, not being able to lay down the book till he had finished it, when he attempted to move, he found his arm totally benumbed.' They met at the house of some ladies, whom Johnson visited; and the doctor's good opinion was conciliated by rather a misanthropic remark of Sir Joshua's.

'The ladies were regretting the death of a friend, to whom they owed great obligations; upon which Reynolds observed, "You have, however, the comfort of being relieved from the burden of gratitude." They were shocked a little at this alleviating suggestion, as too selfish; but Johnson defended it in his clear and forcible manner, and was much pleased with the *mind*, the fair view of human nature it exhibited, like some of the reflections of Rochefoucault. The consequence was, that he went home with Reynolds, and supped with him.' p. 40.

On what authority the following anecdotes are given we know not; but they agree very ill with the notions which we had formed of Johnson's independence of spirit and susceptibility of temper.

'Doctor Johnson had a great desire to cultivate the friendship of Richardson, the author of Clarissa, and with this view paid him frequent visits These were received very coldly by the latter; "but" observed the Doctor (in speaking of this to a friend), "I was determined to persist till I had gained my point; because I knew very well, that when I had once overcome his reluctance and shyness of humour, our intimacy would contribute much to the happiness of both." The event verified the Doctor's prediction.' p. 45.

'The Doctor's intercourse with Sir Joshua was at first produced in the same manner as is described in respect to Richardson. He frequently called in the evening, and remained to a late hour, when Sir Joshua was desirous of going into new company, after having been harrassed by his professional occupations the whole day. This sometimes overcame his patience to such a degree, that, one evening in particular, on entering the room where Johnson was waiting to see him, he immediately took up his hat and went out of the house. Reynolds hoped by this means he would have been effectually cured; but Johnson still persisted, and at last gained his friendship.' pp. 45, 46.

That he *sought after* Richardson, however, he owned to Boswell. There are one or two stories more of this great man that merit to be preserved.

'"There are two things," said he, "which I am confident I can do very well: one is an introduction to any literary work, stating

what it is to contain, and how it should be executed in the most perfect manner; the other is a conclusion, shewing, from various causes, why the execution has not been equal to what the author promised to himself and to the public.'' p. 50.

Johnson somewhere tells Boswell, that he looks upon himself as a very polite man. The following, however, the ladies will think no very pre-possessing specimens of his politeness.

'Several ladies being in company with Dr. Johnson, it was remarked by one of them, that a learned woman was by no means a rare character in the present age: when Johnson replied, "I have known a great many ladies who knew Latin, but very few who knew English."

'A lady observed, that women surpassed men in epistolary corespondence. Johnson said, "I do not know that." "At least," said the lady, "they are most pleasing when they are in conversation."—"No, Madam," returned Johnson, "I think they are most pleasing when they hold their tongues.''' p. 143.

He was, however, capable of true politeness—of a delicate attention to the feelings of those about him.

'Once being at dinner at Sir Joshua's, in company with many painters, in the course of conversation Richardson's Treatise on Painting happened to be mentioned. "Ah!" said Johnson, "I remember when I was at College, I by chance found that book on my stairs: I took it up with me to my chamber and read it through, and truly I did not think it possible to say so much upon the art." Sir Joshua, who could not hear distinctly, desired of one of the company to be informed what Johnson had said; and it being repeated to him so loud that Johnson heard it, the Doctor seemed hurt, and added, "But I did not wish, Sir, that Sir Joshua should have been told what I then said."' pp. 146, 147.

We insert the next as a very useful receipt for such of our readers as may be troubled with the acquaintance of any *wonderfully learned* personage.

'A prosing dull companion was making a long harangue to Dr. Johnson upon the *Punick war*, in which he gave nothing either new or entertaining. Johnson, afterwards, speaking of the circumstance to a friend, said, "Sir, I soon withdrew my attention from him, and thought of Tom Thumb."' p. 144.

The following is a very good specimen of Johnson's intrepidity in conversation.

'Soon after Goldsmith's death, some people dining with Sir Joshua were commenting rather freely on some part of his works, which, in their opinion, neither discovered talent nor originality. To this, Dr. Johnson listened, in his usual growling manner, for some time;

when, at length, his patience being exhausted, he rose, with great dignity, looked them full in the face, and exclaimed, "If nobody was suffered to abuse poor Goldy, but those who could write as well, he would have few censors." p. 210.

Of the esteem and tenderness with which Reynolds was always regarded by Johnson, the following letter (which Boswell also has preserved) is proof.

"Dear Sir,

"I heard yesterday of your late disorder, and should think ill of myself if I had heard of it without alarm. I heard likewise of your recovery, which I sincerely wish to be complete and permanent. Your country has been in danger of losing one of its brightest ornaments, and I of losing one of my oldest and kindest friends: but I hope you will still live long, for the honour of the nation; and that more enjoyment of your elegance, your intelligence, and your benevolence, is still reserved for,

"Dear Sir,

"Your most affectionate, &c.

Brighthelmstone, Nov. 14, 1782. "Sam. Johnson."

Reynolds was the original proposer of the *literary club.* Being himself of a literary turn of mind, and loving to mix conviviality with learning, it is no wonder that he should wish to bring into contact such minds as those of Johnson, and Goldsmith, and Beauclerk, and Garrick, and Burke, and Percy. The club originally consisted of twelve members, and 'these were so judiciously selected,' as Mr. Malone observes, 'and were men of such talents and so well known to each other, that any two of them, if they should not happen to be joined by any more, might be good company for each other.'

Considering the intimacy which subsisted between Sir J. and all the members of this most brilliant society, and the consequent opportunities which Mr. Northcote must have had, as an inmate in Sir J.'s house, of observing their characters and manners, we certainly did expect a greater store of anecdote than this volume presents to us. A great deal of what there is, too, is to be found in Boswell. We could have forgiven Mr. N. for the intrusion of Mr. John Astley, and Giuseppe Marchi, if they had been accompanied a little oftener with Burke or Goldsmith. Still, something may be gleaned.

Garrick's wicked waggery, practised on some 'indifferent painter' is very amusing.

'When the artist had worked on the face till he had drawn it very correctly, as he saw it at the time, Garrick caught an opportunity,

whilst the painter was not looking at him, totally to change his countenance and expression, when the poor painter patiently worked on to alter the picture and make it like what he then saw; and when Garrick perceived that it was thus altered, he seized another opportunity, and changed his countenance to a third character, which, when the poor tantalized artist perceived, he, in a great rage, threw down his pallet and pencils on the floor, saying, he believed he was painting from the devil, and would do no more to the picture.' pp. 58, 59.

Sir J., it seems, had once intended to have painted a picture of this kind—Garrick, in his natural appearance in the front, and about him figures representing him in all his capital characters. The picture, however, was never began, which, Mr. N. says, 'is much to be regretted.' We cannot join with him in this: what Sir Joshua might have made of any thing, it becomes not us to say; but we think the subject a very unpromissing one; how were the figures to be grouped and connected? There was a picture (something of this kind) in the last exhibition, done, if we recollect right, by Stothard; it represented almost all the principal characters of Shakespeare.

Of all the literary men of the time, Goldsmith's character is the most whimsical and amusing. His kind-heartedness must have made him universally beloved, but his ridiculous-vanity must effectually have precluded all respect. The man whom we laugh at we cannot venerate. That a man should not hear the praises of a rival in his own art with very grateful ears we are afraid is too natural; and hence the disagreement between 'two of a trade' that the old proverb speaks of; but Goldsmith would have monopolized all praise; he could not bear that any body but himself should occupy the minds and mouths of the company. Sir Joshua used to say, that he 'considered public notoriety, or fame, as one great parcel, to the whole of which he laid claim, and whoever partook of any part of it, whether dancer, singer, slight of hand man, or tumbler, deprived him of his right, and drew off the attention of the world from himself, and which he was striving to gain.' Rather than any body else should engross the conversation, he would talk of what he knew nothing about. At one time he strutted about, and childishly displayed his new clothes, and talked of his taylor and his bloom-coloured coat; at another, he gave out that his brother was dean of Durham. How often his excessive vanity must have ministered to his own mortification is sufficiently evident. At one time, having been to see the Fantoccini, and being very much piqued by the praises thrown away upon the puppets for their

agility in leaping, he cried out angrily 'Pshaw, I could do it better myself,' and actually broke his shins in the experiment. At another time, as Boswell relates, 'when talking in a company with fluent vivacity, and, as he flattered himself, to the admiration of all who were present; a German, who sat next him, and observed Johnson rolling himself, as if about to speak, suddenly stopped him, saying, 'Stay, Stay, Toctor Shonson is going to say something!' One summer he accompanied some very beautiful women into France and Flanders; but even their praises he could not hear with an 'unwounded ear.'

'On their entering a town, I think Antwerp, the populace surrounded the door of the hotel at which they alighted, and testified a desire to see those beautiful young women; and the ladies, willing to gratify them, came into a balcony at the front of the house, and Goldsmith with them; but perceiving that it was not himself who was the object of admiration, he presently withdrew, with evident signs of mortification, saying, as he went out, "There are places where I am the object of admiration also." p. 154.

Notwithstanding all this, Sir J. has said, 'that he has frequently seen the whole company struck with an awful silence at the entrance of Goldsmith, but that Goldsmith has quickly dispelled the charm, by his boyish and social manners, and he then has soon become the plaything and favourite of the company.'

Mr. N. has preserved the opinion of Burke on Gibbon's style, and it agrees so nearly with our own, that we are glad to give it to our readers. Conversing with Sir Joshua on the Decline and Fall he said, 'he had just then been reading it, that he disliked the style of writing, that it was very affected, mere frippery and tinsel.'

Before finishing with the anecdotes of this volume, we cannot help mentioning a very singular piece of criticism of the late Fox's.

'The illustrious Charles Fox, conversing once with Sir Joshua Reynolds on the merits and demerits of Shakespeare, said it was his opinion that Shakespeare's credit would have stood higher if he had never written the play of Hamlet.

'This Anecdote was told me by Sir Joshua himself.' p. 343.

What! if we had never been 'harrowed with fear and wonder' in the ghost-scene, if we had lost the description of melancholy, and the reflections by the grave of Ophelia,—Shakespeare's reputation would have stood higher? This strange opinion, we think, could only have arisen from a consideration of Hamlet's own character,—mysterious, unintelligible, and, in our opinion, imperfectly developed. Shakespeare seems by no means to have made of Hamlet what

he had originally intended. He counterfeits madness apparently to no end, and recovers from it we know not how or why. If the madness is put upon him by his poet, for the sake of his killing Polonius, and driving Ophelia out of her wits, and thus bringing on the catastrophe of the play, some plausible reason at least should have been feigned for the conduct of Hamlet,—but there is none. But what is the use of criticising Hamlet, or any one of Shakespeare's plays, to find out whether or not his reputation would have stood higher, if he had not written it? Did ever any one begin the play without being drawn to the end? Did ever any one stop to criticise it as he was reading? There, we think, is the test of dramatic merit.

But it is time that we return to the biography of Reynolds. He was now settled in the metropolis, and his fame and fortune were both rapidly increasing. His first price was twelve guineas a head, which was successively raised to twenty, twenty-five, thirty-five, fifty guineas a head, whole and half-lengths in proportion.

In 1768 a plan was drawn up for the Royal Academy, and annual exhibition of pictures: Doctor Johnson was appointed 'professor of ancient literature,' and Goldsmith 'professor of ancient history.' These distinctions were merely honorary, and Goldsmith whimsically observed of his;—'there is no salary annexed; and I took it, rather as a compliment to the Institution, than any benefit to myself. Honours to one in my situation are something like ruffles to a man that wants a shirt.' Reynolds was elected president, and knighted on the occasion. He received the honour 'with satisfaction;' his friends were 'gratified;' and 'Johnson acknowledged that for years he had not tasted wine, until he was induced to break through his rule of abstemiousness in order to celebrate his friend's elevation.' The discourses formed no part of his prescribed duties, they were his own choice. But 'while in one sense,' says he in the fifteenth discourse,

'I may be considered as a volunteer, in another view it seems as 'if I was involuntarily pressed into this service. If prizes were to be 'given, it appeared not only proper, but almost indispensably ne-'cessary, that something should be said by the President on the de-'livery of those prizes: and the President for his own credit would wish 'to say something more than mere words of compliment, which, by 'being frequently repeated, would soon become flat and uninteresting, 'and by being uttered to many, would at last become a distinction to 'none: I thought, therefore, if I were to preface this compliment 'with some instructive observations on the Art, when we crowned

'merit in the Artists whom we rewarded, I might do something to 'animate and guide them in their future attempts.' Vol. II. p. 185.

Sir Joshua now lived in dignity and even splendour. Enthusiastically fond of his profession, encompassed by the highest and most enlightened society, beloved by all his friends, hospitable, benevolent, cheerful, and of a remarkably placid and unruffled constitution of mind, 'he appeared to me,' says Mr. Malone, 'the happiest man I have ever known.' The latter part of his life was little varied. He visited Flanders, and wrote an account of his tour, or rather an account of the pictures he inspected during it. He had a slight disagreement, too, with the Members of the Academy, and resigned his office, which, however, he was persuaded to accept again. In 1789, he lost the sight of his left eye, and, to preserve the other, was obliged entirely to give up painting. 'But he laboured,' says Mr. Malone,

'under a much more dangerous disease, which deprived him both of 'his wonted spirits and his appetite, though he was wholly unable to 'explain to his physicians the nature or seat of his disorder. During 'this period of great affliction to all his friends, his malady was by 'many supposed to be imaginary: and it was conceived, that, if he 'would but exert himself, he could shake it off. This instance, how-'ever, may serve to show, that the patient best knows what he suffers, 'and that few long complain of bodily ailments without an adequate 'cause; for at length (but not till about a fortnight before his death) 'the seat of his disorder was found to be in his liver, of which the 'inordinate growth, as it afterwards appeared, had incommoded all 'the functions of life; and of this disease, which he bore with the 'greatest fortitude and patience, he died, after a confinement of near 'three months, at his house in Leicester-Fields, on Thursday evening, 'Feb. 23, 1792.'*

He was buried in St. Paul's with very great magnificence, 'his pall,' as Mr. M. takes care to inform us, 'being borne up by three Dukes, two Marquisses, and five other noblemen.'

The following estimate of Reynolds, as an artist, and a man, was written by Burke, shortly after the death of his friend, whilst the character was yet warm in his memory.

"'Sir Joshua Reynolds was, on very many accounts, one of the most memorable men of his time. He was the first Englishman who added the praise of the elegant arts to the other glories of his country. In taste, in grace, in facility, in happy invention, and in the richness and harmony of colouring, he was equal to the greatest masters of the renowned ages. In portrait he went beyond them; for he communicated to that description of the art, in which English artists are the most engaged, a variety, a fancy, and a dignity, derived from

* *Malone's Life*, pp. cix, cx.

the higher branches, which even those who professed them in a superior manner, did not always preserve, when they delineated individual nature. His portraits remind the spectator of the invention of history, and the amenity of landscape. In painting portraits, he appeared not to be raised upon that platform, but to descend upon it from a higher sphere. His paintings illustrate his lessons, and his lessons seem to be derived from his paintings.

"He possessed the theory as perfectly as the practice of his art. To be such a painter, he was a profound and penetrating philosopher.

"In full affluence of foreign and domestic fame, admired by the expert in art, and by the learned in science, courted by the great, caressed by Sovereign powers, and celebrated by distinguished poets, his native humility modesty, and candour, never forsook him, even on surprise or provocation; nor was the least degree of arrogance or assumption visible to the most scrutinizing eye in any part of his conduct or discourse.

"His talents of every kind, powerful from nature, and not meanly cultivated by letters, his social virtues in all the relations and all the habitudes of life, rendered him the centre of a very great and unparalleled variety of agreeable societies, which will be dissipated by his death. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow. "HAIL! AND FAREWELL!"' pp. 371, 2.

To the mildness of Sir Joshua's temper all his friends bore testimony. Johnson's address is characteristic: 'Reynolds, you hate no person living; but I like a good hater.' There was another saying of Johnson's too, which should by no means be omitted; 'Reynolds is the most invulnerable man I know; the man, whom, if I should quarrel with him, I should find the most difficulty how to abuse.' As a scholar, of course it would not be fair to compare Reynolds, whose time, as we have seen, was almost entirely spent in his painting-room, with men whose sole business was literature,—such men as Percy, or Johnson, or Goldsmith. His information had been derived from conversation and observation, rather than from books.

'Though he had occasionally dipped into many books, not having 'had time for regular and systematic study, some topics which had 'been longdiscussed and settled, were new to him; and hence, merely 'by the vigour of his excellent understanding, he often suggested 'ingenious theories and formed just conclusions, which had already 'been deduced by the laborious disquisitions of others. Finding how 'little time he could spare from his profession, for the purpose of ac-'quiring general knowledge from books, he very early and wisely re-'solved to partake as much as possible of the society of all the in-

'genious and learned men of his own time; in consequence of which, 'and of his cheerful and convivial habits, his table for above thirty 'years exhibited an assemblage of all the talents of Great Britain and 'Ireland; there being during that period scarce a person in the three 'kingdoms distinguished for his attainments in literature or the arts, 'or for his exertions at the bar, in the senate, or the field, who was 'not occasionally found there.'*

With an intercourse so general, and an observation so lively, it is not to be believed that his knowledge was confined to his own art. Of the diligence with which he had formed his style, his lectures bear witness. It is evidently formed on the model of Johnson's, and frequently possesses his point and precision, without his pomp and roundness of period. We may mention here that Reynolds supplied Johnson with some notes for his Shakespeare, particularly that on the little dialogue in Macbeth, which passes between Duncan and Banquo, on their entering the court of Macbeth's castle, that on Othello's trance, and that on the '*piercing*' of the 'bruised heart' in the same play. They are all excellent, all *philosophical*. That on Macbeth is particularly good.

"'This short dialogue between Duncan and Banquo, whilst they are approaching the gates of Macbeth's castle, has always appeared to me a striking instance of what in painting is termed *repose*. This conversation very naturally turns upon the beauty of its situation, and the pleasantness of the air; and Banquo, observing the martlets' nests in every recess of the cornice, remarks, that where those birds most breed and haunt, the air is delicate. The subject of quiet and easy conversation gives that repose so necessary to the mind after the tumultuous bustle of the preceding scenes; and perfectly contrasts the scene of horror that immediately succeeds. It seems as if Shakespeare asked himself, what is a prince likely to say to his attendants on such an occasion? Whereas, the modern writers seem on the contrary, to be always searching for new thoughts, such as would never occur to men in the situation which is represented.—This also is frequently the practice of Homer, who, from the midst of battles and horrors, relieves and refreshes the mind of the reader, by introducing some quiet rural image, or picture of familiar domestic life.'" pp. 82, 83.

As a painter, we shall not presume to speak of Sir Joshua's merits, farther than to say, (what it does not need an artist's eye to perceive) that he appears to us to possess in the highest degree the *poetry* of his art,— we mean the power of conceiving, and conveying his conception to the spectator. The variety, the boldness, the elegance of the attitudes into which he has thrown his figures; the loveliness of his children; the helpless and hopeless grief of his Ugolino; the awful majesty of his infant

* *Malone's Life*, pp. lxxxi—lxxxii.

Jupiter, the terrible grin of his Beaufort; the mischievous laugh of his Puck, with the ruminating posture and ludicrous solemnity of Bottom; the naiveté and self-complacency of the *sitter* in his infant academy;—all these have been observed by every one of our readers, who visited his gallery last season, and shew, we think, a poetical genius of the greatest fecundity and power. We shall close our remarks upon his life, with some extracts from Mr. Northcote's estimate of his powers in the art.

'His pictures in general possess a degree of merit superior to mere portraits, they assume the rank of history. His portraits of men are distinguished by a certain air of dignity, and those of women and children by a grace, a beauty, and simplicity, which have seldom been equalled, and never surpassed. No painter ever gave so completely, as himself, that momentary fascinating expression, that irresistible charm, which accompanies and denotes "the Cynthia of the minute." In his attempts to give character where it did not exist, he has sometimes lost likeness; but the deficiencies of the portrait were often compensated by the beauty of the picture.'

'His chief aim, was *colour* and *effect;* and these he always varied as the subject required. Whatever deficiencies there may be in the design of this great master, no one at any period better understood the principles of colouring; nor can it be doubted that he carried this branch of his art to a very high degree of perfection. His lights display the knowledge he possessed, and with shade he conceals his defects. Whether we consider the power, the brilliancy, or the form of his lights, the transparency of his shadows, with the just quantities of each, and the harmony, richness, and full effect of the whole, it is evident that he has not only far transcended every modern master, but that his excellences in these captivating parts of painting, vie with the works of the great models he has emulated. The opinion he has given of Raffaelle may, with equal justice, be applied to himself; "that his materials were generally borrowed, but the noble structure was his own." No one ever appropriated the ideas of others to his own purpose with more skill than Sir Joshua. He possessed the alchemy of painting, by converting whatever he touched into gold.' pp. 388, 389.

'Perhaps there is no painter that ever went before him, from whom he has not derived some advantage, and appropriated certain excellences with judicious selection and consummate taste. Yet after all that can be alledged against him as a borrower of forms from other masters, it must be allowed that he engrafted on them beauties peculiarly his own. The severest critics, indeed, must admit that his manner is truly original, bold, and free. Freedom is certainly one of his principal characteristics; and to this he seems often to have sacrificed every other consideration.' p. 389—390.

'As an *Historical Painter,* he cannot be placed in the same rank which he holds in the line of portraiture. The compositions of his portraits are unquestionably excellent, whilst his historical pictures are, in this respect, often very defective. They frequently consist of borrowed parts, which are not always suited to each other. Though many times inaccurate, and deficient in the style of drawing, they must, however, be allowed to possess great breadth, taste, and feeling, and many of them fine expression. His light poetical pieces much excelled those of a narrative or historical character. p. 390.

Though we have already detained our readers so long upon this great man, we cannot make up our minds to finish without saying a little upon the discourses, which, at the distribution of the prizes, he every year addressed to the members of the Academy. Nobody, we think, can peruse these, without feeling them to be the work of a mind of the strongest sense, of a mind that thought for itself. There is no common-place in them, none of the cant of criticism, no idle declamation. We know no work upon the fine arts that contains more original matter. Indeed, all the matter, whether new or not, is apparently original: he tells the students what had occurred to him in the course of his experience; and if others had said the same before, he seems not to have learnt it from them, but to have found it out for himself. This turn of mind, though it might in some degree be caught from his intercourse with Mudge and Johnson, was probably in a greater degree the effect of his having been obliged to shift for himself in youth, and to manage his own education. Notwithstanding all the advantages of an Academy, and that 'floating atmosphere of knowledge' which surrounds it,—and of these advantages we are fully aware,—it is to be feared that many students are hurt by having the means of improvement so copiously supplied to their hands, just as those savages who live among the greatest fertility and luxuriance of nature, are universally found to be of the most inert frames of body, and of the most languid and listless minds. He who is obliged to hunt the food he is to eat, will acquire strength and activity of limb; and he who is obliged to investigate the principles he is to work by, will acquire vigour and solidity of understanding.

The discourses are by no means limited to painting and painters; they are rather a work upon the general principles of the fine arts: and out of them might be formed a much more original, and instructive, and entertaining 'comparison between painting and poetry' than that which Dryden exposed himself by boasting he had written in twelve mornings. Indeed, the reader is perpetually struck with the appli-

cableness of the president's remarks on painting to the sister-art of poetry. One or two of the doctrines here delivered, and which are equally true and equally worthy of attention in all the arts that address themselves to the imagination, we shall take the liberty of laying before our readers.

The one, perhaps, that will be considered as the most extraordinary and paradoxical, is the subject of the thirteenth discourse, in which Sir Joshua undertakes to prove, that painting,' (and indeed all the arts called *imitative*,) 'is not only not to be considered as an imitation, operating by deception, but that it is and ought to be, in many points of view, and strictly speaking, no imitation at all of external nature.' On this subject we have already more than once briefly spoken: we will now once for all give our opinions and the arguments on which they are founded at somewhat greater length. Now, to render the matter as plain as we can, let us consider a little what is the end of these arts. It is—to set the imagination at work, and to interest the feelings. To this one end, all the different artists are, or ought to be, working by different means;—whether by the pencil or the chissel, by the song or the dance, by poetry intended for private perusal or public recitation;—whether by engaging us with the charms of external nature, as the beauties of animals, the delicate proportions of the female form, the flowing outline and gorgeous colouring of extended landscape; or with the display of the tender affections, as the ardour of youthful lovers, the harmony of a domestic fire-side, the innocence and content of "happy nymphs and happy swains" in rural life;—or with the tempest and whirlwind of strong and overwhelming passions, as jealousy, and revenge, and disappointed love. Whatever subjects the painter or the poet or the sculptor chuses, his object is to draw off the imagination of the spectator from things around him, and by fixing it among a new and more interesting range of subjects, to draw forth his feelings towards them.

All the subjects which we have enumerated above, as those upon which the artist exercises his powers, are drawn from nature, and it might seem therefore that his art might very properly be called μιμητικη—an imitation of nature. But let us consider again, the very different feelings with which we regard the productions of nature and the artist on any given subject. What would be the feelings of any of our readers on entering a poor man's cottage on a cold winter evening, on finding the inmates with very little food and very little

fire, and obliged at last to retire to a miserable bed cold and hungry? Without scruple we answer, painful, simply painful: nobody would enter such a place, but from a sense of duty and with the hope of bringing relief. Now, here is the poetical description of such a scene, and it is what would be called a most exact and faithful copy from nature, taken by one, too, who was well acquainted with the original from which he drew.

'The frugal housewife trembles when she lights
'Her scanty stock of brushwood, blazing clear,
'But dying soon, *like all terrestrial joys.*
'The few small embers left she nurses well;
'And while her infant race with outspread hands
'And crowded knees, sit cowering o er the sparks,
'Retires, *content to quake, so they be warm'd.*
'The man feels least, as more inured than she
'To winter, and the current in his veins
'More briskly moved by his severer toil;
'*Yet he too finds his own distress in theirs.*
'The taper soon extinguish'd, which I saw
'Dangled along at the cold finger's end,
'Just when the day declined, and the brown loaf
'Lodged on the shelf, half-eaten without sauce
'Of savory cheese, or butter costlier still,
'Sleep seems their only refuge.' *Task.* B. 4.

We ask again, what are the feelings with which this passage is read, and we answer, with as little scruple as before,—pleasurable, undoubtedly pleasurable. The passage, when read once, will be read again, probably read till it is fixed in the memory. What then occasions this difference between the feelings with which we enter the real cottage and the imaginary one? Surely this, that Cowper has not accurately copied from his original, and, though he exhibits a picture of great misery, has exhibited nothing disgusting, and has softened the whole by very pleasing poetical touches. In the first place, he has picked his cottagers,—'poor, yet *industrious, modest, quiet, neat;*' then, he has brought into view the most amiable family feelings, and has kept back any thing like brawling or discontent or selfishness among the children; lastly, he has thrown in a very pretty poetical sentiment.

If a painter should undertake to represent the scene, he must use different means for softening the distress he is painting, yet he would use some. He would represent the children as sallow indeed and emaciated, yet still beautiful and interesting; the father and mother, with an expression of anguish in their countenances, but alleviated by mutual tenderness. Far be it from

us to say that the kindly affections do not exist in a cottage as well as in a lordly mansion; all we contend for is, that the poet or the painter, selecting from different models the loveliest features, and uniting them in one, keeping back at the same time all that is disagreeable or degrading, produces at last a whole that is unnatural, that is, that is not any where to be found in nature.

Is it bad criticism, then, to say of any particular sentiment, attitude, or expression of countenance, that it is *out of nature*, and therefore to condemn it? Not necessarily. There are two ways in which the poet and the painter, not only may but must, abide by nature. In the first place, (and this is what Sir Joshua insists upon,) to imitate any particular form, is *not* to imitate nature. He imitates nature truly, who, by examining many particulars, raises his mind to the perfect model after which nature works, and from which the little imperfections that characterize any individual are so many deviations. He separates the *essence* from the *accidents*, to use the language of the ancient metaphysicians. If a painter should wish to give a representation of Welsh scenery, he would not sally forth from his inn, and take the first view that presented itself on the high road. And yet he might truly affirm that this is Welsh. If a philosopher should wish to describe the English character, he would not take some counting-house clerk, or some college bedmaker as the original he was to copy. And yet he might vouch them English. But he would examine many individuals, observe the qualities common to most or many of them, and unite them in one character. This imaginary being would be the counterpart of no one Englishman, and yet would be more truly English than any one. Even so the pictures of the poet and the painter are not the precise likenesses of any thing in nature, and are therefore the more thoroughly natural. It is thus that we understand, and venture to explain, the doctrine of Sir Joshua Reynolds.

But there is another kind of *naturalness* after which the artist must labour, and without which his works will not please. He must *appear* natural. To make our meaning plain, let us consider what kind of deception is practised on the spectator by the painter or the poet. No one will affirm that we believe the things before us to be real; that, instead of twenty square feet of canvas, at the distance of a few yards, painted by Sir Joshua Reynolds, and surrounded with a gilt frame, we really think we see, at different distances, land and water, trees and houses, and men and women, who, in 'my uncle Toby's' phrase, 'have been dead these hundred years.' No one can expect a deception of this kind. What is required is, that the imagination, not the

eye, may be thus deceived, that at the suggestion of the artist, the mind may be led away, in a pleasing reverie, from the sign to the thing signified, and quite forgetting the picture and the poem, the painter and the poet, may lose itself among the scenes and personages that they describe. To this end many *individualities* are admitted by the great masters of their art, which strike the imagination forcibly, and give this appearance of reality to the piece. On the other hand, the imagination is rebutted by the appearance of any thing vehemently unnatural, and, instead of the subject, considers nothing but the artist and his production.

This leads us to another subject of great importance, and which occupies the greater part of the fourth discourse. It appears that it ought to be the object of the artist, (according to the old maxim) to keep himself and his art, as much as possible, out of view, and that nothing so much destroys the effect that he should labour after, as a consciousness of the spectator that he is labouring after it. Any thing, therefore, which catches the attention, not only from *unnaturalness*, but from minute accuracy, any thing in short which is observed in the picture, that would not have been observed in the original, is to be avoided.

'Whenever a story is related, every man forms a picture in his 'mind of the action and expression of the persons employed. The 'power of representing this mental picture on canvass is what we call 'invention in a Painter. And as in the conception of this ideal pic-'ture, the mind does not enter into the minute peculiarities of the 'dress, furniture, or scene of action; so when the Painter comes to 'represent it, he contrives those little necessary concomitant circum-'stances in such a manner, that they shall strike the spectator no more 'than they did himself in his first conception of the story.'*

And again:

'In the same manner as the historical Painter never enters into the 'detail of colours, so neither does he debase his conceptions with mi-'nute attention to the discriminations of drapery. It is the inferior 'style that marks the variety of stuffs. With him, the clothing is 'neither woollen, nor linen, nor silk, satin, or velvet: it is drapery; 'it is nothing more.'†

'The powers exerted in the mechanical part of the Art have been 'called *the language of Painters;* but we may say, that it is but poor 'eloquence which only shows that the orator can talk. Words should 'be employed as the means, not as the end: language is the instru-'ment, conviction is the work.'‡

We need not say how translateable these observations are from painting to poetry, or point out to our readers the poet of the present day, whose practice they condemn. There is a passage much upon the same subject in another discourse.

* Discourses. Vol. I. 81. † Ibid. 90. ‡ Idem. 94.

'I remember a Landscape painter in Rome, who was known by 'the name of Studio, from his patience in high finishing, in which he 'thought the whole excellence of art consisted; so that he once endea- 'voured, as he said, to represent every individual leaf on a tree. This 'picture I never saw; but I am very sure that an artist, who looked only 'at the general character of the species, the order of the branches, 'and the masses of the foliage, would in a few minutes produce a more 'true resemblance of trees, than this painter in as many months.'*

There are several other passages in the discourses on which we had intended to have made our remarks; but the length to which this article has imperceptibly run on, compels us to break off abruptly at once. We can only, therefore, recommend the President's works to all our critical readers, assuring them that they will find there a great deal of original criticism, and a great deal of ingenious illustration, delivered in a style pure and perspicuous and elegant.

Art. II. *Journal of a Residence in India.* By Maria Graham., 4to. pp. 219. Price 1l. 1s. Longman and Co. 1812.

WE agree with the fair writer of this volume in thinking, that most of our countrymen who have given us accounts of India, might have been, if not more instructive, at any rate a little more entertaining.

'Though India (she says) has certainly been visited by a greater number of intelligent Englishmen than any other foreign country, and has been the subject of innumerable publications, it is remarkable that there is no work in our language containing such a popular and comprehensive view of its scenery and monuments, and of the manners and habits of its natives and resident colonists, as we are commonly furnished with, by travellers, in countries incomparably less deserving of notice.'

This is undoubtedly true. It is a circumstance, too, the causes of which merit some consideration. The account of it, which is rendered by our author, is as follows:

'The chief reason probably is, that few people go to this remote region as mere idle or philosophical observers; and that of the multitude of well educated individuals who pass the best part of their days in it, the greater part are too constantly occupied with the cares and duties of their respective vocations as statesmen, soldiers, or traders, to pay much attention to what is merely curious or interesting to a contemplative speculator.'

Of our countrymen who spend the greater part of their lives in India, it is indeed remarkable how small a portion return with any considerable stock of knowledge respecting the region which they have left. Nor is this, perhaps, the worst part of

* Disc. Vol. II. 58.

the case; for, however miserably supplied with knowledge, they all come back with an abundant cargo of opinions, to which, because they profess to have been formed upon the spot, the superficial part of mankind generally pay implicit regard, and for which their authors, at least, never fail to claim an unbounded respect, as if they were the immediate objects of their senses; whereas, in the great majority of cases, their opinions are only borrowed from one another, and have been originally drawn from partial and incomplete observation.

In general, the relaxation of the climate, the pursuits of avarice and ambition, ignorance of the languages, the difficulty of associating with the natives, who fly the polluting contact of a stranger, effectually shut out our countrymen from a knowledge of the natives. They see a few outside appearances, which are totally insufficient to form a ground-work for any just conclusions, if they were ever so well qualified to draw them; and they are in general so little qualified to draw just conclusions, that if their knowledge of facts were far more extensive, they would generally be found in error. Yet their readiness to contradict, and to contradict with contumely, all those, who, upon the most careful survey and collation of facts, of the very facts to which they themselves bear witness, arrive at different conclusions from theirs, was probably never matched in any other instance. Witness the arrogance of the pamphlets which have been written upon the Hindu side of the missionary controversy, asserting the Hindus to be absolutely unchangeable, and their revolt against the English, if they preached to them Christianity, as absolutely certain. Witness the similar arrogance of those who advocated the Company's monopoly, and desired to shut their fellow-subjects out of India; proclaiming the certainty of Hindu insurrection and rebellion, if Englishmen at large were allowed to trade and to settle in the country.

The writer of this volume arrived in India early in 1809, and left it early in 1811. In this time, however, (which she employed far more actively in collecting knowledge than most of the male residents) she saw a large portion of the coast of India, and of the people who inhabit it. She modestly undertakes only to relate what she saw, and rarely indulges in the display of her opinions, unless it be where she now and then hints her inability to adopt some of the conclusions of other writers.—Some of the most remarkable of these instances are, when she declares her dissent from the panegyrical representations with which we are so often treated of Hindu morality and Hindu happiness.

'Most certainly the writer (she says) did not go far enough to meet with any of those remnants of the age of gold—any of those combinations of innocence, benevolence, and voluptuous simplicity, with which the imaginations of some ingenious authors.

the cottages of the Hindus. What she saw certainly suggested that materials of a very opposite picture.'

Aware of the importance of truth for all the beneficent purposes of government, and of the necessary subservience to bad government of all error and misrepresentation, she properly adds:

'In the sketch which she has attempted to exhibit, therefore, of this singular people, she flatters herself that she may have afforded some entertainment, and some matter of useful meditation even to the reflecting reader, and ventures to hope that she may perhaps contribute, in some instances, to direct the attention of those in whose hands so much of their destinies is placed, to the means of improving their moral and intellectual condition, as well as of securing them from political or civil injuries.'

This lady is not of the opinion of those, who declare that so much has been done for the moral, and intellectual, and civil and political condition of our fellow subjects among the natives of India, that nothing more remains to be done. And for our parts we are from the heart persuaded that she has most abundant grounds for her dissent. Nothing can be more suspicious than the circumstances in which these panegyrics upon the government and condition of the Hindus are pronounced. They are pronounced by those who have the highest interest in pronouncing them; while those who alone can have an interest in refuting them, if they are not true, cannot be heard; nay more, while those, whom if untrue they injure, are not allowed to speak.

It is only upon some extraordinary emergency that any thing is allowed to transpire, which may be taken as a specimen of what exists on the opposite side of the account. Now and then, however, accidents of this sort occur. For example, there seems at present to exist in India a judge, who has more regard for the interests of justice, than for the praises of his countrymen in India. In the last parcel we received of Calcutta Gazettes, several instances are produced in which this magistrate, we mean the Chief Justice, Sir William Burroughs, has spoken out—has spoken facts, which have a comprehensive operation. We shall quote only one instance, and for facility of reference, it shall be one which has appeared very recently in the English papers. We allude to the trial of *Ensign* Thomas Soady, of the company's service, committed for the murder of Joy Sing, a native.

'It appeared in evidence, that *Ensign* Soady and others were 'sailing in a pinnace up the Ganges, when they were met by a native 'boat, which impeded *for a moment* the track rope of the pinnace: 'Ensign Soady first called out to the people in the boat to disengage 'the rope, which they said they would do: but not doing it *on the 'instant*, he threw the fan of the oar at the boat. By this time the

'boat was clear of the pinnace. Notwithstanding which, Ensign 'Soady went below, brought up a pistol and fired it at the boat '(though the evidence in his favour said, that he lowered the muzzle, 'and only meant to frighten *a black fellow)*; the consequence of 'which was, that Joy Sing immediately dropt out of the boat, and 'never again rose.'

This does, undoubtedly, appear to be one of the most unprovoked instances of wanton and aggravated barbarity that can be conceived, and, unless in a country where the sense of justice is deadened and well-nigh lost, by the frequency of its violation, must have excited general indignation and horror. Let us next attend to the declarations of the judge.

'The Chief Justice, Sir William Burroughs, made a very proper 'charge to the Jury, observing, 'You have again and again heard 'in this court, both from counsel and from judges, the loudest com-'plaints and reprehensions of that wanton and cruel abuse of power 'towards the natives of this country, of which we have lately had 'so many fatal examples, not only in common soldiers, and among 'the lower order of Europeans, but in men far their superiors.'

Of these "complaints, of the wanton and cruel abuse of power toward the native inhabitants," we hear nothing in the writings of our Bruces, and of our Scot Warings, in the panegyrists of the Honourable Company, and the accusers of the missionaries. But let us hear what the Chief Justice subjoins.

'Within the short space of two years, no less, I think, than seven 'or eight *gentlemen*, in the civil and military service of the company, 'have been tried, like common felons, in that dock, for taking away 'the lives of natives.'

And when we see the cases, which by some rather extraordinary circumstances find their way into the courts of justice, what shall we say of those infinitely more numerous cases, which, we may be sure, in a country situated with regard to the means of justice as India is, are never heard of in a court at all; where the sufferers are too poor, or too distant, or too dependent to complain; where, as is generally the case, information and complaint may be threatened or bought off; where, unless in cases of extraordinary notoriety, the means of huddling up crimes of almost any atrocity are to the hand of power so perfectly easy.

The judge proceeds to notice a circumstance still more extraordinary—a circumstance which really appears to prove, that (as between themselves and the natives,) the sense of justice, if not absolutely dead, is exceedingly weakened in the breasts of Englishmen.

'It has been often observed (he says) that the juries in this country 'lean more towards the prisoner than they ought to do, in all cases 'wherein an European is brought to trial for violence committed

'against a native inhabitant. And *an example* has been frequently 'called for, to check the *frequency* of enormities, so cruel to them, 'and so disgraceful to ourselves.'

This is exactly the atrocious circumstance which we are told exists in the West Indies, between the unhappy slaves and their masters. All Englishmen are tried by juries of Englishmen; and from the leaning of which Chief Justice Burroughs asserts the existence in India, it generally happens, that the crimes of masters towards their slaves are assured of impunity. All Englishmen are in the East Indies tried, in like manner, by juries of Englishmen, for all crimes committed against the natives; and if this leaning exists in an equal degree, or in a degree nearly equal, injustice toward the natives is in a great measure exempt from punishment. From what is stated by the judge, that "an example has frequently been called for," it would appear, that no example has been given, of that punishment, which would "check the frequency of enormities, so cruel to the natives, and so disgraceful to the English." It is at any rate not disguised, but affirmed, that, under this leaning, the chance of impunity to all crimes committed against the natives is so great, that the administration of justice is *not* a check to enormities.

To finish this account, we shall only state, that the jury in this case, in place of a verdict of murder, (which, we think, few will doubt would have been, in England, ensured by any similar atrocity) brought in a verdict merely of *man-slaughter*, on the allegation, it would appear, that the perpetrator of the offence only meant to "frighten *the black fellow*." We cannot help taking notice of this phrase. It involves in it much of the matter of proof. To fire a pistol "to frighten a black fellow," is spoken of, as one would speak in England of frightening a dog. It marks the deep degradation in which the natives are held. In a country in which a pistol, fired deliberately into a boat among a number of people, one of whom it kills, shall be held not to be murder, when it is alledged to be fired only to frighten a black fellow, the chance of the "black fellows" for justice must be wretched indeed. Suppose that the black fellow had fired a pistol into the pinnace among the Englishmen, and shot Ensign Soady. We vehemently suspect that the insolent pretence, that he had only meant to "frighten the white fellow," would rather have been held to be an aggravation of his fault.

The fact is, that when the barbarities of wantonness are secure of absolute or comparative impunity, upon any frivolous pretence, the state of the people who are subject to these barbarities is worse, than if the indulgence were given to the murders

of avarice or revenge: because the occasions for murders of avarice and revenge occur but rarely, while those for murders and other atrocities of wantonness occur at every hour.

We shall here collect together a few of the circumstances mentioned by Mrs. Graham, which appear to characterise the condition of the great body of the people in India.

'The lower classes content themselves with small huts, mostly of clay, and roofed with *cadjan*, a mat made of the leaves of the palmyra, a cocoa-nut tree, plaited together. Some of these huts are so small, that they only admit of a man's sitting upright in them, and barely shelter his feet when he lies down.'

'My expectations of Hindu innocence and virtue are just giving way, and I fear that, even among the Parialis, I shall not find any thing like St. Pierre's Chaumière Indienne. In fact, the Pariahs are outcasts so despicable, that a Brahmin not only would refuse to instruct them, but would think himself contaminated by praying for them. These poor creatures are employed in the lowest and most disgusting offices; they are not permitted to live in any town or village, or to draw water from the same well. It is therefore not to be wondered at, that their minds are degraded in proportion to their personal situation. They are filthy in all their habits, and do not scruple to use as food any dead animal they find; it is even said that, in some places, they do not reject human bodies. Thevenot says, that, when he was in India (A. D. 1665), human flesh was publicly sold in the market at Debca, about forty leagues from Baroche.'

'These people, if they have the virtues of slaves,—patience, meekness, forbearance, and gentleness—have their vices also. They are cunning, and incapable of truth; they disregard the imputations of lying and perjury: and would consider it folly not to practise them for their own interests. But

> ——————————where
> Easily canst thou find one miserable,
> And not inforced oft times to part from truth,
> If it may stand him more in stead to lie,
> Say, and unsay, fawn, flatter, or abjure.'

Closing her account of her visit to the god and temples of Chimchore, Mrs. Graham says, 'I returned to our tents, filled with reflections not very favourable to the dignity of human nature, after witnessing such a degrading instance of superstitious folly. If I could be assured that the communication with Europe would, in ever so remote a period free the natives of India from their moral and religious degradation, I could even be almost reconciled to the methods by which the Europeans have acquired possession of the country.'

'There is something in the scenery of this place [the banks of the Ganges below Calcutta] that reminds me of the beauty of the banks of the Thames; the same verdure, the same rich foliage, the same majestic body of water; here are even villas too along the

banks : but the village and the cottage are wanting, whose inhabitants cannot suffer oppression unredressed, and to whom every employment is open of which their minds are capable, or their hearts ambitious enough to undertake. Perhaps there is something of pride in the pity I cannot help feeling for the lower Hindus, who seem so resigned to *all that I call evils in life.* Yet I feel degraded, when, seeing them half-clothed, half-fed, covered with loathsome disease, I ask how they came into this state, and what could amend it, and they answer, 'It is the custom.'—'It belongs to their caste to bear this;'—and they never attempt to overstep the boundaries which confine them to it.'

Mrs. Graham is very minute in describing the manners of the Europeans in India. On this subject she had ample means of information; as she associated freely with the trading colonists, both in the Company's service and out of it, at all the three Presidencies, Bombay, Madras, and Calcutta. It is with justice too that she regards it as a point of primary importance. From the character which is impressed upon the English by their situation in India, something may be gathered respecting the manner in which they discharge their duties, both toward those who employ them, and toward the people who are under their sway.

'With regard to the Europeans in Bombay, the manners of the inhabitants of a foreign colony are in general so well represented by those of a country town at home, that it is hopeless to attempt making a description of them very interesting. However, as it may be gratifying to know how little there is to satisfy curiosity, I shall endeavour to describe our colonists. On our arrival we dined with the Governor, and found almost all the English of the settlement invited to meet us. . . . . .I found our fair companions, like the ladies of all the country towns I know, under-bred, and over-dressed; and, with the exception of one or two, very ignorant, and very *grossières.* The men are, in general, what a Hindu would call of a higher caste than the women; and I generally find the *merchants* [i. e. the licensed traders, not the company's servants] the most rational companions. The civil servants to government, being, in Bombay, for the most part, young men, are so taken up with their own imaginary importance, that they disdain to learn, and have nothing to teach. Among the military, I have met with many well informed, and gentlemanlike persons;—but still the great number of men, and the small number of rational companions, make a deplorable prospect to one who anticipates a long residence here.'

Prodigious importance is bestowed upon rank and ceremony. 'The ladies are handed to table, according to the strictest ranks of precedency, by a gentleman of a rank corresponding to their own; and the different couples, who have been paired off, invariably sit together, on account of their rank, at every great dinner.' The conversation is made up of two ingredients,

detraction and dress. Each couple (for there is no general conversation) 'amuse themselves at table with remarks on the company, as satirical as their wit will allow; and woe be to the stranger, whose ears are certain of being regaled with the catalogue of his supposed imperfections and misfortunes, and who has the chance of learning more of his own history than in all probability he ever knew before. After dinner the same topics continue to occupy the ladies, with the addition of lace, jewels, intrigues, and the latest fashions. The repast itself is as costly as possible.'

The ill manners and bad qualities of the civil servants of the company, in all parts of India, appear to have made a strong impression upon the mind of our author. Among the observations which fall from her at Madras, she says,

'I often see natives of Pondicherry, *French converts*, going about with boxes of lace and artificial flowers, made chiefly by the ladies of the decayed French families in that settlement. There is something in the gaiety of the French character which communicates itself to all around. I have seen a black man from Pondicherry, handle a lace, a flower, a ribbon, with all the air of a fine gentleman, and in his rags shew more politeness and gallantry, *than half our Madras civil servants are possessed of.*'

Besides the ill manners of the Madras civil servants, there is another thing here to be taken notice of, the existence of French *converts* among the natives. We are triumphantly told by the opponents of preaching in India, that the Indians *cannot* be converted, and that our missionaries spend their labours in vain. We here see that the French made converts, and that the number is so great as to form a sort of trade or caste. It is also well known that the Portuguese made converts in abundance. It is for the opponents of the English missions to shew what there is in the English form of Christianity, that renders it revolting, and prevents acceptance.—The following is another stroke in the picture of English manners in India.

'It is the fashion for all the gentlemen and ladies of Madras, to repair, in their gayest equipages, to the mount road, and after driving furiously along, they loiter round and round the Cenotaph for an hour, partly for exercise, and partly for the opportunity of flirting and displaying their fine clothes, after which they go home to meet again every day in the year. But the greatest lounge at Madras is during the visiting hours, from nine o'clock till eleven, when the young men go from house to house to retail the news, ask commissions to town for the ladies, bring a bauble that has been newly set, or one which the lady has obliquely hinted, at a shopping party the day before, she would willingly purchase, but that her husband does not like her to spend so much, and which she thus obtains from some young man, one quarter of whose monthly salary is probably sacrificed to his gallantry. When all the visitors who have any business

are gone to their offices, another troop of idlers appear, still more frivolous than the former, and remains till *tiffin*, at two o'clock, when the real dinner is eaten, and wines and strong beer from England are freely drank. The ladies then retire, and for the most part undress, and lye down with a novel in their hands, over which they generally sleep. About five o'clock the master of the family returns from his office, the lady dresses herself for the mount road, returns, dresses, dines, and goes from table to bed, unless there be a ball, when she dresses again, and dances all night; and this, I assure you, is a fair, very fair account of the usual life of a Madras lady.'

Our fair observer is rather better pleased with the society of Calcutta than either of the other Presidencies; but her preference seems to rest upon the qualities of a few individuals, and by no means of the mass.

'The English society of Calcutta, as it is more numerous, affords a greater variety of character:—and a greater portion of intellectual refinement, than that of either of the other presidencies. I have met with some persons of both sexes in this place, whose society reminded me of that we have enjoyed together in Britain: when some of the wisest and best of our countrymen, whose benevolence attracted our attention as their talents commanded our esteem, loved to relax from their serious occupations in the circle of their friends. Among the *few* here who know and appreciate those things, the most agreeable speculations are always those that point homeward to that Europe, where the mind of man seems to flourish in preference to any other land. If we look round us; the passive submission, the apathy, and the degrading superstition of the Hindus; the more active fanaticism of the Mussulmans;—the avarice, the prodigality, the ignorance, and the vulgarity of most of the white people; seem to place them all on a level, infinitely below that of the least refined nations of Europe.'

Nothing can be more unfavourable than this account of the generality of our countrymen in India, whose vices level them with the half civilized natives. Elsewhere she remarks,

'I grieve that the distance kept up between the Europeans and the natives, both here and at Madras, is such, that I have not been able to get acquainted with any native families as I did at Bombay.'

This is a circumstance of importance. The English refuse to associate with the natives, as if the one were of a higher, the other a lower caste. Mrs. Graham speaks of natives of wealth and distinction. If such is the state of feeling on the part of the English caste, we may easily conceive to what conduct it gives birth on the one side, and to what sentiments on the other.

The trait of the English character marked in the two concluding sentences of the following passage, is one of deep impression, and singles out that character, not greatly to its advantage, among the men of almost every other country on the globe.

'Calcutta, like London, is a small town of itself, but its suburbs swell to a prodigious city, peopled by inhabitants from every country in the world. Chinese and Frenchmen, Persians and Germans, Arabs and Spaniards, Americans and Portuguese, Jews and Dutchmen, are seen mixing with the Hindus and English, the original inhabitants and actual possessors of the country. This mixture of nations ought, I think, to weaken national prejudices; but, among the English at least, the effect seems diametrically opposite. Every Briton appears to pride himself in being outrageously a John Bull.'

To be outrageously a John Bull, is to be very arrogant and very coarse; an affectation derived from the bad parts of English education, and which an improved mode of culture and instruction would subdue. Its practical effects are very pernicious:—it tends to harden the character, and render it tyrannical and brutal; and it generates unavoidable disaffection in those who are subject to its operation. Mrs. Graham adds, that notwithstanding the lofty assumptions of John-bullism, she believes that under English sway, in point of substantial rights, and law, all natives are equal. It appears that the train of circumstances disclosed to us, by Chief Justice Sir William Burroughs, had been concealed from her view.

Among the circumstances brought forward by our traveller, a few more appear to us of too much importance to be neglected.

'In Bombay there are a good many Banyans, or travelling merchants, who come mostly from Guzerat, and roam about the country with muslins, cotton-cloth, and shawls, to sell. On opening one of their bales, I was surprised to find at least *one-half* of its contents of British manufacture, and such articles were much cheaper than those of equal fineness from Bengal and Madras. It seems strange that cotton carried to England, manufactured, and returned to this country, should undersell the fabrics of India, where labour is so cheap.'

Yet with what confidence were we lately told by the obstreperous advocates for the monopoly, that India could never afford a vent for her British manufactures; as the Indians would never provide a demand for our goods.

Having described a religious procession of the Hindus, in which there was much noise and glitter, which have often passed upon our countrymen for sublime, Mrs. Graham, with better discrimination, remarks; "All this looks very well at a distance, but when one comes near, one is shocked at the meanness and inelegance of the God, and at the filth and wretchedness of his votaries." This remark will apply to much of what has excited the admiration of some of us, in the religion, literature, arts, and politics of the Hindus. The near approach of an intelligent eye scatters the illusion.

'Returning last night from my evening's drive, I passed the English burying-ground for the first time. There are many acres covered so thick with columns, urns, and obelisks, that there scarcely seems to be room for another. It is a little city of the dead. It extends on both sides of the road, and you see nothing beyond it: and the greater number of those buried here are under five and twenty years of age! It is a painful reflection, yet one that forces itself upon the mind, to consider the number of young men cut off in their first two or three years residence in this climate.'

When the hands which are employed in throwing dust in our eyes, to prevent us from seeing India as it is, produce the fortunes of those who come home from India, as something which we ought wonderfully to prize, they take care to keep out of sight the price which we pay for them; in the lives (nine in ten) which are lost, with all the expence which is bestowed in educating and fitting out a writer or cadet, and all the wealth of which they might have been the creators had they remained at home. Let this account be fairly balanced, and we shall then see on which side the deficit remains.

We have now produced what appear to us the most remarkable particulars in this entertaining, and instructive volume, which we recommend to general perusal. Mrs. Graham stands very high in the rank of travellers. She is both an active and an intelligent observer. She looks abroad upon the beauties of nature with a warm sensibility, and describes them with skill. She is an instructed botanist, an important quality for the traveller, without which the vegetable treasures of a foreign land can be described with no precision. She has a mind too well furnished, and too discriminating to be imposed upon either by first, or by false appearances, in human conduct and human situation. She does not adopt opinions, merely because they have been held by others. It is necessary to add that she abstains from all the discussions which have grown out of the politics of India, and confines herself to what may be called a popular view of that great country—'a work,' to use her own words, 'which, without entangling its readers in the thorny walk of politics or commercial speculation, should bring before them much of what strikes the eye and the mind of an observant stranger,—and addressing itself rather to the general reader than to those who are professionally connected with the regions it describes, should perform the same humble but useful office as to India, which tolerably well-written books of travels have done as to most of the other countries of the world.' We have no hesitation in saying that what she has undertaken she has well performed. Of the style of the work we have produced so full a specimen in the extracts which we have selected,

that little on that subject needs to be said. It is flowing, perspicuous, and in general easy. There is more of swell perhaps than the temper of the work demanded; but that is the taste of the times; and Mrs. Graham offends in this particular far less than is generally done by our candidates for literary fame—to which *eloquence* seems now to be thought the only passport; eloquence in a peculiar sense; eloquence after the Johnsonian and Burkeian fashion; a perpetual attempt to say every thing in a lofty manner, always verbose, and often turgid.

Art. III. *A Reply to the Strictures of the Rev. Isaac Milner, D.D.* Dean of Carlisle, &c. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. 8vo. pp. iv. 171. Price 3s. 6d. Rivington. 1813.

Art. IV. *Dr. Marsh's Fact;* or, A Congratulatory Address to the Church-Members of the British and Foreign Bible Society. By the Rev. Charles Simeon, M.A. Fellow of King's College, Cambridge. 8vo. pp. 30. Price 1s. Hatchard. 1813.

POOR Dr. Marsh! Never did any one more comletely verify the observation, that when a man of learning engages in a bad cause, his talents as well as his reputation become injured by the attempt. He has been labouring, according to his own account, 'to oppose a torrent of burning lava that issues from Ætna,' and no wonder that his faculties, instead of his fingers, have been scorched in the trial. If it were not that he gets more out of temper as his defeat becomes more signal, we really should condole with him, and lament that men of all ranks and persuasions, and almost all degrees of ability,—that clergymen and laymen, dignified divines and country curates, right honourables and plebeians, papists and protestants, methodists and quakers, should all, as the Doctor elegantly expresses it, "peck by instinct," and peck successfully too, "at the Margaret Professor." Vile "broods!" for broods the Professor terms them; they have gone "well-nigh" to peck out the eyes of his understanding: but before this mental Sampson entirely yields, he has here made one desperate effort in his conscious chains, careless whether he destroys himself, provided he can bury the Philistines in the same ruins.

We most assuredly "set down nought in malice," when we affirm that, except in the pages of a celebrated "Portraiture of Methodism," we never met with more bad writing, paltry insinuation, direct misrepresentation, and intemperate invective, in such small compass, than in Dr. Marsh's Reply to Dean Milner's Strictures. We are unwilling to support this assertion

by quotations; but can most unhesitatingly refer to the book itself for its full confirmation. Such, of our readers, however, as have had enough of the ridiculous controversy commenced by Dr. Marsh, (and who has not long ago been sated with it?) may like to know how this logical writer manages to set up any fresh arguments in reference to this topic; and for their edification we present the following syllabus in his own language.

'PART I. General Defence of the Inquiry.

'Chap. 1. The Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible, founded on the FACT that the non-distribution of the Prayer-Book with the Bible was then JUSTIFIED by the church advocates of the Bible Society.

'2. Proof of the FACT that when the Inquiry was published, the church advocates of the Bible Society JUSTIFIED the non-distribution of the Prayer-Book with the Bible.

'3. Further proof of the FACT from Dr. Milner's own speech at the Town Hall in Cambridge on December 12, 1811; with remarks on his present attempt to vindicate his application of the terms TRADITION and CORRECTIVE to the Prayer-Book.

'4. Weakness of Dr. Milner's effort to EVADE the FACT.

'5. Artfulness of the attempt to get rid of the FACT by the means of substitution.

'6. Whether the PRACTICE of distributing the Prayer-Book with the Bible prevailed GENERALLY among the church members of the Bible Society during the eight years, which elapsed between the foundation of the Society, and the publication of the Inquiry.

'7. Of the TENDENCY of the Bible Society to make the church members of it inattentive to the distribution of the Prayer-Book.

'8. Effects produced by the Inquiry on the distribution of the Prayer-Book.

'PART II. Defence of the Inquiry in reference to particular points; with Remarks on various subjects connected with it.

'Chap. 1. Falsity of the assertion, that the Inquiry imputed a disregard of the Liturgy to churchmen in general who were members of the Bible Society.

'2. Absurdity and malice of the attempt to represent an opposition to the Bible Society, as implying an opposition to the BIBLE.

'3. Imputation of Popery.

'4. On Calvinism, as connected with the Inquiry.

'5. The same subject continued, in reference to the Society for Promoting Christian Knowledge: to Anti-Calvinistic Tracts; and to the Author's Anti-Calvinistic Sermons.

'6. Reply to Dr. Milner's Remarks on the National Society.

'7. Dr. Milner's Representation of himself and his adversary.

'8. Mischiefs at Cambridge.

'APPENDIX. Sect. 1. The Principle, on which the Theorem was founded, for determining the Identity of Manuscripts, defended

against the objections of Dr. Milner; and his own Principle of Computation proved to be a false one.

'2. Dr. Milner's extraordinary Mistake about the meaning of Sir Isaac Newton's Vera Causa; and his consequent false Application of it to the Hypothesis of the Three first Gospels.'

From this "*table sommaire des matières*" the reader will at once guess that "A leaden iteration reigns throughout" this new performance of Dr. Marsh; nor will the guess be very inaccurate. The Doctor's argument runs round in a perpetual circle, in which he may write till dooms-day, and neither he nor his few remaining admirers be a whit nearer the truth than they now are. The Prayer-Book is the '*basis*' of the Church of England,—and the Bible is its '*foundation*;'—but giving away the Bible tends to make people 'forget that they are churchmen,' and the momentous "fact" is, that this does produce, or tend to produce, or *may* tend to produce, a neglect of the Prayer-Book, —and then men will become Calvinists, or will have a tendency to become Calvinists,—and thus they will play or *may* play into the hands of 'the Dissenting Interest:' for Dissenters 'neglect the Liturgy,' and are therefore not '*well-affected* to the church;' but this 'evil' of giving away Bibles with all its may-be's and tendencies, the giving away Prayer-books 'tends to correct,' for 'the Prayer-Book is the *basis* of the Church of England.' This course brings the Professor very naturally to the point whence he set out; but having gone over the path with some velocity and impetus, the very *vis inertiæ* of the revolving body (or *mind*, if the reader so please to consider it), carries it beyond this precise term, and causes it to run through the same orbit incessantly, except in so far as it may be operated upon by some of the "disturbing causes," which our author so scientifically handles in his appendix.

But, be the vera causa what it may, all philosophers know, that when any luminary moves with great rapidity, it excites the sensation of a continued glare, which dazzles the sight, and prevents the nature and magnitude of the object from being duly estimated: thus also, as it should seem, the unusual lustre shed around by the Professor as he proceeds in his course, has so dimmed the faculties of ordinary mortals, as to occasion their mistaking most marvellously his object and intentions. For our own parts we are not backward to confess that we really understood Dr. Marsh in his former publications, to affirm sometimes, and to insinuate *always*, that a want of attachment to the Liturgy pervaded the clerical members of the Bible Society, and that they were very negligent in respect to its circulation: we fancied also that he produced documents, such as the accounts of Prayer-Books printed and sold at different

places, in order to establish this lamentable "FACT." But now "Dr. Marsh has come forward and declared to all the world, that *he never intended to impute such a neglect to Clergymen*, and that he has been totally misunderstood respecting all that he has spoken on this subject." Mr. Simeon, in his spirited and able little pamphlet, in which, however, we fear he is, sometimes, rather off his guard, avails himself very properly of this circumstance, and congratulates his clerical brethren upon it.

'I should never dream (says Mr. S.) that *any* author, much less one so acute as Dr. Marsh, would write about the consequences of a thing which did not exist: at least, I should have thought, especially if the author was fond of *hypotheses*, that he would have told us, that both his arguments and his conclusions were *hypothetical altogether*. The title, to express the author's mind, should have been "The consequences of neglecting to give away the Prayer-Book, IF the giving away of Bibles and the consequent *justification of that act;* should ever produce such a neglect." '

Again,

'Be it known then to all the world, that *Dr. Marsh disavows any intention of accusing the friends of the Bible Society of neglecting to give away the Prayer-Book.* O that every one who has received a false impression, might now be rightly informed! O that all who have circulated Dr. Marsh's pamphlets, or laboured to diffuse his arguments, might now learn from Dr. Marsh himself, that he *never intended* to impute to the friends of the British and Foreign Bible Society the neglect of which they have been supposed to be guilty: (see pp. 40, 41, of his Reply) but that he only argued on *a supposition* that the giving away the Bible so freely, and the justifying of that act so boldly, as had been done by the friends of the Bible Society, might *in time* lead to a neglect of the Prayer-Book.

'And now that Dr. Marsh has rectified the mistake of the whole world, permit me also to rectify a mistake of his. He has conceived, and *the scope of his book as he now acknowledges it*, goes to prove, that the advocates of the British and Foreign Bible Society have *justified a neglect of giving away the Prayer-Book.* But I am happy to say, that no one member of the Church of England that has advocated the cause of the Bible Society has, as far as I know, on any occasion, *justified* a neglect of giving away the Prayer-Book: all that any of them have justified is a free and universal distribution of the Bible. It was not any member of the Bible Society that first put the Prayer-Book in competition with the Bible; but Dr. Marsh, who would not suffer members of the Established Church to use their own discretion to give Bibles and Prayer-books when, and how, they pleased; but would insist on their getting Bibles from one place alone (only), and *always* accompanying the Bible with the Prayer-Book. This right only, of getting Bibles *from what society they pleased*, and of distributing them *in the way they judged expedient*, was the thing claimed by any of them.'

Enough has now been said, we trust, by the Episcopalian advocates of the Bible Society, to justify their distribution of Bibles in any way they please. Indeed we think much less might have sufficed, and doubtles *would* have sufficed, had it not been for the currency given to Dr. Marsh's arguments by the mere authority of his situation. As to the reasonings themselves, they are throughout, of the most absurd, contradictory, narrow, and bigotted stamp; they are rather such as would have been brought forward by some illiterate but shrewd rustic solicitor in defending the encroachments of a petty corporate town, than such as might be expected to flow from the expanded intellect of a Divinity Professor in one of the most celebrated Universities of Europe. But, we recollect the remark of Cicero—"*Nihil tam absurdum quod non dictum sit ab alliquo philosophorum:*" and we stand corrected.

Dr. Marsh has, in the pamphlet before us, a farewel thrust at the Calvinists. And the way in which he manages this, as well as that in which the Calvinistic controversy is introduced *at all* into discussions relative to the Bible Society, is very natural and obvious to so acute a logician as Dr. Marsh. Calvinists, as well as other Christians, are members of that society; but there are many things in the liturgy and articles which Calvinists must entirely disapprove; therefore, it must be exceedingly dangerous to give away Bibles alone. There are many "weak men" who see no necessary connexion between the minor and the conclusion of this much-vaunted syllogism. But the way in which it has been generally met, is by a positive denial of the minor; and that by an appeal to fact. Many of the most celebrated fathers, Lady Margaret Professors, and other divines of the English Church, have been notorious Calvinists*; so that it is easy to trace a succession of such men from the times of Cranmer and Latimer, of Hooker, of Beveridge, &c. down to those of Toplady and the venerable Thomas Scott. This our Professor endeavours to rebut in a manner peculiarly his own. He imputes notions to Calvinists which they uniformly disclaim, denies to them sentiments which they as constantly avow, caricatures and distorts many important opinions held by them in common with all pious men; and

* "This, says Dr. Ward (one of Dr. Marsh's predecessors in the Lady Margaret Professorship) can I *truly* add, for a conclusion, that the Church of England, *from the beginning of the Reformation*, and this our famous University, with ALL *those who from thence till now have with us enjoyed the Divinity chair*, if we except one foreign Frenchman, [N. B. It is not said whether he had previously studied at a *German* University.] have *constantly* adhered to St. Austin in these points." Concio ad Clerum, Cambridge, 1625, p. 45.

by this strange modification readily produces imaginary religionists who may dislike the Prayer-Book or any other book. According to Dr. Marsh's standard of Calvinism, Calvin himself was not a Calvinist: for he fancies that no man of this persuasion can adopt the proposition "*that though we cannot be saved* BY *our works, we cannot be saved* WITHOUT *them;*" while the truth is, that Calvin and *all* Calvinists, except the *very few* who have run to the antinomian extreme, maintain this proposition with as much energy as Dr. Marsh himself, and with much more consistency.

The learned Doctor has developed a few theological discoveries in this branch of his Inquiry and Reply to which we shall briefly advert. Two or three of his opponents have taken care to remind him of some sermons preached by him in the University church, which contained sentiments unfavourable, as was thought by many, not merely to Calvinism, but to sound evangelical religion altogether. He meets their charge by quoting what, of course, he considers as *least* objectionable; yet he advances some odd fancies, notwithstanding. He allows most fully the doctrine of justification by faith; he says, the Calvinists are decidedly right in their interpretation of the *eleventh* article of the Church of England; nay, he says farther,—'let it be granted to the Calvinists that according to the *eleventh*, *twelfth*, and *thirteenth* articles, the performance of good works is neither a *cause* nor a *condition* of justification: let them remain in possession of a post, which is *really impregnable*, and should never have been attacked.' But though he magnanimously concedes them these points, it is only that he may throw them off their guard, and grind them to powder in a new position. To this end he gives to the world a discovery worthy of a Professor of Divinity in the nineteenth century, namely, that *justification* and *regeneration* are *inseparably connected* with *baptism!* Should Dr. Milner, or his friends, be any more troubled with the inquiries "Is Dr. Marsh a great Divine? Has he excelled all others in promoting the knowledge of true religion?"—this grand discovery will furnish a ready answer. For the intellectual process which led to the discovery, the reader may consult pp. 117, 118, of Dr. Marsh's Reply; and for some lively animadversions upon it, may turn to pp. 25, 26, 27, of Mr. Simeon's Congratulatory Letter.

Dr. Marsh presents his readers with a very entertaining, though we humbly venture to think not very logical, chapter, "on the *absurdity* and *malice* of the attempt to represent an opposition to the Bible Society, as implying an opposition to the Bible." Perhaps it might have been still more amusing had he exerted his ingenuity in proving that his opposition to the Bible *Society* resulted from a genuine *love* to the Bible *itself;*

but, taking the matter as it now stands, we have no room to complain of want of entertainment.

In the 1st place, it is pretended, the charge is *absurd.* Why? Because Dr. Milner misunderstood the nature of the Professor's boast when he said, 'I challenge my opponents to declare whether they have laboured harder than I have done, to promote the study of the Bible.' Dr. Milner endeavoured to show that whatever his *labours* may have been, they have not been very successful; and that even if they had, they were more likely to produce a speculative and critical, than a devotional and beneficial, study of the Bible. Now mark Dr. Marsh's triumphant reply:

'In this challenge I boasted of nothing but my *industry*, of which a man may boast without much vanity: but it was sufficient to repel the charge of my opponents. And I *properly* challenged them to shew, that they had *laboured* harder than I had done, to promote the study of it, because it shewed the injustice of their insinuations in the stronger light. Whether I have *successfully* laboured, is another inquiry which has no concern with the present question.'

It is really difficult to conceive that any man capable of counting twenty should delight in such egregious trifling as this. It is, as though he should say, "I know how the *methodistic brood* will cry up your Dealtrys, and Gisbornes, and Simeons; their unwearied labours 'in season and out of season' to strengthen men against the assaults of Satan, and promote the humble, devotional, reading of the Bible: and though they may have converted more souls in one sermon than I ever gave Bibles to in all my life, yet I have *laboured* as hard as any of them; and therefore I may boast of my *industry*, aye, and *properly*, too!" Let the reader picture to himself, a hero just returned from Spain, covered with scars and with glory, and fancy a man who had never seen a battle, exclaiming, "Well, *he* may boast, and so may *I*: have not I written against Bonaparte in the newspapers; and caricatured him in the print-shops; and did not I for four-and-twenty hours together thrust my head against a horn-work at Cumberland fort, that I might experimentally ascertain whether fortifications could be overthrown by any other means so well as by artillery; and have not I invented an algebraical theorem to compute the relative strengths of batteries made of earth, stone, and bricks, due allowance being made for "disturbing causes?" I don't say that in all this I have laboured *successfully*, but surely I may boast of my *industry?*" Could any person laugh at such an idiotic boaster, and yet commend Dr. Marsh?

But, 2dly, the charge to which the Doctor adverts in this chapter, is *malicious.* How does he prove it? By transcribing a letter sent to him by one who either is, or pretends to be, an

honest and well-meaning, but bigoted and not very cultivated Quaker, who, taking it for granted that the Professor's aversion to the Bible Society arises from an irreligious turn of mind, most solemnly exhorts him to speedy repentance. The learned Doctor, by a novel exercise of his logical faculties, most acutely infers that no person could ever think of exhorting a professor of divinity to repentance and prayer who did not mean to shoot him; and is therefore really alarmed lest his expostulatory "friend" should become an assassin. The letter, and *part* of Dr. Marsh's inferences from it, are here given.

"Let me tell thee, if thou preventest the poor from reading the Bible, thou art hindering them from going to Heaven, and perhaps thou art the cause of their damnation. Shudder at the thought of keeping one of these poor creatures in ignorance, or of being like the lawyers, who would not go to Heaven, nor permit others to enter in. Wilt thou fight against God? Look at Pharoah, Korah, Dathan, &c. &c. How canst thou pretend to instruct youth, and have not a real regard for the Bible? How canst thou profess thyself a Protestant, and not love the Bible? Look at the Martyrs, that were burnt for the Bible, that rejoiced that they were worthy to suffer for the Bible. And yet wilt thou call thyself a Protestant, and despise the Bible? But, if thou wilt say thou dost love it, and it has done thee good, why then must not the poor have it? Why must not they go to Heaven? Why must they go to Hell because not rich? or don't fill thy Professor's chair? Remember, I warn thee of thy ways. Thou art fighting against God. Thou art an enemy to true religion; thou art a friend of the prince of the power of the air. And I tell thee, as Nicodemus was told, except thou art born again, thou canst not enter into the Kingdom of Heaven. Repent, or else like Judas, thou shalt go to thy own place, where with Dives thou wilt call for water to cool thy parching tongue.' And after more to the same purpose, he concludes as follows: 'I say thou art an enemy to God, and all righteousness; thou art an agent for Hell; and *soon* the wrath of God will be poured out upon thee. Throw down the arms of rebellion; fall down at the footstool of mercy; call upon thy God, or else it will be too late. I warn thee of destruction. Escape for thy life.'

'This letter,' says Dr. Marsh, 'is not only remarkable for its bigotry and intolerance, but is of so *menacing* a character, as to excite apprehensions even for *personal* safety. That the writer of it would tie the Margaret Professor to the stake, if he had the *power* to do so, can hardly admit a doubt.'

But, farther, the aforesaid charge is *malicious*, because the late Mr. Perceval never made it; and 'the honour of having been esteemed by such a man is sufficient to compensate for the invectives of ten thousand adversaries.' It seems that when Dr. Marsh published his celebrated "Inquiry," he sent a copy of it to that lamented statesman, who, as is very usual, we ap-

prehend, on such occasions, returned him a complimentary letter of thanks *before* he had read it: and, with a ludicrous self-complacency, like that with which a raw under-graduate shews to his fellow students a note from his college-tutor inviting him to breakfast, the over-joyed Professor avails himself of every opportunity of exhibiting the *favourable* portion of this letter. Thus, it is inserted at page 54 of the Reply to Mr. Vansittart, again at page 125 of the Reply to Dr. Milner, and, that our author may derive all possible advantage from it, we quote it once more here.

'I may be allowed to quote the concluding sentence of a letter which he wrote to me on the 6th of last February. Having acknowledged the receipt of my 'Inquiry' and having *lamented, that he had not then had time to read it,* he concluded with the following sentence.

'I assure you I am too fully sensible of the motives which influence you, not to be able to differ from you on that point, without suffering such difference to have the slightest effect in diminishing the regard and respect with which I am, Dear Sir,

Yours, most truly,
Spencer Perceval.'

When transcribing this delicious compliment into the work now before us, Dr. Marsh says, 'Mr. Perceval was *disgusted* with the treatment which I received.' Of this the public have no proof; and if they had, it would not stand for much, because according to our author's own statement, Mr. P. had not read the "Inquiry," and therefore was not a competent judge of the treatment the inquirer ought to receive. Had that enlightened and amiable man perused the "Inquiry," and, much more, had he perused Dr. Marsh's subsequent publications, there can be little doubt but that his disgust would have been transferred from the Professor's opponents to the Professor himself. By the way, it is rather curious, that in the whole range of this controversy, the only known persons who should have been commended by our disinterested author, are the late and the present *Chancellors of the Exchequer.* (vide pp. 3 and 125.) This is a singular anomaly, the "*vera causa*" of which we leave to the sagacity of our philosophizing friends.

Our learned author having, as he fancies, clipped the wings of the "brood of methodistic" churchmen pretty closely, flourishes his professorial scissars *in terrorem* at the pert presbyterian chickens. Dr. Milner, weak, unsuspecting, man! seems to think, "a dread of contagion" from occasional intercourse with Dissenters, especially in the exercise of Christian benevolence, almost as ridiculous as the alarm of the poor woman whose husband that had never had the small-

pox, was buried by the side of one who died of that sad disorder. The Dean says, he has known several Dissenters 'who could honestly declare that they *were well-affected* to our establishment in Church and State.' To this Professor Marsh replies,

'Now if a Dissenter is really well-affected to the *Established Church,* I am really at a loss to comprehend why he should remain *a Dissenter.* Why should a man continue to *reject* what he really *approves?*' 'By being well-affected to the church, we do not understand a mere absence of hostility: we understand *the being attached to the doctrine and discipline of the church.* But how can any conscientious *Dissenter* declare that he is attached to the doctrine and discipline of the church? Would it not be a declaration of his *believing* one thing and *professing* another?'

To us this appears the most puerile trifling. What, in the eye of the law, are Dissenters, but they who are in the habit of attending separate places of worship? "Separatists (says Jacob) from the church, and the service and worship thereof." The Episcopalian Church established* in these realms, though, in many respects very excellent, yet, in so far as it is under the control of man, is regulated by *human* devices, and may therefore (none but the most ignorant devotee will deny it) be *imperfect.* Thus, in many of our large towns, the provision for religious instruction among Episcopalians is very inadequate. In the parish of St. Pancras for example, the parish church will contain about 200 persons, and other places of worship belonging to the regular Episcopalians about 2000 more, while the population of the parish exceeds *fifty-thousand!* So that here, the bulk of the population, if they happen to think the care of the soul "the one thing needful" *must* worship in separate chapels: yet it by no means follows as a necessary consequence, that they "reject the church:" the truth may simply be that the church rejects, or at least, neglects, them.

Again, take a case (like that alluded to by Mr. Simeon, p. 27.) where the clergyman prefers being out on a shooting party, to visiting the sick, or instructing the ignorant; or thinks more of augmenting his tythes than of converting souls; or is totally regardless of the spiritual welfare of his flock; or preaches obviously false doctrine, making the sentiments delivered from the pulpit contradict those that are delivered from the reading desk. Might not a man in such a case,

---

* We employ this phraseology because in the opinion of a great law Lord, "every separate congregation that meets in a place of worship duly registered, and whose minister has obtained a licence, is as much a part of the religion established by law in this kingdom, as the Episcopalian church herself."

prefer "the coarse brown loaf of the tabernacle" to the empty husks offered him in the church, and yet remain '*well-affected* to the doctrine and discipline of the church;' and be all the while mourning in secret that her interests should so lamentably be bartered by those who are fattening upon her emoluments?

Once more, look at the conduct of those Dissenters (not a few) who subscribe to the Prayer-book and Homily Society. Will Dr. Marsh affirm that such conduct does not result from a solicitude to see the primitive spirit and discipline of this Protestant Church restored; that it is 'a declaration of their believing one thing and professing another;' and that notwithstanding, they who so act *cannot* be well-affected to the Church? Or, will he say that such conduct simply proves that they admire the Prayer-book and Homilies? If, as Dr. Marsh is incessantly arguing, "the Prayer-book is the *basis* of the establishment," "the *safeguard* of the Church," &c. it will require a much happier knack at making "the worse appear the better reason" than even this gentleman possesses, to prove that he who cheerfully contributes, to the utmost of his ability, to the distribution of Prayer-books and Homilies, is inimical to the Church.

It would be easy to extend this detail to Dissenters of all persuasions, as Independants, Baptists, Presbyterians, &c. and to shew that though something in their principles may render their dissent conscientiously necessary, it by no means naturally follows, that they may not be "well-affected to the church." The only class of nonconformists whose principles can *fairly* be interpreted as hostile to the church, is the comparatively small one who think that the *establishment* of religion under *any form* is incompatible with Christianity: and even of these, there are doubtless several, whatever may be inferred from their sentiments, who would dread the overthrow of the establishment of this country, nearly if not quite as much as Dr. Marsh himself.

But the learned Professor will reply, they are not *satisfied* with the Episcopalian Church as it is, but wish to see *a change*; and how can they be "*well-affected*" to it? how can they declare they are attached to it, in *any* sense, if they wish it modified? To the charge of wishing to see *some* change, most Dissenters will, we apprehend, plead guilty. And probably *one* reason, though it is only a secondary one, why they so cordially support the Bible Society, is, because they believe it is calculated, under God, to diminish the differences and distance between good men of all persuasions; to *change*, much for the better, both Dissenters and Churchmen; to augment greatly the number of pious active ministers both in and out of the Church; and ultimately to produce

such comprehension in the terms of conformity, as shall greatly diminish, if not entirely remove, the necessity of dissent, except among men of heterodox sentiments But, if the desire of change be an indication of enmity to the Church, how would many clergymen, how would Dr. Marsh himself, stand acquitted? Clergymen of evangelical sentiments naturally wish to see the original discipline of their Church so restored, that careless irreligious ministers, should no more find entrance. And, if Dr. Marsh would seriously examine his own heart upon this point, we question whether he would not detect himself wishing for such an alteration as would keep out the "Methodists" and "Calvinists." There are moments when we can hardly help suspecting, that he would be full as glad to witness such a change as would expel Dr. Milner from the deanery of Carlisle, as the poor Quaker of Abingdon would be to "tie the Margaret Professor to the stake."

We had intended to notice Dr. Marsh's illiberal representation of "the Dissenting Interest;" and his extreme inconsistency, (if the note at p. 136 conveys his *real* sentiments) in boasting of his friendly intercourse with many Dissenters: but, on looking back to what we have written, we feel compelled to forbear. The same reason obliges us to pass over the mathematical parade in section 1st of the Professor's appendix, as well as the learned quibbling relative to the "vera causa" in section the 2d. They who are in the habit of reading the mathematical articles in this Review, will rely upon our word, when we say that notwithstanding the affected contempt with which Dr. Marsh speaks of Dr. Milner's ignorance of mathematical science, his own statement of the celebrated "theorem," and his own illustration of the principle on which it is founded, *completely confirm* Dr. Milner's humorous illustration of it quoted at page 99 of our Review for July. They who doubt our judgment, and at the same time have any curiosity to see how the formulæ of algebraists may be set off by terms selected from the vocabulary of the Lady Margaret piscatory females, will do well to turn to pp. 1—20 of the Professor's appendix.

Before we close this article we would gladly assist the reader in appreciating the value of our author's publications on the subject of the Bible Society. We shall borrow the test, not from any methodistic or calvinistic divine, but from a lay mathematician, the late Dr. Waring, Dr. Milner's predecessor in the Lucasian professorship. The language has the peculiarity of that great man; but the sentiments are admirable.

'The excellency of writings depends on the excellency of 'the language and sentiments; but principally on the latter; 'for any words repeated without sentiments, that is, without their

'meaning being understood, are empty and nugatory sounds; 'but the same sentiments conveyed in any language whatever, 'or if possible in no language at all, will (if clearly understood) 'contain the same strength, wisdom, goodness, sublimity, beauty, 'pathos and every other excellence; and also the same similitudes, 'images and substitutions.

'The best, the compositions of most value, *as far exceeding* 'all other as infinite does finite; are those, which by example, 'precept or story *teach the means of acquiring eternal happiness*, '&c., which excite the greater fervency of exalted piety and 'superior humanity, and more restrain our vicious passions and 'inclinations; such as create the most sensible, the most lasting 'impressions on the mind, of piety, benevolence, humanity and 'every good thing; impressions which produce actions and re-'gulate our lives; and not like fleeting shadows passing over 'fields of corn which leave not a trace behind; such compositions 'it is the duty of every one to read *often* at stated and other 'proper times, with the greatest attention possible; and in all 'his actions to be directed by them, and from thence acquire 'habits accordingly.

'Those claim the *second* place, which teach mankind some-'thing useful to their support and well being in this state.

'*Thirdly*, those which strengthen and improve the understanding 'either by example or precept; these may sometimes be in-'cluded in the preceding, but should never be pursued to their neg-'lect.

'And *lastly*, what will *innocently* amuse the mind, and keep 'it free from idleness and every thing hurtful."*

Now, we could almost fancy, that scarcely the most devoted admirers of Dr. Marsh would claim for his publications respecting the Bible Society, even the last and lowest degree of excellence spoken of by Dr. Waring in the above quotation. That these works *amuse*, we can unhesitatingly declare; but that they "*innocently* amuse" and keep the mind from "every thing hurtful," who will affirm? The whole tendency of them is to call into exercise both among the author's followers and his opponents, passions which it has ever been the great object of philosophers and divines to extinguish. For our own parts, though we have read the Professor's late productions with all possible good temper, we are not quite sure whether we have not now and then had to contend with rising emotions which it behoved us to repress. As to generous, benevolent, and noble sentiments, we should as soon expect to see honey exude from a crab-tree after a three month's frost, as to find them emanating from the breast which had been long brooding over the pages of Dr. Marsh, and those who espouse th same side of this great question. Do his "Inquiries," and "Letters," and "Replies," 'teach mankind

* Waring's Principles of Human Knowledge. p. 162.

any thing useful to their support and well being in the state?' No. Do they 'excite a fervency of exalted piety and superior humanity?' No. Do they tend to destroy bigotry, to paralyze party feeling, to heal the breaches which long have afflicted the Church of Christ, to hasten that period so ardently prayed for by holy men in all ages, when "Ephraim shall no longer vex Judah, nor Judah Ephraim;" when love of God and love to man shall universally prevail, and "they shall no more hurt nor destroy in all God's holy mountain?" Alas! No. They exhibit no marks but of a frigid, narrow, calculating, and as we seriously think, dangerous policy; and they are written in an intricate and perplexed style, constituted, for the most part, of just such short and feeble sentences as are best calculated to prevent all flow of soul, and destroy all probability of contagion of sentiment. There is one, and we conjecture, only one class of men, who will be able to read these productions with tolerable patience, we mean the *soi-disant* rational preachers still remaining in the Church; they who will preach of virtue and vice, of heaven and hell, with all the coolness and phlegm of a philosopher; who will "prove by undeniable arithmetic, that eternity is longer than time, and evince, by the most evident demonstrations, that right is preferable to wrong, and happiness to misery."

We must now take our leave of this most renowned of modern "spiritual Quixotes." The recent exploits of his Sancho Panza, one Mr. Norris, will probably be held up to the admiration of our readers in our number for January.

*** Since the preceding article was written, and indeed printed, we have seen the pamphlet which Dr. Marsh has published as a rejoinder to Mr. Simeon. The learned Professor has managed, by his long string of consequences, to draw the latter parts of the discussion so far from all bearing upon the Bible Society, that we shall probably notice none of his future productions on the subject; nor, most assuredly, should we say a syllable respecting this pamphlet, were it not that it tends still farther to elucidate the *amiable* and *gentle* dispositions with which the few remaining opponents of that Society vilify its friends. Mr. Simeon, after a solemn declaration that he 'would not knowingly and intentionally misrepresent' Dr. Marsh, quotes a passage from his reply to Dean Milner, from which he inferred, as many other persons did, that the Lady Margaret Professor of Divinity, confounded baptism, justification, and sanctification. Whether his inference from the Professor's language, was correct or not, may perhaps admit of

a question; but there can be no doubt that he had not the slightest intention to misrepresent him, or to deceive the public, as to the opinions really held by Dr. Marsh; because in that case the quotations he made would of course defeat his own object. Dr. Marsh, however, upon this slender ground, accuses Mr. Simeon in the grossest manner, of wilful falsehood, and reads him a severe lecture upon the "sin of lying," which he tells him can only 'exist in a mind which is fallen into the sink of depravity.' But how stands the matter in point of "FACT" with this learned Professor of Divinity? Why, thus. He did not mean to connect *sanctification* but *regeneration* with *baptism.* Let us not misrepresent him: nor let the reader doubt *our* veracity, when we assure him that the following passage was not penned by a celebrated "Barrister" who a few years ago wrote himself into a snug place by opposing evangelical religion, but by Dr. Marsh himself.

'When regeneration is once detached from baptism, with which *our* church closely connects it, a door is immediately opened *for all the dreamings of fanatics, about the* PANGS, *both ordinary and extraordinary, of the new Birth!!!*" Letter to Simeon. p. 25.

How deplorably must controversy affect the heart of a man who can thus transgress the bounds of decorum. How shockingly must it lower the moral sense, when it can lead a Professor of Divinity to accuse the most active, and vigilant, and *useful* clergyman resident in the same University (Dr. Marsh himself dare not deny this) of *wilful lying*, for merely drawing an erroneous inference from his own dubious phraseology! And when, farther, it has led him to set a higher value upon the *veracity* of poor Porson, (whose disregard of truth was almost as notorious as his intemperance,) than upon that of the Dean of Carlisle!

The Professor devotes a postscript of four pages, to the determination of the genuineness and authenticity of the letter from *the Abingdon Quaker.* It shows wonderfully how ridiculous a man's bloated ideas of his own self-importance may render him, and is certainly the most *amusing* portion of this new pamphlet. It could only have been rendered *more* amusing, by the Professor's applying his celebrated "THEOREM" to this interesting inquiry; to which it would have been full as applicable, as to that for which he invented it. But, says the Professor, respecting that letter, 'whoever wrote it, he was a *real* bigot; and *bigots are too impetuous to enter into distant calculations.*' Alas! is it possible our author can be so blind to his own character as this expression indicates! Bigots do not enter into distant calculations! What, then, is bigotry? How comes it that Dr. Marsh has been

pointed to, throughout the kingdom, as the greatest bigot amongst men of learning in the Protestant world? It is not, certainly, because he has neglected 'distant calculations' upon remote probabilities; for no man of talent has wasted so much time and labour upon such useless computations and speculations, as he has in reference to the Bible Society; and no man of sense, we are persuaded, ever more bitterly repented, than he has done, that what he fancied to be public spirit, but which, in truth, is rank bigotry, should have so lamentably seduced him from the path to honour and tranquillity.

Art. V. *Tour through Ireland; particularly the Interior and least known Parts:* Containing an accurate View of the Parties, Politics, and Improvements, in the different Provinces; with Reflections and Observations on the Union of Britain and Ireland; the Practicability and Advantages of a Telegraphic Communication between the two Countries, and other Matters of Importance. By the Rev. James Hall, A.M. 8vo. 2 vols. pp. 670. Price 1l. 1s. Moore, Dublin; Hookham, Carpenter, Booker, &c. London. 1813.

THE local specification in this title—'the interior and least known parts'—seems to give promise of an interesting book; at least it indicates the choice of such a subject, that if the book be not interesting, the fault must be in the author. And after receiving this pledge of novelty, how will the inquisitive reader, a little accustomed to towns, expect to find the first three sheets employed? He will expect to find them employed in relating the voyage to Dublin, and enumerating the public buildings of that city; with an intermixture of anecdotes about hotels, and hair-dressers' shops. Nor will this pleasing anticipation be disappointed.

It is recorded that, though the author seemed to enjoy the smiles of fortune during the passage over a treacherous element, adversity awaited him amidst the gaiety and the apparent safety of Dame-street; and it was adversity in a form so new, that no mortal foresight could have apprehended it, or prudence escaped it.

'Near the coffee-room, observing a showy hair-dresser's shop, and a number of clean well-dressed workmen employed in it, I stepped in, saying, I wished to have my hair cut. Having got on a gown, one of them began to crop me immediately. After he had cut one side, which he frequently combed, he fell a combing my right eye-brow, and, with one snap of his scissars, in the twinkling of an eye, lopped all the hair off it. On perceiving this, I started from the seat, saying, "Sir, I employed you to cut the hair on my head, but not my eye-brows. You do not seem to know what mischief you have

done. That eye-brow, (putting my hand to it) has stood the test of near fifty winters, and, in the twinkling of an eye, you have destroyed it." Being really vexed, and not knowing that it is the fashion here, for young dashing people, to have their eye-brows trimmed, I added, "as eye-brows are arched, and intended to prevent sweat from running from the forchead into the eyes, I will raise an action of damages against you, and have you punished." Holding the hairs of my eye-brow in his hand, he replied, shewing them to me, "These are not of much value."—"So *you* may think, but I do not." After my anger had subsided, and his terror abated, I allowed him to proceed with his operations on the head, and to make the one eye-brow like the other. When he had done, he wished to take nothing; but, according to the rules of the shop, which I saw hung up, I paid him eighteen-pence, and departed, still angry at the loss of my eye-brows.' p. 10.

This is one novelty at least in the present tour; and the transaction is so extraordinary and momentous that we wish the author had produced the testimony of witnesses, a confession signed by the criminal, or some other formal authentication of the statement, in order to fix it securely in the chronicles which will have to record also the present transactions in Germany and the Pyrenees.—Seriously, is it not amazing to see what incidents and what dialogues there are cultivated men capable of thinking worthy of public record, at a period in which the most magnificent and awful events are coming so fast as to be reduced to a narrow space in history, and a transient hold on memory!

It is, unhappily, *not* a novelty in Irish tours to describe, under the article Dublin, those contrasts of human condition, those moral and physical extremes, though locally contiguous, which give occasion for the most melancholy reflections.

'While contemplating the splendour, flutter, and variety of this gay scene,' (a ball at the Rotunda) 'I often found my spirits damped by reflecting on the scenes of poverty and distress I had seen through the day, particularly one in a cellar.'—'Did the rich and gay visit haunts of this kind, they would meet with scenes of distress sufficient to rouse their feelings, and to induce them to join trembling with their mirth.'

We cannot help observing here how dexterously the author has employed an equivocal word—'sufficient.'

There is novelty again at page 28, where, in speaking of an elegant dinner, 'that would not have disgraced a nobleman's table,' given by a respectable and affluent taylor to 'a select company,' our author states that this gentleman has fallen on an expedient for accomplishing a certain important thing; but we greatly question whether it was discreet in a man of Mr. Hall's profession to proclaim the matter; since that certain

important thing must be extremely difficult, to require the application of an expedient so costly. We will, however, give the author's words.

'His claret, which was excellent, he called *Orthodoxy*, as he said it keeps the clergy sober.'

No tourist could walk half an hour in the streets without having his attention arrested by a striking novelty of cast in the temper, the rhetoric, and the profaneness, of the rough part of the population. Our author gives a sample.

'Many of the low people in Dublin are abandoned in the extreme. I heard some women in the streets swearing by the living Jesus, by the holy Paul, by the blood of the Holy Ghost, and the like. One of them, after cursing another, and praying that the devil might hunt her soul, all of a sudden, added, "Arrah, come honey, though you were at Kilkenny and I at Dublin, by the holy cross I would speak well of you." The other replied, "Get you gone; I was a lady when your skin appeared through your clothes." '

He dips a little into that sort of slang which at least borders on profaneness, in telling of two Methodist preachers he heard in the precincts of Dublin.—He mentions the keeper of a pot-house who was additionally successful from the attractive nature of the inscription on his sign, "Coffins made and mended." —He compassionates the horses in Dublin; and they surely will appear worthy of something much more than mere compassion (though that beneficent thing called law, cannot afford them even this), when we are told that they are to be pitied in *comparison* with those in England.

Mr. Hall made an excursion to the 'Hill of Hough;' he says it is 'a peninsula on the north side of the bay of Dublin,' —exactly the position where we remember to have contemplated, in former years, a beautiful prospect from a fine eminence call the Hill of *Howth*. Whether this be merely an alteration of name, or an actual substitution of a new hill on that site, this early notice of the change is a benefit conferred on the makers of maps. Who is to have the chief benefit we cannot tell of a whole square which Mr. Hall has built at his own expense, and made a compliment of to the city,—a square, he avers, not inferior in splendour to the finest in London, and named by him *Marien*-square.

We must not undertake to accompany the author on his expedition, but limit ourselves to a very few brief notices.

A large proportion of the contents of these slight and dear volumes has no peculiar relation to Ireland. One part of this superfluous matter consists of prosing generalizings and moralizings, worked in that comfortable style of common-place

of which the edification may be received without effort amidst the noise of brats and the fumes of tobacco. The flattest truisms are set forth with all possible gravity; and, low as our estimate may justly be of the measure of wisdom existing in the community, we have nevertheless paused with a feeling really approaching to astonishment that any writer of an expensive book could think it needful, at this time of day, to deliver such indoctrinations as are found, at rather short intervals, throughout this work. Our testimony on this point must be taken or rejected according to our reputed credibility; we decline to support it by citations, because a few extracted samples would not prove the abundance of the material in question, and to make numerous extracts would be no good use of time.

Another class of matters foreign to Ireland, but occupying an ample space, is the multitude of particulars smuggled from natural and civil history, with little attention to the genuineness of their quality, and thrown and heaped in the rudest disorder in this literary receiving-house. There are also large contributions from the author's general collection of stories and anecdotes, brought in without scruple or ceremony when any thing the tourist happens to see or hear sets his imagination a-going through all the farrago of its associations. On first entering the streets of Dublin, he cannot make a just remark on the ill construction of the paltry little cars which waste so much of the horse's strength, without going into a history, for ages back, of the carriages, and the stages in the improvement of the carriages, contrived for the conveyance of the grand biped. Let him hear of an eel of unusual size, and you shall have an account of whatever has presumed to live in any resemblance to the shape of an eel, be it fish, or be it serpent, from the stock of eatable striplings found stowed in a water-rat's nest, on the bank of the river Ellen in Cumberland, to the monster which stopped the march of the legions of Regulus on the bank of a river in Africa. If he chances to think of making a remark on any particular form or gesture of respectful civility, he is bound to enumerate, forthwith, all the uncouth or ludicrous modes of salutation reported by honest or lying travellers to be in use in any part of the world. And then if he comes across any droll piece of folly, or a good Irish joke, he has seen and heard so many queer and funny things in the British part of christendom, that he can in an instant accommodate the Hibernian foolery with its match, or with a whole retinue of kindred drolleries if he pleases.

He is, besides, a great inventor, and fills many pages with projects; as, for instance, of a machine for digging the ground with a surprizing facility—of a mode of founding the piers of bridges on wool-packs, in imitation of some of the ancients—of

making pot-ashes from the thistles and other weeds in church-yards and on the sides of roads—of a good vinous liquor to be made from the stalks of vine leaves—of boiling fern tops into mock asparagus—of making good tea of furze bloom—of turning nettles and rushes into a species of leather—of manufacturing a kind of hemp from bean-stalks—with many other schemes; schemes, however, which we have no right to treat with indiscriminate ridicule: many of them would fail, of course, in the experiment; but, as to several of them, the experiment would be worth making.

As critics of the more rigid, religious, and moral school, we must censure the clergyman for not duly respecting the sanctity of religion, in his jocose and careless way, sometimes, of touching on topics so nearly related to it as to require conscientious caution. He must also be told, that his references to Methodism and Methodists betray either ignorauce or something worse. For instance, in one place there is a lengthened grave homily, delivered with an air of superior wisdom, on the absurdity and mischief of neglecting the practical duties of life under pretence of being occupied in devotional employments; and this lecture is so made as to convey the implication that he calls the Methodists are generally guilty of this irreligious absurdity. Now had it been worth his while to inform himself accurately about a subject which he could not be content to let alone, he would have found that the class of people he means by the term Methodists, (knowing little more about them, probably, than that they are so called) not only disclaim zealously this imputed principle of the commutation of practical duties for devotional offices, but do zealously, on a comprehensive estimate, surpass the rest of the community in secular diligence.

Without professing any great deference to Mr. Hall's authority, we can easily believe that he is correct in representing the mass of the native Irish population as actuated by a mortal animosity against a domination that has been so contemptuously careless of their welfare, and so sportive with their sufferings. We transcribe some of his observations, made at Boyle.

'Whatever may be said to the contrary, the great body of the people, in this as well as many other parts of the country, are again disposed to rebel. Expelled from their cabins and little farms, by the grazing and monopolizing system, to seek for shelter in towns where every thing is dear; or driven into bogs and mountains, where, by continual hard labour and economy, they can scarcely pick up a scanty subsistence, they anxiously wish for an alteration in the order of affairs; and if there be any truth in what they not only whisper, but often speak openly, thousands would join any leader who might hold out to them even a probability of success. I mention this, as I am sorry to think these poor deluded people, (as happened to them

in 1798,) may, by such commotions, bring themselves into unpleasant circumstances, if not to utter ruin.'

'To those who take a minute view of the interior and south of Ireland, the fire which has been smouldering ever since the Union seems ready to burst into a flame.'

'The great body of the people conceive themselves oppressed; and oppressed subjects, when driven to necessity, often become the most dangerous and inveterate foes. They are actuated by a spirit of revenge against their former tyrants, which cannot be supposed to influence the natives of foreign countries.' V. II. p. 46.

When, however, he talks, in the same part of the book, as if it were doubtful whether the sense of injury and the sentiment of rancour have not become too deep and fixed in the minds of the people to have left a possibility of conciliation, he talks, as indeed he often does, very thoughtlessly. The whole view of mankind, through regions and ages, is full of proofs that nothing in universal nature is so placable as an injured people is towards an offending government,—or rather, we should say, would be placable, if oppressive governments ever, of their own motion, repented and reformed, and is tolerant of those that scorn to do the one or the other. The fact is even one of the most opprobrious parts of the history of the world. It is impossible for a lover of justice and liberty to survey that history without being indignant, and without being tempted to despise human nature, at beholding the innumerable instances of the wretched and besotted servility and prostration with which nations have endured bad governments; have suffered themselves to be sometimes cajoled, sometimes insulted, and oftener still revengefully punished, when they have complained; have accepted very trifling and even illusory concessions as indemnification for great sufferings; and have relented towards fallen and expelled tyrannies, so as to permit the resumption of power without the condition of any effectual security against their renewed abuses of it, and their revenge.

Art. VI. *Don Emanuel*, a Poem in three Cantos; with Notes. By Matthew Newport, Esq. A. B. late of Trinity College Dublin. 4to. pp. 156. Sherwood. 1813.

Art. VII. *The Death of Prince Bagration*, or the French defeated in Russia and Poland, in 1812 and 1813, a Poem. By the Rev. R. Patrick, A. M. Chaplain to the Dowager Marchioness of Townshend, and Vicar of Schiel Cotes; author of a Charity Sermon on the Vices and Charities of a Sea Port; and of a Numeral Chart in two hundred languages. 4to. pp. 20. Longman and Co. 1813.

Art. VIII. *Joseph*, a religious Poem, Historical, Patriarchal, and Typical; with Notes, in two volumes. By the Rev. Charles Lucas, A.M. Curate of Avebury, Wilts. 8vo. pp. 650. Macdowall.

Art. IX. *The Triumph of Messiah;* By Sarah Leigh Pyke, author of Israel, a Poem. 12mo. pp. 216. price 6s. Exeter. 1813.

Art. X. *Characteristics of Men, Manners, and Sentiments:* or, *The Voyage of Life*, the second Edition, revised, and other Poems. By the Rev. David Lloyd, Vicar of Llanbister, fcap. 8vo. pp. xii. 340. Cadell and Davies. 1813.

IT is not without some apprehension of giving offence to each of the authors of the above works, that we have ventured to associate them at the head of this article: but as this is the only method by which we can make room for a notice of their productions, we are persuaded that they will excuse the indignity, and prefer being thus noticed, to the more mortifying alternative of silent neglect. Even ladies and poets, when they cannot have their own carriage, must submit to the horrid convenience of a stage coach, with its worst circumstance—the company. We by no means intend, however, to intimate that the above works are of the same degree or description of merit: our extracts will enable our readers to discriminate between them, according to their taste:—but we conceive there are some points of common resemblance on which we may safely rest a few concluding observations. We may be allowed to reverse the order in which we have given their titles, in proceeding to the task of selection.

The Rev. David Lloyd appears to be an intelligent and estimable clergyman. We are sorry that our only acquaintance with him, is in the character of a poet, and that our stern duty leads us rather to pronounce on the merits, than the sentiments and intention, of his volume. He thus meekly deprecates criticism in an address to Reviewers.

> 'Ye veteran sages who delight to roam
> Thro' fields of lit'rature, wielding many a tome
> Of crude materials to oblivious night,
> Redoubtable in prowess, glorying in your might;

Spare one inglorious bard, who owns your skill,
Yet holds with firm integrity the quill;
No advocate for war, a friend to peace,
His sole aspiring is—to happiness,' &c.

The following may be fairly given as a specimen of the principal poem.

'As day succeeds to day, and wave to wave,
So life's succeeding scenes are still the same;
To-morrow meets the ghost of yesterday,
And nature runs in one perpetual round,
Till Fate's mysterious hand winds up the scene!
The drama is perchance renew'd next year,
But we have left the stage: Life's fleeting joys
At length delude no more. How happy they
Who seek more lasting bliss, for Life's chief goods
Are transient as a dream, and oft illude
The fond adventurer, who idly grasps
The shadow for the substance, undeceived
Till death th' illusive charm removes
And shews what 'tis to die!' p. 256.

We forbear to give any extracts from the 'Pastorals,' 'Odes,' and 'Sacred Eclogues,' which form the specimens of "Cambrian-border Minstrelsy." We cannot help wishing that Mr. Lloyd's Muse had never crossed the border. He will, we think, if he consult either his fame or usefulness, confine himself for the future in English to prose, and write his Pastorals in Welch. His theological sentiments are orthodox, and we have little doubt that he is a good preacher.

From Mrs. Pike's "Triumph of the Messiah," we select the following *lines*. They are the opening of Dialogue 2. The Dramatis Personæ are Angels, Nathaniel, Philip, Messiah.

Michael.

'In distant grove, I ken a son of love,
'Neath yonder fig-tree, see him prostrate bow
In humble adoration to our God;
Nathaniel is his name; come, list we here,
Unconscious mortals knew no witness near.

Nathaniel.

'God of my father Abraham! low I bow
Before thy holy throne, to seek thy face;
Respect the sacrifice thy law demands
For each transgression of its precepts pure.' &c. p. 17.

We now come to Joseph; "a religious poem, patriarchal, historical, and typical." The author will excuse us if, for the sake of room, we waive the unnecessary formality of cutting the sense into lines of similar lengths. If our more curious readers wish

to ascertain the initial and final words of each line, they may easily count the syllables. Can there be a better rule or test of poetry?

'Then Ramosin, uncouth of speech. "Well, well, I trust it will be so. Now to the repose, which sure thou need'st. I'll leave thee. Take thy rest; Thou shalt not be disturbed; Soon will thy feet, their usual health regain." He moved to go; But Jacob's son—"I pray thee, stay a moment? and ere I rest—for it will aid my resting—Say, who's the royal lady Asenath? Was it that matchless form, who foremost stood within the awning of the central car, and waved her gracious hand, more fair, I ween, than polished silver on the sacred shrine! and if an humble slave may dare to speak of one so truly great, e'en from my view, imperfect, distant, she's as young and fair as I have found her merciful and good." p. 72, 73.

Mr. Lucas complains in his preface that 'critics not only condemn an author for what he has and has not done, but for what he does not profess or wish to do.' We are anxious to avoid such a charge. We have a sincere respect for Mr. Lucas, as evidently an amiable man. His plea avails with us good-natured critics to its full extent, that 'so far from the benefit of seclusive meditation, the incipient prattle of three or four little ones has mingled with his cogitations during the time.' The address to matrimony, in the opening of the 11th book, gave us great pleasure, because it seemed the language of honest feeling. We will even go so far in proof of our sincerity as to afford room for another extract.

'Unhappy wretches they! who try to feign a disbelief of genuine virtuous love uninfluenced by worldly casualties, of holy marriage springing from the heart, of the sweet sympathy of genial souls, as it were bone of bone, and flesh of flesh! Nor is it wonderful they would not know what, from their baseness, they've at length become incapable of self-experiencing: who drag along a solitary life, unloved, uncared for by a single being, and unregarded, but for worldly hopes of their decease; yet these must conscious be, their social life hath added to the stock of human ills: or else hath pass'd in vain. In truth, I pity you, victims of fears; like children at a tale of airy nothings.' p. 217.

We quite sympathize with Mr. Lucas in his apostrophe to Christian Missionaries.

'Keep on your pilgrimage; each Christian cheers, tho' he can't mete, your labours; and if I know aught of comfort the mind's peace affords, ye need not wish t' exchange your life of love, for prince or hierarch's state in Christendom. Swartz, Gerické, Vanderkemp, Kicherer, Frank, Ziegenhausen, Frelinghausen, Schultz. O ye have proved what Berkeley wished to be!'

'Names,' adds Mr. Lucas in a note, 'not formed for metre, but something better!' Undoubtedly. But to return:

Mr. Lucas's professed design is to compose 'a family work adapted to every one's reading, edification, and amusement, and to elucidate the history of that wordly and spiritually great man, Joseph, in a proper, pleasing, and useful manner; in which attempt, if I have succeeded, the Christian reader will not lament that I have neglected the flowery beauties of Parnassus for the nutricious herbage of Zion!' 'To harmonize the subject hath been my unambitious attempt, and a poetic measure my necessary trammels.'—Why 'necessary' Mr. Lucas? We appeal to our readers whether they were necessary? Why not *after the manner* of the renowned Mr. M'Gowan, give us the plain tale in sober prose? The work might then have been comprised in one volume instead of two—an obvious improvement! and Mr. Lucas's laudable design would have been as well answered.

But it is time we paid our respects to the Rev. R. Patrick, Chaplain to the Dowager Marchioness of Townsend, and Vicar of Schiel Cotes.—'O lyre divine! What daring spirit wakes thee now!'

'Smiles on Bagration's dying features play'd;
'He shook* his diamond-hilted† blade,
'And fiercely beam'd his feverish eye;
''Fight, brother-princes; warriors, fight; he said;
'On, Platoff on; charge, Kutusoff charge.
'Victory, victory!
''Tis done, the fight is won;
'They fly, they fly! sweet is the victory.
'Pursue, my warriors, friends, companions all;
'But let a chosen band around me stand,
'Nor let the haughty foe behold the prince Bagration fall!'
'What though I'm called away
'To realms of endless day,
'Happy the thought, that heaven, our native land will save;
'And Russia never be a slave.
'Visions of future fame, ye bless my aching sight,
'Ye bring to Russia's favor'd land ecstatic proud delight.
'I see, I see
'The invading Frenchman flee
'From braver Muscovy!
'Pursue, Cossacs; Tongusians, on;

---

* The Marmion.

† See an interesting account of his patriotism, and of his *astonishing opulence* in *my friend* Sir R. K. Porter's Travelling Sketches in Russia, whose chapter on Moscow is become history! It is now no more! It is 'gone with the years before the flood; with the towers of Babel or Babylon; Palmyra, or Persepolis!'

'Charge, Calmucs, charge;
'Spread your conquests broad and large:
'E'en to the Oder, Weser, Elbe, and Rhine;
'Far, far beyond the barrier—Weichsel line!—'

Nothing can be further, our readers must acknowledge, from tame mediocrity than this. Here is all the lyric fury, certainly! The Death of Marmion, to which the note refers us, is nothing to it.—But we have yet another bard, and an imitator too of our friend Walter, to complete our climax. Produce we a sample from 'Don Emanúel.'

'The particles of orient light
'Now sped their horizontal flight,
'And now the purple God of day
'Arose from Neptune's eastern sea,
'And gaining now the topmost hill,
'He view'd his forehead in the rill;
'Where, through nights' sable shadowy reign,
'Philomel sadly pour'd her strain,
'Where *silver* Naiads told their tale
'To Fauns who kept the woody dale,
'And chaunted forth, with liquid tongue,
'The numbers of harmonious song,
'By Nature set to Nature's tune,
'Whilst echo told it to the moon.' pp. 45, 46.

We have styled this gentleman an imitator of Scott, but feel rather uncertain whether, in the following lines, the author of Marmion, or the author of Hudibras, were his model.

'Lorenzo, with his heroes, go
'In swift pursuit of flying foe,
'And now the fleur de lys of Gaul
'Fly from the towers of Portugal:
'In rapid race the vanquish'd wind
'The vale, the conquerors behind
'Press on the routed squadrons, sore
'With death in rear and shame before;
'Nor yet has slaughter learn'd to scan
'Her wide extent, for hindmost man
'Wearied of faint resistance made,
'Resigns his life to foeman's blade.' p. 93—4.

But here we must, in pity to our readers, conclude our extracts. We feel the danger of becoming dull by infection, in inspecting the productions of dullness. We are aware that we might easily have been more *amusing*, but the old fable of the frogs was brought so forcibly to our remembrance, that we found it difficult to discharge the duty we owe to the Public, at the expense of the frogs.

In a former number we endeavoured to give our readers a clear idea of what, in our estimation, constitutes the essence

of poetry. The design of this article is to enable them to see what poetry *is not.* We cannot but consider such productions as phenomena, too common, indeed, to excite surprise, but sufficiently interesting to give rise to a variety of reflexions in a thinking mind. By what strange illusion, it is natural to inquire, could such productions, making every allowance for the operations of self love, seem to be even to their authors, poetry? What pleasure at all analogous to the emotions of taste could attend the composition? If the imagination be indeed excited, the most common and unaffecting forms of expression may seem to possess beauty and energy; and we believe that feelings the more vivid from their indistinctness may be awakened in minds possessing real sensibility, but imperfectly cultivated, by words conveying little or no meaning. Spread but "the mist of obscure feeling" over the composition, and it becomes significant of all the ideas, which could be derived by the individual from the productions of real genius. Thus in our half waking dreams the buz of an insect may be mistaken for distant music, and awaken emotions similar, perhaps equal to those, which would be derived from the reality. This to a certain extent will account for the delight which persons of some imagination but no genius (understanding by genius the power of forming new combinations of thought) receive from composition. No doubt, also, there is some degree of pleasure attending every mental exertion, however low the description or degree of that exercise; and in this respect the mechanical ingenuity which is excited in arranging words in lines of a certain length, which the author calls blank verse, may supply a harmless amusement for a leisure hour. It is an ingenious sort of puzzle for children, or for those who are content with the amusements of children. There is, however, another principle, and perhaps it is the most satisfactory one on which we can account for the 'cacoëthes scribendi'--and this is, the love of imitation. "Man," it is said, though it cannot be called a distinguishing or a sublime characteristic, "is an imitative animal." This has never been so curiously and amply illustrated as by the account which Dr. Clarke has given us of the Russians. Among them the art, the instinct of imitation (for it seems to possess the limited and stationary perfection of instinct) exists in a most singular degree. Yet it cannot be said that their rude and grotesque paintings do not appeal to the imagination, for they are evidently contemplated with strong emotions—but emotions widely different from any which are connected with the pleasures of taste. It is as the arbitrary symbols of vague ideas that they have the power of affecting the mind; while to the artist himself, being mere copies, they can only supply the satisfaction of mechanical skill. One would

think it must be in the same way that productions such as we have now been reviewing, can alone be accounted for. They are the undirected efforts of imitative industry, employing itself on the simple accumulations of memory, and working by some arbitrary laws of association, some supposed rules which stand in stead of accurate ideas of the nature and objects of poetry. As to any process of inventive thought, set in motion by the deeper feelings of the mind, and having for its object to develope and convey those feelings to others,—as to any idea of the use or power of language in exciting emotions superior to those which either harmony or the sister art of painting could supply, or rather seeming to include the power of both,—it is evident that there exists in such minds no conception of the kind. There is a whole range of ideas on which their thoughts have never been employed. Whether this proceed from any natural defect of imagination, or only (as we suspect to be the more frequent case) from an imperfect or limited cultivation of the faculty of attention, they are even insensible of any deficiency of knowledge or of sense on this point, and would doubtless resent, as an impeachment of their understanding, such an insinuation. Yet are such cases frequent among men of no ordinary abilities. Taught to despise, perhaps, from the prejudices of education, the useless labours of the poet, or so engrossed with studies of an opposite character as to have no leisure for attention to lighter subjects, they are perfectly unaware of any inability to appretiate, much less of any obstacle to their comprehending, the works of genius. Nay, they perhaps, in some wayward mood, attempt to imitate them, and please themselves in the idea of complete success, when they have by dint of labour hewn out some shapeless, lifeless resemblance of the object of their blind imitation. "Talk to a blind man"—observes Mr. Southey in his Omniana—"he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses, which a man may want, and yet be wholly ignorant that he wants them. Of course there is no *reasoning* with them; for they do not possess the facts, on which the reasoning must be grounded."

The greater part, however, of the mass of bad poetry is produced by persons, who have not the excuse to which we have alluded, of abstract habits, or inattention to the objects of taste. Nay: they are often found to pique themselves on an unusual share of poetical feeling and knowledge. A sort of fatuity on this subject possesses their minds. Without one qualification of nature or attainment, in perfect misapprehension of the purpose of poetry and in utter ignorance of its rules, they decree that they will write—and they do write. We have the specimens before us. But wherein, it will be asked, con-

sists the harm, what mischief or moral evil is there in bad poetry? The productions of dullness will please and satisfy the dull: so that these works will find their appropriate class of readers. Those who read Milton and think Paradise Lost *pretty*, who think Southey *pretty*, and Walter Scott *very pretty*, will have their minds equally excited, their feelings as much raised, by 'Don Emanuel.'

Let it be distinctly understood that we consider the possession, or the deficiency, of genius or taste to be entirely unconnected with moral character. A man may be not a whit the less estimable for being a bad rhymer. He may be the happier for not being a genius. Genius is a power, not a moral quality; and as power, it can be no further excellent, it cannot otherwise claim esteem, than as it is employed for the benefit of mankind.—Still we cannot but consider that there is a view of the subject in which genius and taste acquire importance, and in which the want of both, and an ignorance of that want, is to be seriously deprecated.

All ignorance is, in proportion to the importance of the truths which it respects, pernicious. Ignorance of ourselves is likely to be attended with peculiar disadvantages. The knowledge of our powers is intimately connected with that of our duties. There is no species of deception, which through error or conceit we practise upon ourselves, that can be considered harmless. It may seem a trifling thing that a person should be guilty of bad verses, and surely it is no crime. But many things are evils which are not crimes. We would not make a man "an offender for a word." But if it should appear that, from entertaining the notion of being endued with genius, and having acquired the habit of rhyming, a person falls into indolent and desultory habits which dwarf his faculties—that his mind is called off from the sober employments and homely consolations of *work-day* life, without being capable of receiving indemnification, in moral feeling or delight, from that ideal vision which is only disclosed to fancy's gifted few;—if, as will be generally found, the want of real taste is supplied by a false taste which extends to moral subjects, vitiates the sensibility, and induces a sickly heartless affectation;—if, again, the consequence of writing bad verses be, the being content with bad verses, and thus at once precluding the hope and motive and means of intellectual advancement in that particular respect, which will have its influence in other respects;—*then*, our readers will acknowledge that it is not altogether a harmless thing to be the author of a bad poem. Good sense, it can never be too often repeated, is infinitely more precious, more useful, and more scarce than a sort of *genius*: but the want of genius is no proof of good sense—the want of good taste is

some proof of the want of sense, at any rate of the want of cultivation. Genius is a *good*. Can the gift of God be otherwise than a good? Whatever little-minded scorn the word may sometimes excite in those who are incapable of its pleasures, it is a high prerogative to possess a spark of the sacred flame. Genius is the sublimest attribute of *mind*: and it is "mind, mind alone," which exalts man above the clod, and above his fellow; which

> ——the living fountains in itself contains
> Of beauteous and sublime;

and which, when its powers are harmonized, and directed to their true and sufficient objects, in accordance with the design of our being, renders us capable of entering into communion with God. We speak not of genius as consisting in any particular form, much less as confined to any particular mode of operation. 'A genius,' as it is called, need not be a poet, but a poet must possess genius. In regard however to poetry and the pleasures of taste in general, we may with pardonable accommodation, at once advocate and illustrate their moral efficacy by the eloquence of the great Hooker on a more contested subject. 'They are' he remarks, 'in truth most admirable, and do much edify, if 'not the understanding, because they teach not, yet surely the 'affections, because therein they work much. They must have 'hearts very dry and tough, from whom melody (and poetry is 'but the melody of thought) doth not sometime draw that 'wherein a mind well affected delighteth.'—There are 'grosser 'and heavier minds, whom base words do not easily move, 'into which the sweetness of melody might make some entrance for good things. For, saith St. Basil, whereas the 'Holy Spirit saw that mankind is unto virtue hardly drawn, 'and that righteousness is the least accounted of, by reason of 'the proneness of our affections to that which delighteth; it 'pleased the wisdom of the same Spirit to borrow from melody 'that pleasure which causeth the smoothness and softness of 'that which toucheth the ear, to convey, as it were by 'stealth, the treasure of good things into man's mind.—O 'the wise conceit of that Heavenly Teacher who hath by his skill 'found out a way, that doing those things wherein we delight, we 'may also learn that whereby we profit.'*

But there is one point more on which we beg the indulgence of our readers while we say a few words. It has been said that there must be bad poetry for those who cannot appretiate what is good; or that at any rate to them bad poetry will be the same, and answer the same end as good. But this is a mistake. That which requires no effort of thought to comprehend, which has

* Eccl. Polity, B. v. Sec. 31.

no tendency to affect the feelings or exercise the faculties, must be pernicious. 'It cannot but be injurious to the human 'mind,' observes "*the Friend*," 'never to be called into 'effort: the habit of receiving pleasure without any exertion 'of thought, by the mere excitement of curiosity and sensi- 'bility, may be justly ranked among the worst effects of habitual 'novel reading.' (p. 167) Were we to allow that the pleasure derived by a great portion of the reading class from inferior productions, is equal in degree to what they would be capable of receiving from the works of genius, this pleasure must be vastly different in *kind*. The subject continues to extend itself before us, but we must content ourselves with observing here, that we consider it one of the worst effects of the multiplication of books, and the facilities of writing and publishing them, that those works, which can alone form the taste and raise the mental tone, are excluded from general attention, or counteracted in their influence, or lost amid the crowd of tasteless, weak, and unaffecting novelties.

Let us not be understood as bearing hard upon the unripe promise of timid genius, or the honest efforts of unassuming merit. It is rather that these may have room to expand, and light to quicken them, that we would sweep away the weeds of dullness. It is in justice to them that we would obviate the indiscriminating contempt and reproach which such productions entail on the name and works of genius. But does not every would-be writer think himself a genius? If it be so, what help is there? We can only entreat such, as our parting advice, to remember that, all excellence is the fruit of labour and study; genius can but supply the tools: that any thing short of excellence is worthless: and that that alone is truly excellent, as respects the productions of the poet and works of taste, which at once delights and profits the mind—which has a moral purpose, and is fitted to its purpose—which 'edifies, 'if not the understanding because it teaches not, yet surely the 'affections,' which are the best part of man—and tends to leave the heart *better for its pleasures:* in a word, such as we shall not repent to have employed our time upon, as altogether vain and useless, at that day when each, according to the talents committed to him, shall account to the Lord and Proprietor of all.

Art. XI. *Memoirs of George Frederick Cooke, Esq.* By William Dunlap, Esq. Composed principally from the personal Knowledge of the author, and from the MSS. Journals left by Mr. Cooke. In two volumes. 8vo. Price 1l. 1s. Colburn. 1813.

WE notice this book on account of the excellent moral it contains. That our detestation of vice, to be permanent and useful, should be founded on principle we readily allow; but that the feelings may be properly called in to fortify principle, he must be a very rigid moralist who should deny. But the difficulty is, *how* to exhibit some vices (and drunkenness is of the number,) without corrupting the mind of the beholder; how to place our pupil within a circle of magic so potent, as the spirit which we raise shall not be able to overpass. The Lacedæmonians used to make the Helots drunk, and then turn them out, as a beneficial lesson, before their children: but among the degradations to which the negroes have been exposed, we do not remember to have met with this. Neither can we recommend, as a substitute for such a spectacle, the 'close, clouded, hot, narcotic room' of a village ale-house, or the disgusting haunts of more fashionable debauchery: *nil dictu fœdum, visuque,* should be perpetually in the ears of him who has the management of the young. What then? Shall we have recourse to books for warning examples of this beastly vice? It will be rather inconsistent to-be-sure, after having taught our children from Anacreon and Horace, that drinking is the end of life, and wine the inspirer of every thing that is amiable. But if we are so inclined, where are these examples to be found? In comedy, the mirror of nature? None on earth more pleasant fellows than the Oakleys or Surfaces when half seas over; and nothing more calculated to produce a tolerance of their vices than the amusement they are made to furnish. We are very glad, therefore, to lay hold of a book like the present,—and we are very glad that the biography of Cooke has fallen into the hands of a man like Mr. Dunlap. With an enthusiastic admiration of his hero's talents, and through some of the last months of his career personally attached to him, Mr. D. never attempts to palliate his vices, not even to apologize for them. They appear to have struck the mind of the author very forcibly, and very forcibly he gives them to the reader.

No matter, for our present purpose, what the profession of Cooke was; he had talents that placed him at the very head of it. Nor were his talents confined to his profession. Though his reading had been desultory, he had read a good deal, and had thought more. A most pleasant companion—

full of wit, and whim, and anecdote—benevolent and of great suavity of manners;—such was Cooke in his better moments, in his '*own*' moments.

'I led,' says Mr. D. my companion to my home, and never man appeared to greater advantage in the quiet of a domestic circle, than he did for the remainder of this day and evening. Attentive, polite, full of cheerfulness, and abounding with anecdotes, which he related with all the urbanity of the finished gentleman of the *vieille cour*, giving and asking for information, he seemed to forget the evils of the past, and to anticipate for the future nothing but good.' Vol. II. p. 217.

And yet this same man, 'when poison'd hours had shut him up from his own knowledge,' became noisy, savage, and disgusting; a bully and a braggart; a misery to himself, and a terror to those about him;—'now a sensible man, by-and-by a fool, and presently a beast.' Yet no one saw more plainly than Cooke the wretchedness and degradation in which drunkenness ended, and no one could speak more feelingly of the evils of intemperance than he often does in his journals. For instance:

'Called at the Bull's Head, and drank some brandy and water.—Among some other persons there, was a certain clergyman, who is said to be a man of literature and abilities; certain he writes A.M. after his name. He was dirty, drunk, and foolish.—Some of the company, though they all professed a respect for him, seemed to use him as an object of their mirth. I could not help viewing him with pity;—not that sensation which approaches to contempt, but a real sorrowful feeling, as I cannot, to please myself, otherwise express it. In viewing him I thought of others. Drunkenness is the next leveller to death; with this difference, that the former is always attended with shame and reproach; while the latter, being the certain lot of mortality, produces sympathy, and may be attended with honour.' Vol. I. pp. 59, 60.

Again:

'The society, if I may profane the word, with whom I join at this place, is disgusting, to say no worse of it. Some individuals I could wish to select, and the time we might be together would, I believe, pass tolerably; but there are others it shocks me even to think of.' p. 103.

Once more:

'It will very little assist me in defending myself, to say that I have frequently wasted my time in a much worse manner. When a man reconciles himself to himself by making degrees of sin, he is in the utmost danger of advancing to, instead of receding from, the most abominable depravity. It is a doubt with me, whether a gamester (here I take the word in its utmost latitude) or drunkard be the most vicious character, or the most

dangerous to society. The former, without deranging his faculties, exerts them all for the avowed purpose of plundering every one he plays with, his dearest friends not excepted, if such a wretch can have a friend; and when, by superior villany, or some unforeseen chance, he is in his turn beggared, he is ready fitted for the most atrocious crimes, robbery, murder, or suicide. Drunkenness, in addition to the high degree of wickedness attached to it, has the melancholy and woeful effect of degrading the human beneath the brute creation. What confidence can be placed in those persons who are in the habit of rendering themselves incapable of rational exertion.' Vol. I. pp. 95, 96.

His advice to others was in perfect consistency with these reflections.

'Master Payne very properly took every opportunity of cultivating an acquaintance with the veteran tragedian, and frequently visited him, and sat with him for hours. On these occasions, whether with other company or not, the bottle was always present, but Cooke not only did not offer wine to his young companion, but told him he ought to avoid it. Master Payne, in the course of these visits, could not but witness such behaviour on the part of his sage adviser, as would operate with more force than his admonitions.

'Mr. Duffie, said he to another friend who was by, help yourself to a glass of wine; John, I don't ask you to drink. O that I had had some friend when I was at your age to caution, to prevent, me from drinking! Mr. Duffie, your good health. Yes, John, I should have been a very different man from what I am. It's too late now.' pp. 208, 209.

Poor Cooke! that after such reflections as these, he should be the hero of such scenes as we are about to quote! 'O, that men should put an enemy in their mouths, to steal away their brains: that we should with joy, revel, pleasure, and applause, transform ourselves into beasts!'

When not yet thirty, a fellow-actor describes him as of much the same habits of living as afterwards in America; now 'behaving with the greatest propriety;' and now 'not to be heard of for several days.' Indeed, at one time, there is a blank of twenty months, during which there seems reason to believe that he served in our army in America. Be this as it may, in 1795 we find him acting at Dublin, and at Dublin the following scene took place. The story affords a fair specimen of the insanity which drunkenness with him was almost sure to produce. Cooke, one night invites home an actor with whom he has been pleased, and they sit down to drink:

'One jug of whiskey punch was quickly emptied, and while drinking the second, George Frederick in his turn begins to commend young Matthews.

'"You are young, and want some one to advise and guide you: take my word for it, there is nothing like industry and sobriety —Mrs. Burns! Another jug of whiskey punch, Mrs. Burns—you make it so good, Mrs. Burns, another jug."

'"Yes, Mister Cooke."

'"In our profession, my young friend, dissipation is too apt to be the bane of youth—"Villainous company," low company, leads them from studying their business and acquiring that knowledge which alone can make them respectable."

'Thus he proceeded drinking and uttering advice (not the less valuable because in opposition to his own practice,) and assuring Matthews of his protection, instruction, and all his influence to forward his views, while the whiskey punch, jug after jug, vanished, and with it all semblance of the virtues so eloquently praised. Though maddened by the fumes of the liquor, the chain of his ideas continued still unbroken, and he began a dissertation on the histrionic art, proceeding from first principles to a detail of the mode of exhibiting the passions, with a specimen of each by way of illustration.

'It is impossible to describe, but the reader may perhaps imagine, the ludicrous effect of this scene. The power of the whiskey operating in diametric opposition to the will on his strong and flexible features, produced contortions and distortions, of which he was insensible, while Matthews sat gazing with astonishment, and at times in an agony, from the effort to restrain his risible faculties; but to add to his torture, Cooke began to question him, after each "horrible face," as to the meaning of it, or the passion expressed. Matthews, totally in the dark as to *Cooke's meaning*, made every possible mistake: and when set right by Cooke, excused himself by charging his stupidity on the whiskey.

'"There—what's that?"

'"Very fine, Sir."

'"But *what* is it?"

'"O—anger—anger, to be sure."

'"To be sure you're a blockhead—Fear! fear, Sir!"

'But when the actor, after making a hideous face, compounded of satanic malignity and the brutal leering of a drunken satyr, told his pupil that *that* was *love*, poor Matthews could resist no longer, but roared with convulsive laughter.

'Cooke was surprised and enraged at his rudeness in this young guest, but Matthews had address enough to pacify him.

'Mistress Burns, in the mean time, had protested against making any more whiskey punch, and had brought up the last jug, upon Cooke's solemn promise that he would ask for no more. The jug is finished; and Matthews heartily tired, thinks he shall escape from his tormentor, and makes a move to go.

'"Not yet, my dear boy, one jug more."

'"It's very late, Sir."

'"Only one more."

'"Mistress Burns will not let us have it."

'"Wo'nt she? I'll show you that presently."

'Cooke thunders with his foot, and vociferates repeatedly "Mistress Burns!" At length honest Mrs. Burns, who had got to bed, in hopes of rest, in the chamber immediately under them answers,

'"What is it you want, Mister Cooke?"

'"Another jug of whiskey punch, Mistress Burns."

'"Indeed but you can have no more, Mister Cooke."

'"Indeed but I will, Mistress Burns."

'"Remember your promise Mister Cooke."

'"Another jug of punch, Mistress Burns."

'"Indeed, and I will not get out of my own bed any more at all, Mister Cooke, and so there's an end of it!"

'"We'll see that, Mistress Burns."

'When, to Matthews's further astonishment, he seized the jug and smashed it on the floor over the head of *Mistress Burns*, exclaiming, "Do you hear that, Mistress Burns?"

'"Yes I do, Mister Cooke."

'He then proceeded to break the chairs, one by one, after each, exclaiming, "Do you hear that Mistress Burns?" and receiving in reply,

'"Yes I do, Mister Cooke, and you'll be very sorry for it to-morrow, so you will."

'He then opened the window, and very deliberately proceeded to throw the looking-glasses into the street, and the fragments of broken tables and chairs. Matthews had made several attempts to go, and had been detained by Cooke: he now ventured something like an expostulation; on which his Mentor ordered him out of his apartment, and threw the candle and candlestick after him. Matthews; having departed, the wretched madman sallied out, and was brought home next day, beaten and deformed with bruises.

'The disgrace attending the notoriety of this transaction, drove him on to further mad intemperance: the stage was abandoned, and in a fit of drunkenness and despair, he enlisted as a private, in a regiment destined for the West-Indies.' Vol. I. pp. 67—70.

He got his discharge by the interference of a friend, and returned to the Manchester theatre, and to his accustomed intemperance.

'Of the extravagant profusion which marked his mad prodigality, the reader will have several opportunities of judging; I will mention one here as a case in point.

'Having received the amount of a benefit and the proceeds of an engagement at Manchester, he pocketed the whole, three or four hundred pounds, and that evening fell into company at a public-house with some republican manufacturers of the neighbourhood. The loyalty of our hero was always great, but increased in warmth thermometrically with his stomach and head. One of the mechanics entered the field of political disputation with George Frederick, who soon became intemperate in words

as well as conduct, and finally challenged his antagonist to determine the controversy by the fist. The man, who knew him and his reputation, endeavoured to avoid the necessity of beating him, and excused himself by "Nah now, Mr. Cooke, you know I would not harm you if I could; you take the liberty of abusing me and challenging me, because you are rich, and know I am a poor man."

'"Do I?" says George, "I'll show you that. There, look," pulling all the bank notes from his pocket, "there—that's all I have in the world—there," putting them in the fire. "Now I am as poor as you are—now, come on!"' Vol. I. pp. 337, 338.

Against such destructive profusion this wretched man would guard himself—not by abstaining from the poisonous liquor—but by entrusting his money to the care of some person, with a charge to refuse it to him, should he ask for it, when intoxicated. The recompense which any one might expect for compliance with so childish a request, the reader may guess from the following story:

'In Liverpool, in 1809, on his arrival, he gave his money into the keeping of a lady, at whose house he boarded, charging her not to give him any if he demanded it when under the influence of liquor. Then, having made provision to secure a little paltry pelf, the wretched man flies to the sacrifice of health and reputation, as things of no consequence. The state of insanity, so deliberately provided for, having arrived, Mr. Cooke came and demanded 50 guineas. The lady, true to her promise, refused it. The madman in a rage flies to the police, and procures a warrant and officers to enforce his demand. The money was still refused, and the doors shut against him. The next day he returns with fruitless humiliation and repentance, to thank the lady, who, by faithfully performing her promise, had saved his money, and made his shame more conspicuous.' Vol. II. pp. 253—4.

In 1800 he appeared at Covent-Garden, and the ambition of popularity, and desire of rivalling Kemble, kept him in his senses for one season. But the reader will easily believe that the effect of such motives could not be permanent. He became the favourite of the public, and was held by many superior to his rival. The consequence was, that at the beginning of the following season, on the night he was advertised for in London, and for a month after, he was wandering with a 'small undisciplined set' of country actors. At length, however, he appeared, apologized, and was again taken into favour. But the 'invisible spirit of wine' haunted him, and he had now no motive sufficiently powerful to break the spell. The morning bill would be made out, and Cooke put down in it: but in the course of the day he would be making 'potations pottle deep,' and in the evening would 'lack of what he was in the morning.'

The consequence is that he cannot appear, or appears only to stagger, and expose himself, and be hissed from the stage. Thus he loses his popularity, and the loss affects his spirits, and the lowness of spirits drives him to brandy. And this is the circle in which his life is past. In 1807, we find him journalizing in Appleby goal, for some months. In 1810, after a shocking course of the most extravagant intemperance, and forgetting his engagement with Mr. Harris, he enters into a new one with the manager of the New York theatre, and crosses the Atlantic.

The admiration with which he was received in America was nothing short of enthusiasm.

'Such was the eagerness to get seats, that sturdy blackguards were paid from six to ten dollars for securing a box; and to make sure of the prize, the stone steps in front of the theatre were occupied all night, that the place nearest the door might be secured in readiness for its opening at ten o'clock the next day.

'This was carried so far, that I have seen men sitting at the theatre door, eating their dinner, who had taken their post on Sunday morning, with a determination of remaining there all day on Sunday, and all Sunday night, to be ready for the opening of the door on Monday morning.' V. II. pp. 255, 256.

But nothing could keep Cooke long from the bottle. One or two scenes more, and we have done. While at New York, he was entertained very hospitably in the house of Mr. Price, one of the managers. Late one night, Cooke was drunk and noisy, and Mr. P. begged him to go to bed; he 'apparently complied' but 'when the household were all at rest,' 'came down from his chamber, unlock'd the street-door, and sallied out in the face of a west wind of more than Russian coldness.' The next morning,

'After one of the most inclement nights of one of the coldest of our winters, when our streets were choked with ice and snow, a little girl came to the manager's office at the theatre with a note scarcely legible, running thus—

'Dear Dunlap, send me one hundred dollars.

'G. F. Cooke.'

'I asked the child of whom she got the paper she had given me?'

'Of the gentleman, Sir.'

'Where is he?'

'At our house.'

'Where is that?'

'In Reed-street, behind the Hospital.'

'When did this gentleman come to your house?'

'Last night, Sir, almost morning—mother is sick, Sir, and I was 'sitting up with her, and a negro and a watchman brought the gen-'tleman to our house and knocked, and we knew the watchman; and

'so mother let the gentleman come in and sit by the fire—he didn't 'want to come in at first, but said when he was at the door, 'let me 'lay down here and die!'' V. II. p. 200.

Mr. D. accompanied the girl home.

'We entered a small wooden building in Reed-street. The room was dark, and appeared the more so, owing to the transition from the glare of snow in the streets. I saw nothing distinctly for the first moment, and only perceived that the place was full of people. I soon found that they were the neighbours, brought in to gaze at the strange crazy gentleman; and the sheriff's officers distraining for the rent on the furniture of the sick widow who occupied the house.

'The bed of the sick woman filled one corner of the room, surrounded by curtains—Sheriff's officers, a table, with pen, ink, and inventory, occupied another portion—a motley groupe, of whom Cooke was one, hid the fire-place from view, and the remainder of the apartment was filled by cartmen, watchmen, women, and children.

'When I recognized Cooke, he had turned from the fire, and his eye was on me with an expression of shame and chagrin at being found in such a situation. His skin and eyes were red, his linen dirty, his hair wildly pointing in every direction from his "distracted globe," and over his knee was spread an infant's bib, or something else, with which, having lost his pocket handkerchief, he wiped incessantly his moistened visage. After a wild stare at me, he changed from the first expression of his countenance, and welcomed me. He asked me why I had come? I replied, that I had received his note, and brought him the money he had required. I sat down by him, and after a few incoherent sentences of complaint, and intreaty that I would not leave him, he burst into tears. I soothed him, and replied to his repeated intreaties of "don't leave me," by promises of remaining with him, but told him we must leave that place. He agreed, but added, with vehemence, "Not back to his house—No, never! never!!"—Which apparent resolution he confirmed with vehement and reiterated oaths.'

'After giving a five dollar note to the child who guided me to him, and making some other presents to members of the family, Mr. Cooke agreed to go to Bryden's in a sleigh, which I had previously sent for. He rose from his chair, his step was not steady, and some of the crowd offered to assist him; but he put them by with his hand, in a style of courtly contempt. He accepted my arm, but before we reached the door, stopped to wipe his face, and having lost the piece of dirty linen he had before used, he made inquiry for his handkerchief—it was not to be found; and I, fearing a change in his determination, and somewhat impatient of my own situation, offered him a white handkerchief, which I had put in my pocket but a few minutes before receiving his note, and which, after seeing the filthy rag he had been using, and displaying on his knee

before the fire, I did not hesitate to present to him; but he put it aside with the most princely motion, saying, "A gentleman cannot accept a handkerchief that has been used.'" V. II. pp. 201—206.

At another time, the author calling upon him finds him in bed, and sick with the effects of a yesterday's debauch. There are few states more contemptible or more pitiable than that in which Cooke, 'the great Cooke,' was lying.

'I went up to see him, and found him exhausted and frightened. He felt wretchedly, and of course repented. I pitied him. He reprobated his conduct, called himself a wretch, and said he should die in the miserable manner in which death had threatened him a few hours before. I told him that it was in his power to remedy the evil, but he answered that it was too late, and burst into tears.'

On another occasion,

'It is impossible to conceive any thing more vile, pitiable, and wretched, than such a man, in such a situation. His madness was not sufficient to silence his conscience; and, at variance with himself and all mankind, he, while retiring to his thorny pillow, continued incessantly to utter invectives and execrations. The idea of being compared to Cooper, still haunted him:—"I that have played with John! that have played against him!—I'll leave them to worship their wooden god! He suits them. John is an actor! He is my superior—though they did not think so in London—I acknowledge it—and now!—No, I'll never play at New York again!—I must have one night's rest at Amboy—I know you want to persuade me to play at New York, but I won't—No!'" V. II. p. 249.

Two instances of the impudence with which he could insult people when in liquor, and the cowardice with which he '*backed out*,' when he met with unexpected opposition—and no more. Cooke and his friend Cooper were intruded upon at an inn by a couple of strangers, Messrs. A. and B. They flattered Cooke, ordered wine for him, and drank with him. After a time, the actor grew angry with them.

'Mr. A. paced the room—Cooper sat with his hat on upon a corner of the table—Mr. B. placed himself with his hat on at the table opposite Cooke, who, encouraged by the passive courage with which the Liverpool men had received his friend Tom's speech, assumed the hero, and Mr. B. having addressed him, he in his sharp discordant tone cries out,

'Do you know, Sir, who you are speaking to?'

'Yes,' says B. very composedly.

'Then, Sir, I would have you know that no man with his hat on talks to George Frederick Cooke!'

'With the same sturdy indifference the other replied, "Yet I talk to you with my hat on, and shall continue to do so."'

'Here the hero was in a dilemma; and must either go forward

by knocking off his adversary's hat, which he knew would procure himself a beating, or back out and save his skin, which did not appear very easy, without giving up his assumed heroics very scurvily. In this distressing quandary his eye sought Cooper, and happily espied the hat on his head; he then, putting his hand above his eyes as if to assist his sight, and looking at Cooper, cries,

'Tom, have you got your hat on?'

'Yes.'

'Ah, then all's very well; it's all very well if Tom has got his hat on.' Vol. II. pp. 150, 151.

To get rid of an acquaintance contracted in an hour of drunkenness, Cooke once gave a low wretch, a conjuror and ventriloquist £50. This fellow was afterwards in America, at the same time that Cooke was, and one evening demanded to see him. Cooke gave orders that he should not be admitted, but the man was drunk, and would not be kept out.

'The figure which presented itself, was enormously broad across the shoulders, with head and limbs, but not height, in proportion.

'This was "Monsieur Tonson come again," to the offended dignity of the tragic hero, and he demanded his business, concluding with "Who are you, Sir?" in his sharpest key.

'Why, Mr. Cooke, don't you know me?'

'No, Sir!'

'R—, Mr. Cooke, my name's R—.'

'I don't know you, Sir!'

'B—, who by this time, knew the humours of George Frederick, says, "O, Cooke, if the *gentleman* is an old acquaintance, ask him to sit down."

'I know nothing of him, Sir!'

'*Price.* "Cooke, don't deny an old acquaintance—its Mr. 'R——."'

'I don't know him, Sir—walk out of the room, Sir! Fellow, get 'out of my room!'

'Why, Mr. Cooke, don't you remember when we were so merry 'together, and the next day you would not know me? but you lent 'me fifty pounds; and I'm come to shake hands with you in a strange 'country, and give you the money again.'

'I know you not! begone, fellow!'

'You must remember, Mr. Cooke, lending me fifty pounds at 'Whitehaven.'

'Avaunt!' cried Cooke, in a voice of almost superhuman strength and sharpness, 'I never loaned you any thing.' Then sinking it to a whisper, 'I might have given you a trifle, in chari-'ty, to relieve you.'

'I despise your charity—here's the money I borrowed of you.'

'Begone, I say! Fellow, you are a thief! a public robber! A 'swindler! taking money under false pretences! Get out of the 'room—I don't know you, fellow—out of the room or I'll kick you 'out!'

'Price seeing Cooke in extreme wrath preparing to advance upon R——, and seeing in R—— a solid mass of earthly material of Herculean texture, and immoveable weight, wished to preserve the veteran from the danger of storming such a fortress, and getting between them undertook to persuade the conjuror to vanish. Cooke very readily gave up the post of danger and honour to Price, and valiantly waited the event.' V. II. pp. 191, 192.

At length Mr. Price was provoked to strike the fellow; but he

'Stood unmoved and unchanged, until feeling something trickle down his face, and finding it blood, he exclaimed, "I'll make you pay for this," and with all the slight o'foot he possessed, the conjuror ran to raise the watch.

'Cooke stood at a distance, looking rather wild.' pp. 194,

'The conjuror immediately charged the watch to take Price, who had assaulted him; but B——, who was known to the watchmen, told them it was all nonsense, and would not do; that R—— had intruded upon a gentleman's private apartment, and had not got as much as he deserved

'This arouzed the ire of R—— against B——, who soon tried his hand upon the immoveable, and a scuffle and noise ensued, which reached the ears of the man of valour above stairs.

'Sam! What's that?'

'They are fighting, Sir, on the stairs'

'Sam—Sam—*It's very late—help me off with my clothes Sam—I'll go to bed.*'

'With the help of Sam, our hero undressed himself in less time than he had done for years; and B—— having seen the *visitors* fairly out of the house, returned to Cooke's apartment, and found him stripped to his drawers.

'Why, Mr. Cooke—Mr. Cooke—are you sitting quietly here, while Price is fighting for you below with that conjuring scoundrel!'

'Where is the scoundrel!—Sam—why are you so slow—give me my boots—never mind the pantaloons—never mind the stockings—my boots—where is the scoundrel?'

'He is waiting for you in the gallery, and I have promised that you shall come down and fight him.'

'My coat, Sam!—come, Sir—let me find the blackguard.' p. 195.

The reader need not be informed that Mr. Cooke died in consequence of his intemperance.

On the whole, Mr. Dunlap has produced a very amusing and instructive book. It is written in a lively gossipping manner, and, we think, whoever begins it will not easily lay it down till he comes to the end.

'To conclude. All those high and rare natural endowments,

which we have seen united in Mr. Cooke, were obscurred and marred by unfortunate circumstances in the early portion of his life, and by long continued habits of indulging those debased propensities, which those unfortunate circumstances had generated. Though his talents as an actor were obscured and lowered by these causes, he still retained enough of the form impressed by the "bountiful goddess nature," to stamp him in men's minds, the legitimate successor of Garrick: but these causes had made of him, as a man, a mass of contradictions, not merely opposite, but in the extremes of opposition. With manners the most urbane, polished, and refined, and a mind delighting in the society of wit and reason, a large portion of his life was passed in the haunts of vice, or in the solitude imposed by poverty, or sickness, the consequences of voluntary madness; and that benevolence, which opened his heart and hand, to relieve the distresses of his fellow-creatures, was converted into the extremes of anxious parsimony, or indiscriminate profusion: the latter, as more congenial to the natural impulse, prevailing over the former, to the utter exclusion of common sense or justice. Vol. II. pp. 361, 362.

Art. XIII. *Inquiries into the Changes induced on Atmospheric Air* by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals. By Daniel Ellis.

(Concluded from page 491.)

WHEN we direct our attention to the various orders of animal existence, we find them distinguished from each other by a variety of structure and formation so remarkable, and by habits and modes of life so dissimilar, that we should hardly expect, while uninstructed by experience, to recognise in them all, the existence of any one peculiarity calculated to maintain a direct and perpetual connection between them and the air of our atmosphere. This, however, is universally true of all animals; from the meanest insect to man, the lord of the creation; and it may be stated as a fact to which there is no exception, that every animal, from the first moment of its existence to its close, requires a constant supply of air, the frequent renewal of which is indispensably necessary to the continuance of life.

The organization by which this important relation is established between the animal and the external atmosphere, must of necessity be such as shall be adapted to the circumstances of its existence. In man and the higher order of animals, the structure of the respiratory organs is complicated; and the actions by which they are rendered subservient to the purposes of the animal economy, being partly voluntary and partly involuntary, and dependant not only on muscular action,

but also on the elasticity of the cartilages which connect the ribs with the sternum, a provision is thus made for its continuance during sleep, when volition is suspended, and for its being performed with increased force and frequency, during the periods of unusual activity and exertion. In fishes the gills supply the place of lungs, and by their numerous sub-divisions afford a very extensive surface on which the minute ramifications of the pulmonary artery are spread in an inconceivably fine network: while insects breathe by spiracula or pores only, over which they do not appear to have any voluntary power, and which are consequently always open for the reception of air.

There is, however, a remarkable difference in the degree in which different species of animals can bear the privation of air. Some will continue to live in a confined atmosphere until every atom of its respirable portion is consumed. Others die long before the air has reached this point of deterioration, and while even a large proportion of the respirable air remains. It is impossible, perhaps, in the present state of our knowledge to assign the precise cause of this difference, but the fact itself has been observed of a great variety of animals. Thus bees, flies, snails, &c. when living in a confined atmosphere are found to consume the whole of the respirable part of the air, and the amphibia in general (which are remarkably distinguished by their tenacity of life, and have their temperature only a few degrees above that of the medium in which they are placed) possess the same power. Birds, on the other hand, are remarkably delicate, with respect to the purity of the air which they breathe, and generally die before two thirds of its respirable portion is consumed. This observation may be extended with very little variation to all the superior animals; but it is singular, that, with them, the power is in some measure under the influence of habit: hence pearl divers acquire the power of remaining longer under water without injury, than would be practicable to others without fatal consequences.

Although the atmospheric air, which is thus universally necessary to animal existence, is a compound or rather a mixture of azote and oxygene, yet all the experiments which have been made on this subject (and their number is very considerable) go to prove that the necessity of a perpetual renewal of the air employed in respiration, is connected, principally if not entirely, with a change induced on its oxygene. This portion of the compound, as it gradually disappears, is replaced by a quantity of carbonic acid, equal or nearly so in volume, and when this change has taken place to a certain

extent, the functions of life cease. Nor does the medium which the animal inhabits cause any exception to this general principle. It is equally true of fishes and various orders of beings which inhabit the seas, lakes, and rivers, as of those which live constantly in air. Water, whether salt or fresh, contributes to the support of its inhabitants, only as it contains a portion of that vital air which is necessary to every living being; and a fish confined in a vessel of water dies as certainly if the communication with the external air is cut off, as if it were placed in the exhausted receiver of an air-pump. The oxygene or vital air consumed by aquatic animals is not, therefore, derived from the decomposition of the water itself, but from a portion of atmospheric air which all water contains, and which is constantly renewed, so long as a free communication with the atmosphere is permitted. And it is worthy of remark, that the air expelled from water by boiling or otherwise, contains a larger proportion of oxygene than atmospheric air; a circumstance which may be regarded as a compensation for the smallness of its volume, which (from the experiments of Humboldt and Provençal on the water of the Seine) may be estimated at about $\frac{1}{30}$ that of the water. This air when carefully analyzed was found to contain 31 per cent. of oxygene, and from 5 to 11 of carbonic acid, the remainder being nitrogene; nor was the proportion of the oxygene found to vary, except in a very small degree, during many months, and under considerable varieties of weather.

The disappearance, then, of a part or the whole of the oxygene, and its replacement by a corresponding proportion of carbonic acid is a constant and universal change produced by respiration, under whatever circumstances it may be carried on. It is, too, the most obvious effect of this function. But, as all truth is progressive, and as in all physical inquiries the discovery of one fact naturally leads to further investigations, it becomes important to determine the precise relation which the disappearance of oxygene and the production of carbonic acid bear to each other, and also to ascertain how far the azote, which constitutes so large a proportion of the atmosphere, may be active or passive in this important process. It is, however, by no means easy to determine these points, from the imperfection of the data on which our conclusions must rest. In the experiments which have been made on the inferior animals (the phenomena being more immediately under our observation, and the sources of error more correctly appreciated) the results have

been sufficiently uniform, and the conclusion appears to be fully established, by comparing the results of a great number of experiments, that, in their respiration, the oxygene which disappears is replaced by an exactly equal volume of carbonic acid; the whole volume of the air employed, therefore, suffers no alteration either of increase or diminution; and it is strictly philosophical to infer, that the azote undergoes no change in the respiration of the lower orders of animals.

In all our inquiries into the functions of the animal economy, however, the physiology of man must be the ultimate object; and the experiments above noticed are chiefly important as a foundation for analogical reasoning. With regard to those performed on the *higher* order of animals, though they have been generally conducted with extreme caution, and by the most able experimentalists, yet it is often difficult to reconcile their conclusions with each other, or to separate in every instance fact from hypothesis.

The first discovery of the formation of carbonic acid in human respiration was made by the illustrious Dr. Black, in the year 1757. At that time the composition of atmospheric air was unknown, and it remained an insulated and unconnected fact, until the discovery of oxygene by Dr. Priestley, in the year 1774, enabled that distinguished philosopher to propose the first consistent theory of respiration. From this period our knowledge of the subject has been gradually increasing, and acquiring greater accuracy. Respiration in all animals has been found to produce a change in the chemical composition of the air, which sustains a diminution of its oxygene, and receives an addition of carbonic acid. With respect to all the inferior classes of animals it has been clearly proved that there is a very close and almost an exact correspondence between these changes; the carbonic acid being found to be so nearly equal in volume to the oxygene, which has disappeared, as to replace it, and leave the whole of the air nearly of its original bulk. In many of the experiments, indeed, a small diminution has been observed to exist, but least in those conducted with the greatest care.—It is the object of the physiologist, however, to acquire a knowledge of the phenomena which attend the process of natural respiration: and notwithstanding the importance of the facts which experiment has disclosed to view, still the circumstances have been too remote to allow us to apply the knowledge thus acquired to explain the natural function, except in a very cautious manner, and to a very limited degree. To obtain more complete knowledge, therefore, of the effects

produced by natural respiration in the more perfect animals, numerous experiments have been conducted on man, and a reference to the principal facts which have been established by this means, becomes indispensably necessary to our obtaining a tolerably complete view of the subject.

In all these experiments, the two principal circumstances which have attracted the notice of those who have conducted them, have been the changes already noticed in reference to the inferior animals, namely, a diminution of volume in the air employed in the experiment, and the substitution of a quantity of carbonic acid, for a portion of oxygene which had disappeared. The diminution of bulk in the expired air, appears to have been noticed by the earliest inquirers, and was estimated by Hales at from $\frac{1}{13}$ to $\frac{1}{30}$, and by Boyle at about $\frac{1}{30}$, while more recently it has been estimated by Lavoisier and Goodwyn at from $\frac{1}{31}$ to $\frac{1}{60}$. It is evident however that these estimates must be liable to great uncertainty, until the quantity of air employed in an ordinary inspiration and expiration shall be known. To determine this, however, is by no means easy. Indeed a mere comparison of the results obtained by perusing different modes of investigation proves, that even a near approximation to perfect accuracy is not often to be found: since the estimates formed by different experimentalists vary from 12 or 15 to 40 cubic inches. The largest of these quantities is supported by the respectable authorities of Jurin, Hales, Haller, and Sauvages, and farther by that of Dr. Menzies, whose method of determining the question appears to have been as simple and satisfactory as possible. He found the average of fifty six natural inspirations, to give 42. 8 cubic inches for each; and his results were almost exactly coincident, whether they were deduced from the means which he adopted of measuring the air, or from computing the alternate dilatation and contraction of the chest when the body was immersed in a vessel filled with water. It is obvious to remark, however, that this estimate though it appears to be perfectly unexceptionable, as applied to the respiration of a middle sized man, can, after all, be only an approximation to truth, in any individual instance; since the capacity of the chest must vary in every individual, and with that, the quantity of air inspired in every natural effort of the respiratory organs. And this, again, is far from being the whole of the air contained in the lungs under ordinary circumstances. It has been ascertained by Dr. Menzies that, after a common expiration, many persons could still expel 70 cubic inches again, by a forcible effort; and it is well known that the lungs, after death, at which period the respiratory organs are in a state of expiration, contain a quan-

tity of air several times greater than what is ordinarily expelled. Perhaps the researches of Sir H. Davy afford us as accurate a view of the relative state of the lungs at different periods as any which have been yet made. He has estimated the quantity of air remaining in his lungs after a natural expiration at 118 cubic inches, and after a forced one at 41, making a difference of 77 cubic inches. The state of the lungs therefore after natural inspiration is to their state after natural expiration as 158 to 118, and the state of natural to that of forcible expiration as 118 to 41. He found, too, that after filling his lungs by a forced inspiration, he could then by a forcible expiration expel 190 cubic inches, so that the state of greatest dilatation is to that of greatest exhaustion as 231 to 41. These numbers must be understood, however, to indicate proportions only, which probably vary in some degree with every individual, since they must depend not only on the capacity of the chest, but also on the power of the muscles, and the degree of voluntary effort by which their action may be excited.

From these facts it appears that only about $\frac{1}{4}$ of the whole air contained in the lungs is renewed by each complete respiration, and as the whole will be changed in four such respirations or in about a quarter of a minute, it becomes easy to calculate the total consumption of oxygen for any given period by a single individual. But we must first stop to notice the diminution of bulk which the air is observed to sustain. We have observed already that the air which has been passed through the lungs with a view to the experimental determination of the changes which it undergoes, is generally found to have suffered a diminution of its volume. Sir H. Davy observed that when he respired atmospheric air in a natural manner, the diminution was about $\frac{1}{43}$; when he made one single respiration of 100 cubic inches, the loss of bulk was $\frac{1}{100}$; when, after a complete exhaustion of his lungs, he respired 141 cubic inches, once only for a quarter of a minute the loss was about $\frac{1}{70}$; and when 161 cubic inches were breathed, for about a minute they were reduced $\frac{1}{18}$. The same fact has been observed by most other experimentalists, though the diminution does not seem to have been from a comparison of the experiments in any remarkable degree steady or uniform. It appears however from the experiments of Professor Pfaff, to bear some proportion to the frequency with which the same air is respired. He breathed 144 cubic inches of air once only in ten or twelve seconds, and it suffered a diminution of four cubic inches or $\frac{1}{36}$; the same volume of air respired twice during twenty seconds, lost eight cubic inches or $\frac{1}{18}$; and when the same quantity of air was respired thrice, during thirty seconds, the diminution was about 12 cubic inches or $\frac{1}{12}$ of the original

volume. A similar diminution of volume was found to take place by Sir H. Davy, in his experiments on the nitrous oxide. After exhausting his lungs by a forced expiration, he inspired 108 cubic inches of this gas, and this quantity when expired had lost $\frac{1}{12}$ of its original bulk. When the same quantity of the gas was respired twice, the diminution was about $\frac{1}{8}$: and when 102 cubic inches of the oxide mixed with $\frac{1}{50}$ of common air, was respired for half a minute, the volume of air after the seventh expiration was reduced to 62, or had suffered a diminution of $\frac{1}{2}$.55. These facts establish the conclusion, that the diminution of volume is proportionate to the number of respirations which shall have been performed with the same quantity of air, and consequently that its amount is the least in natural respiration, or in those experiments which most closely imitate the natural process, and in which the air is respired only once.

This conclusion is very strongly marked in the recent experiments of Messrs. Allen and Pepys, which appear to have been conducted in the most unexceptionable manner. They caused a person to inspire 3460 cubic inches of atmospheric air from a gasometer, which were expired into another vessel of the same description. The time occupied by the experiment was eleven minutes and the number of respirations about fifty-eight, and the total diminution of volume was 23 cubic inches or about $\frac{1}{150}$ of the whole; and in a subsequent experiment in which 9890 cubic inches were breathed, the loss was only 18 cubic inches or about $\frac{1}{549}$ of the whole. When, however, in other experiments they caused the same air to be respired eight or ten times successively, its bulk was considerably diminished, and the proportion of its constituent parts were also very different from that which had been respired once only.

Now to what cause is this diminution of bulk to be attributed?—for until it shall be accounted for in some satisfactory manner, it is evident that all our conclusions must be liable to extreme uncertainty. The general opinion has been, that it is owing to the absorption of the air by the blood, in its circulation through the lungs; and Mr. E. quotes the following observations from the "Researches" of Sir H. Davy on the nitrous oxide, as an example of the views of chemical philosophers on this subject. After attributing the diminution of volume which he observed in his experiments on the respiration of nitrous oxide, to a rapid absorption of this elastic fluid by venal blood through the moist coats of the pulmonary veins, Sir Humphrey proceeds to observe, that it is also reasonable to suppose, that the whole compound atmospheric air, passing through the moist coats of the vessels, is first dissolved by the serum of the venous blood, and, in its condensed state,

decomposed by the affinity of the red particles for its oxygen; the greater part of the nitrogene being liberated unaltered, but a minute portion of it probably remaining condensed to the serum and coagulable lymph, and passing with them into the left chamber of the heart. Similar views may be found in the works of other authors who have treated on this subject. Mr. Ellis however presumes to think otherwise. He has examined the principles on which this hypothesis rests with philosophical precision, and with most perfect candour; and to us he appears to have proved it to be destitute of any shadow of support. He objects to it both on anatomical and chemical principles. The anatomical structure of the lungs, he observes, is extremely unfavourable to the transmission of air into the blood vessels, since it must pass not only through the dense membrane forming the cells, but also through the coats of the veins. Nor does it appear at all possible that it can obtain admission into the blood by means of the absorbent vessels; since their minuteness and the mucous secretion with which their inner surface is covered, must totally unfit them for such an office. Neither can it be supposed to be effected by chemical affinity, inasmuch as this does not act without actual contact, and the air, and blood are separated from each other, not only by the membranous sides of the cells and the coats of the vessels, but also by the cellular substance which intervenes between them. To arguments of this nature Mr. Ellis adds the positive evidence of experiments; by which it has been proved, first, that no evidence of the existence of air in blood can be obtained by the use of those means which are usually found to disengage it from its combination with liquids: for neither when confined in its proper vessels, nor when exposed in an open vessel does it manifest the existence of an atom of air, under the exhausted receiver of an air pump. Secondly, the introduction even of a small portion of air into the blood vessels, so as that it may be allowed to pass into the circulation, and mix with the blood, is very speedily followed by the death of the animal. Mr. Ellis's own explanation is at once ingenious and satisfactory. The very small diminution observed in those experiments which may be considered as perfectly analogous to natural respiration, he thinks is to be attributed to the obvious difficulty of always bringing the respiratory organs into the same state of relaxation after a given inspiration, and this source of error will probably be increased in proportion as the attention of the individual shall be excited, as that must influence the voluntary power by which the action of the muscles is determined. When, however, the same quantity of air is repeatedly respired (under which circumstances the most remarkable diminution of volume in the expired air is

always observed) then Mr. Ellis thinks the source of the discrepancy, is to be found in the natural and constant effects which are produced on the voluntary powers by the respiration of impure air. This is in all cases a progressive diminution, terminating in a total failure of voluntary power. The diminution consequently will be proportioned to the inability of the expiratory powers to expel the air; and hence in experiments of this nature, the loss of bulk is found to be in proportion to the frequency with which the air is respired, and the consequent distress and oppression suffered by the respiratory organs from the vitiated state of the air. These observations apply with equal force to the experiments made by Sir H. Davy on the respiration of nitrous oxide, which produced a similar diminution of voluntary power, and finally a total inability to continue the experiment.

There is however another circumstance to which Mr. Ellis has adverted, and the influence of which is probably of considerable importance in modifying the results of experiments of this description, and which supplies a rational explanation of some facts, tending to prove that, in particular instances, a larger quantity of air has been contained in the lungs, than our knowledge of their capacity would lead us to think at all probable. This is the mechanical attraction which is known to exist between air and the surfaces of bodies, especially moist surfaces. Now as the congeries of cells of which the lungs are formed, present a surface which is perpetually moistened by its appropriate mucus, and of an extent which has been estimated at 21,907 cubic inches, or more than ten times that of the whole external surface of the body; it appears probable that this prodigious extent of surface must have a constant tendency to diminish the elasticity of the air in the lungs, and perhaps to occasion a larger quantity than usual to be retained under particular circumstances, without any remarkable injury or inconvenience to the animal. Mr. Ellis has supported his views on this subject, by adducing the analogous instance of the absorption of air by charcoal, which has been proved, by repeated experiments, to possess the power of absorbing and retaining different kinds of elastic fluids in its pores or cells, in a quantity exceeding by many times that of its own bulk, and which is very readily given out unchanged on the application of a low degree of heat.

On the whole, there appears therefore to be pretty strong reason to conclude that, in natural respiration, the volume of air suffers no diminution, and that the bulk of the expired air is exactly equal to what is inspired. This conclusion receives additional support, when the chemical changes which the air suffers are brought into the calculation. In the earlier periods

of his inquiry the conversion of oxygene into carbonic acid was supposed, by Mr. Ellis, to be accompanid by a small degree of condensation. This opinion however is now abandoned in favour of the evidence of more recent and correct experiments which have proved that the combination of carbon with oxygene does not produce any perceptible alteration in the volume of that gas. It is fair to presume, therefore, that the want of exact correspondence in the proportions of oxygene gas and carbonic acid, which has been so frequently noticed in the experiments on human respiration, must have been owing to some imperfection in the means of conducting them, or to some trifling error which escaped notice. In the most recent experiments, indeed, this want of correspondence has not been observed, except when the frequent respiration of the same air was attempted. In the experiments of Messrs. Allen and Pepys already noticed, in which the air was respired once only, the correspondence was perfect. The air before the experiment contained 21 parts of oxygene and 79 of nitrogene in 100 parts, and when examined afterwards it was found to have gained precisely as much carbonic acid as it had lost of oxygene. In the first experiment in which 3460 cubic inches of atmospheric air were employed, 100 parts were found on analysis to contain 8.5 carbonic acid, 12.5 of oxygene, and 79 nitrogene; and in that in which 9890 cubic inches of air were respired, the proportions after the experiments were in 100 parts, 8 of carbonic acid, 13 of oxygene, and 79 parts of nitrogene; so that although there was in both a trifling loss of bulk, yet there was no alteration of proportion in the constituent parts of the air. This analysis was frequently repeated in the course of the experiments, and in every instance the oxygene which disappeared was replaced by the carbonic acid, and both together formed 21 per cent. of the whole, which was the original amount of the oxygene. When however the respiration was not natural, and the same air was repeatedly respired, there was a remarkable alteration in the proportions of the expired air at the conclusion of the process. In one instance in which the same air was respired three minutes, and the respiration had become so extremely laborious that the operator was compelled to desist, the proportions were 9.5 of carbonic acid, only 5.5 of oxygene and 85 of nitrogene, and in a subsequent trial, which occupied about the same space of time, but in which the operator became insensible, the proportions in 100 parts of the expired air were 4 oxygene, 10 carbonic acid, and 86 nitrogene; so that in these instances about seven per cent. of oxygene had actually disappeared, which was not replaced by a corresponding quantity of carbonic acid, but by an augmentation in the proportion of nitrogene. Our knowledge of respiration,

perhaps, is not yet sufficiently advanced to enable us to assign the true reason of this deviation from the usual proportions in expired air; but it is evidently connected with the unnatural circumstances of the experiment, and probably with the distress suffered by the operator, and the consequent diminution or loss of voluntary power. Messrs. Allen and Pepys have concluded it to arise from absorption of oxygene under such circumstances; but this opinion Mr. Ellis justly observes is not only opposed to the physiological considerations already noticed, but also to the fact that in experiments approximating most nearly to natural respiration, the diminution is too inconsiderable and too unsteady to be owing to any other than accidental causes. Besides, in one of their own experiments there was not only no diminution whatever, but an actual increase of 11 cubic inches in the volume of expired air. With respect to the exact correspondence between the formation of carbonic acid, and disappearance of oxygene in natural respiration, observed in the experiments of these gentlemen, it may be remarked that Mr. Dalton satisfied himself of the same fact by repeated experiments; and Dr. Menzies, in the course of his examination, found the volumes of inspired and expired air to correspond most accurately.

It appears therefore from an impartial estimate of all the data in our possession, to be a strictly legitimate inference, that in natural respiration, the volume of air expired is equal to the volume inspired, and that the carbonic acid contained in the expired air corresponds exactly in volume with the diminution of oxygene which the air is found to have sustained in passing through the lungs; but that when the respiratory function is oppressed by the frequent respiration of the same air, irregularities take place which render the experiments perfectly inconclusive. With respect to the nitrogene which constitutes so large a proportion of atmospheric air, notwithstanding the conclusions which Sir H. Davy has drawn from his experiments on the respiration of nitrous oxide, in favour of its being absorbed by the blood, as well as the opinions of others who have adopted that view of the subject, still it is evident from the examination which Mr. Ellis has given the question, that it is totally destitute of any positive proof, and is opposed by considerations of insuperable difficulty. Not only is the idea of air passing into the blood through the cells of the lungs entirely gratuitous, but as far as nitrogene is concerned it has no affinity whatever for the blood; and any other elastic fluid, hydrogene for example, may be substituted for it without inconvenience to the animals,—facts which, added to the pretty exact correspondence of volume in the expired and inspired air, are

quite conclusive against its being absorbed, or exerting any degree of active agency in the process of respiration.

It has rarely happened, however, that philosophers have been satisfied to limit their conclusions within the precise boundaries of their own experience and observation, and hence we so frequently find a certain portion of hypothesis engrafted upon truths, the certainty of which has been placed beyond the range of doubt. The notion of a chemical combination taking place in the lungs between the blood and the air, has been consequently supposed to receive confirmation, not merely from the diminution of volume which has been already adverted to, but also from the constant formation of carbonic air during respiration. To explain this fact it has been asserted that the oxygene of the atmosphere is absorbed by and enters into combination with the venous blood as it circulates through the lungs ; the formation of carbonic acid being either an immediate result of this combination, or else taking place indirectly during the circulation of the blood through the body subsequent to its oxygenation, and being finally evolved on the return of the blood to the lungs. This hypothesis has received its principal support from the change which the venous blood has been observed to undergo in its circulation through the lungs. About the middle of the seventeenth century it was first observed, that the upper surface of venous blood received into a vessel, acquired a scarlet colour from exposure to the air, and that if the surface was removed, the recently exposed surface speedily acquired the same florid hue, so that by repeating this successively, the whole might be made to undergo this change of colour. Now the blood in its circulation through the lungs undergoes a change precisely similar. It is conveyed thither from the right side of the heart, of a dark red colour, approaching to black, and afterwards is returned to the left side of the heart of a bright florid red colour. In the former state it is venous, in the latter arterial blood. And this change has been effected, notwithstanding the interposition of the membrane forming the air cells, and the coats of the vessels, by the agency of the atmospheric air, which is constantly supplied by the act of respiration.

That this change of colour is connected in some way or other with the presence and agency of oxygene is proved by numerous facts. It takes place only when that gas is present : pure oxygene produces a greater effect than atmospheric air ; nor is the change prevented by covering the crassamentum with serum or some other animal fluids, though it does not take place when a coating of oil or water, or other similar substances is interposed. Dr. Priestley, however, discovered that venous blood exposed to the air in a bladder, had the surface

in contact with the bladder changed to the florid colour of arterial blood; and upon this fact considerable reliance has been placed as evidence of the absorption of oxygene in the lungs, since in this case also a dense animal membrane is interposed between the air and the blood. Mr. Ellis, we think, has proved by satisfactory experiments, that the fact itself will not admit this inference. Whenever blood is placed in contact with air, together with this change of colour, there is a formation of carbonic acid, but no diminution of volume in the air. It is ascertained, too, that if a bladder containing blood is suspended in a vessel of air, precisely similar changes take place; the oxygene being converted into carbonic acid, but without any loss of volume. And a further pursuit of the subject has shewn that precisely the same effect is produced on the air, if the bladder is filled with water, or placed in the jar merely moistened with water. This effect on the air is indeed produced generally by moist animal substances, and the effect on the colour of the blood is probably a consequence only of the combination of the oxygene with carbon.

When this curious subject shall have been more completely investigated, it may possibly be found to stand connected with some reciprocal changes in the electrical state of the different agents concerned in the process of respiration. We know that air which has been respired is in a negative state, while the surrounding atmosphere is positive; nor is it improbable, as Mr. Ellis has suggested, that the condensation of the air, which certainly takes place in the lungs on some occasions, may be connected, in some degree, with the agency of this subtile fluid. If, then, we have not only no positive proof of the oxygene entering into immediate combination with the blood in its circulation through the lungs, but also evidence almost demonstrative that such an union cannot happen, we must conclude that the formation of carbonic acid takes place in the cells of the lungs, and that the union of the oxygene with carbon must take place exterior to the vessels which contain the circulating fluids. The carbon therefore which is removed by the respiratory function of animals must be considered as an animal excretion dependent, as other processes of that nature are, on the activity of the circulation, and consequently evolved by the living functions of the animal. In what precise state the carbon may be given out by the exhalent vessels we know not: but Mr. E. has proved by a copious induction of facts, that the quantity is regulated in a great degree by the vigour with which the functions of the animal are performed, and that when they are diminished or suspended by very low degrees of temperature, it is greatly diminished or ceases entirely. The excretory functions of the lungs of animals and the leaves of plants must

be considered therefore as the immediate source of the carbon which is removed by the air with which it enters into combination, but its more remote source must be sought in the means which all animated beings possess of supplying the waste of their fluids, by a constant addition of matter to that fluid from whence all the secretions are derived, and the health and activity of the system maintained.

The conclusion to which Mr. Ellis has been conducted by the extensive range of investigation which he has embraced in these volumes, may be comprised, he observes nearly, in this simple statement: 'that oxygene gas is uniformly converted into carbonic acid during the exercise of the respiratory function, and that by this chemical change in the air, its latent or specific caloric is set free, and enters into the vegetable and animal systems.'—Our limits do not allow us at present to enter into the consideration of the latter portion of this conclusion which relates to the source of animal temperature, but notwithstanding the attempts which have been made recently to overturn the theory which Mr. E. has embraced, we cannot help regarding it as the only satisfactory one which has yet been proposed, and resting on too firm a foundation of experiments and induction to be lightly abandoned.

Art. XIV. *Sermons on Various Subjects:* By John Styles. 8vo. pp. 430. Price 10s. 6d. Williams, and Co. 1813.

VIGOROUS freedom, and sometimes impressive originality of thought—variety and vivacity of appropriate illustration—enlightened warmth and tenderness of heart in delineating the sufferings and sorrows of human life, and in administering suitable instructions and consolations—peculiar fervency of appeal to the intellect, the conscience, and the passions, in favour of the love and practice of whatever is humane, and moral, and devout—and an elevated abhorrence and indignant reprehension both of the wiles and miseries of infidelity, and of the meanness, malignity, and injustice of intolerance—exhibited in language generally correct and forcible;—these are, in our estimation, among the most prominent distinctions of this interesting volume.

Yet with these excellencies, it must in propriety be owned, that Mr. Styles has suffered several imperfections to intermingle. The work bears numerous traces of haste and negligence, and a forgetfulness of some essential dictates of a refined literary taste, while various other passages are evidently over laboured. We have to complain, too, of an occasional obscurity, inflation, and undue vehemence of expression;

and notice a neglect of proportion in the different branches of some of the discourses, not a little injurious to the pleasing effect which the mind always feels to result from the regular symmetry of composition; and which, though a fault not easily avoidable in the fervour of extempore writing, is yet always to be corrected in the cooler hours of deliberate revision. The frequent quotations which the author has made from prose writers in these sermons, though mostly good in themselves, seem too frequently resorted to as the resource of temporary indolence, and really impair the interest and unity of the composure. Nearly the whole of these should be expunged. And as for the many poetical citations which likewise overspread the volume, we are frankly of opinion, that they form a species and quantity of ornament quite unworthy of the manly writer who has condescended to employ them. He seems himself aware of some of the objections which they are calculated to provoke in serious minds, and attempts an apology for their introduction in the preface: but his excuses, in our opinion, are neither forcible nor apposite. We proceed, however, to the more agreeable employment of exhibiting to our readers a few of those passages in which Mr. Styles's powers appear to have been exerted with the happiest effect.

We may take our first quotation from the close of the first sermon, entitled "Christianity the Friend and Promoter of Social Happiness," a powerful and animated representation of the progressive beneficial effects of this most holy and blessed system. Mr. Styles is rejoicing in the efforts which are making to enlighten the lower orders of our population:

'When the population of a country is taught to enquire, to investigate, and to compare, the most important results may be expected to take place. When ignorance retires, and prejudice is vanquished; when the aid of reason is sought, and its dictates obeyed, the state of society must necessarily improve; and it may be laid down as a fundamental principle, established by the experience of all ages and nations, that religious knowledge is the parent and patron of all useful science. Besides this, it promotes as far as its powers extends, the stability of kingdoms. This it does, by surrounding governments with a kind of omnipresent example of virtue, by which it powerfully checks that disposition to enslave and oppress, which so naturally accompanies the possession of authority; and by attracting the blessing and protection of providence. A corrupt, overbearing, and tyrannical government, carries in its own bosom the seeds of destruction. Virtue is the only solid basis of power, and in proportion to the virtue of its public principles and conduct, is the real prosperity of a nation. If ever vice preponderates in the councils and measures of a government, either in its foreign or domestic policy, its ruin cannot be far distant. But power has a direct tendency to mis-

lead the understanding, and to corrupt the heart: how is this tendency to be counteracted? By the virtue of the people. To be virtuous, they must be enlightened; for ignorance is only the parent of vice. It weakens and perverts the moral principle, and thus takes off the only natural restraint which heaven has imposed upon the human heart, in order to check its turbulent depravity. When the people are generally instructed in the ways of righteousness, their example must have an influence on public men. Princes and statesmen, like other mortals, are in a great degree the creatures of circumstances. If the people they govern are ignorant and vicious, they will take advantage of the moral darkness, and perpetrate crimes from which the surrounding light of knowledge and religion would effectually deter them. When the thinking faculty of a whole nation is constantly awake, and its aggregate principles always operating to produce the general good, sovereigns will even lose the inclination to tyrannize. There is a majesty in truth and virtue, which when seen in an individual, commands an involuntary homage; and when that majesty sits on the brow of the community, even a king will feel himself impelled to bow down and worship it.' pp. 38—40.

Some very beautiful reflections almost immediately follow: these are a few of them.

'What a delightful subject of contemplation is the nature and progress of religion! If the contemplation of earthly excellence fills us with admiration, how much more does that of heavenly! If the charms of a perishable world, and the faculties of mortal creatures, excite pleasurable sensations of wonder, how much more must the glories of the celestial kingdom, and the attributes of God! We are pleased to explore the progress of society, and the policy of princes, but how much nobler is it to trace the designs of providence, gradually unfolded amidst the revolutions of human affairs! How much more delightful to watch the developement of his scheme of mercy, from the first disclosure, to the final consummation of his purposes! If light is sweet, and it is a pleasant thing to behold the material Sun, how much more ravishing and extatic to trace the course of the Sun of Righteousness, and be absorbed in the contemplation of his splendour! The progress of religion is the progress of knowledge, civilization, and happiness. It encounters the darkness of superstition, and rolls it away; it meets as a mighty host, the innumerable evils of the world; they maintain an obstinate struggle; during the conflict, our hearts are appalled with terror; but the Captain of salvation conquers; he goes forward, "travelling in the greatness of his strength;" all nature smiles at his approach; the bloom of paradise enriches every scene; the music of heavenly discipline and social order, more enchanting than the music of the spheres, wraps the soul in extacy; multitudes of voices are heard in high strains, in new and lofty measures, celebrating the triumphs of divine benignity: while celestial fingers entwine the brow of the victor with the unstained laurels of all-subduing love.' pp. 41, 42.

The second discourse is entitled, "The Whole Family in Heaven," and presents some peculiarly seducing views of this exceedingly great and enchanting theme. An additional check, however, might have been advantageously imposed on the preacher's imagination in some places—and the language may be advantageously stripped of some glitter. There is, however, deep pathetic earnestness in the following address.

'Our own salvation should not be the only object of our constant solicitude; but the everlasting happiness of those to whom we are united by the tenderest ties of nature, should equally engage our attention. Are we ourselves partakers of religion, or is this inestimable blessing confined to one head of the family, while the other is altogether a stranger to its influence? Should this be the case, the final period of your intercourse is drawing nigh; you will soon separate, and separate for ever! Oh, then, let me conjure you, ere it is too late, by all the endearments of your mutual love, by all the tender sympathies that have mingled in your hearts, to seek with equal ardour the same heaven! On the day of judgement, why should "one be taken and the other left?" Are we blest with children? Do they grow up as olive branches round about our table? Let us remember, there is but one thing that can render them an eternal inheritance; this is genuine piety. Without this, we must relinquish them at death; we must reckon them only as earthly comforts; and if we stretch our thoughts into a future world, what an agonizing scene distracts the imagination! But if our household are regulated according to the principles of the gospel; if the fire on the domestic altar is never suffered to go out; if religious instruction be infused into the opening minds of our offspring, and the claims of eternity impressed upon their susceptible hearts; if example follows precept, and we are concerned to "point to heaven and lead the way," we have every reason to hope, that a gracious God will crown our endeavours with his blessing, and that our "Whole Family" will meet in heaven. Oh, happy parent! who, at the last day, will be able to exclaim, addressing the Judge of all, "Behold, here am I and the children whom thou hast given me!"' pp. 71—73.

We are disposed to prefer the next sermon, on the "Design of God in blessing us," to almost any in the volume. There is in it, to our taste, a union of deeper and juster thinking, compacter proportion, chaster ornament, easier utterance, and wiser feeling. In the following short characteristic passage, it is impossible not to be reminded of an admirable writer's profound and eloquent Essay on Decision of Character.

'The varieties of human characters are numerous; but that which most excites the admiration of the world, is energy. Indeed, it is the nature of this quality to force itself into notice.

A man who has this element in his constitution, must be active. You see him pressing forward when any thing is to be achieved. He is never intimidated by difficulties: Alps rising on Alps are no check to his adventurous spirit: the tumultuous flood, the dashing foam, the lowering heavens, interpose in vain between him and his purpose; this energy bends the most adverse circumstances to his will: and that which affrights the timid, inspires him with confidence. While others hesitate, he acts; while they are alarmed, he has met and overcome the danger. Even failures and defeats become to him only lessons of experience; he is not discouraged from attempting again, because human power is limited. You find him incessantly employed; the accomplishment of one design is, with him, but a prelude to the commencement of another. This quality is generally united with a superior intellectual capacity, and perhaps is, in some degree, the effect of it; but whatever are the subordinate causes by which it is produced, whether it arises from great mental powers, or from physical organization, or from both, it is unquestionably a blessing which cometh down from the Father of lights.' pp. 79, 80.

We must be indulged with one more extract from this excellent discourse, and we present the following as a fine specimen of the author's impressive eloquence. He proposes the question, 'What is necessary to convert a power to bless into an actual blessing?' and replies:

'A vital principle of religion in the heart, is pre-eminently requisite. All the blessings of life are so many poisonous ingredients in our cup, till religion purifies them, and destroys those noxious qualities with which depravity has tainted them. Let religion mingle with these, and every evil vanishes. Religion furnishes genius with its noblest theme; it affords the fullest employment for all the energies of the most intensely active mind; and even inspires with energy the timid bosom, which was before appalled by the slightest dangers. It proposes to the man of wealth, an object to accomplish which, "He who was rich, became poor," and it assures the man of influence, that the glory of God, and the happiness of our fellow-creatures, are the only objects for which a good man ought to live, and in promoting which he should even be contented to die. That these objects may be pursued with persevering earnestness, religion supplies motives of irresistible cogency Its influence is a continued sacred impulse to the exercise of benevolence. It makes us conscious debtors to all mankind; and will not allow us a moment's satisfaction while we neglect to discharge the obligation. Nor is this all; it enlists heaven on the side of human agency, and crowns our exertions with divine success; a success which, considering the depraved state of the world, no efforts of ours alone could command. When a man of religion devotes his powers to the great cause for which they originally were bestowed, mysterious voices prompt him to high and holy meditations—he listens with rapture to the dictates of infinite

wisdom and universal love! The full ripe purpose in his mind, thus induced, becomes active; he goes forth into the world, to do what he has designed; "a thousand liveried angels" wait upon him, and smooth the difficulties from his path, which by his own strength he never could surmount; so guided and accompanied, he engages with confidence in what his astonished enemies consider as "Utopian schemes," and more than realizes what his heart fondly anticipated. Knowing the omnipotence of *prayer*, which "moves the hand that moves all things," he makes it precede and follow all his endeavours. By its potent agency he charms all good things in the universe around him, and miraculously converts all evil things into blessings. By prayer he sanctifies all events, and combines them to his advantage. Thus he is equally befriended by disappointment and success. These are only different words to express the different feelings of his heart in reference to the great end of his being: that end is accomplishing when all things seem to conspire against it, his labours are secretly blessed, his prayers are really answered. Of this he may not himself be conscious, but in the amazing chain of causes and effects, which he will view complete in the light of eternity, he will perceive that his defeats were victories; that he counted most where he seemed most to fail: that his fears and anxieties arose from his ignorance and impatience. The energies of piety are never wasted; the prayer of faith is never offered in vain.' pp. 84—86.

The fourth and fifth sermons on the "Spirituality of God," and the "Abominable Nature of Sin," we have already had occasion to notice in a separate form, nor do they seem to require from us any new remarks, except in one respect, wherein we must doubtless have been anticipated by most of Mr. Styles's admirers. We possessed them before, and wished to have more new ones. Money is very scarce, and books are very dear.

The sixth discourse is entitled the "Mortality and the Destiny of Man," and is replete with solemn feelings and reflections naturally arising from subjects so awfully interesting. Although we could easily extract from it passages of a character directly opposite, yet we have resolved to produce here a paragraph which certainly exhibits in the strongest manner, Mr Styles's most censurable defects. We have no conjecture what temptations could beset him, to write in such a strain of frigid extravagance—except he maliciously meant an outrageous caricature of some of the very worst passages of a certain amiable writer, whose volumes, he tells us, 'discover eloquence, learning, and piety, which entitle him to the respect of every wise, and the love of every good man.' Contribution is levied from both Milton and Shakespear to heighten its deformity.

'O Faith, assisted by thy broad telescopic eye, what do I see? First, the cold flood of death, a thousand shivering beings driven by its strong tide, soon reach the opposite shore. Now they feel that they exist; they have sprung up to life, and a vast eternity is before them. But who can describe the anguish and the bliss, the terror and the rapture, which are obvious in different countenances! Covered with unutterable confusion, behold those victims of horror and despair—they are driven away in their wickedness —I follow them in my "mind's eye," to a cavern hideous,

"On all sides round, as one great furnace flamed,"

and through volumes of sulphur and smoke, I read in characters of blood, "Reserved in everlasting chains of darkness till the judgement of the great day;" my soul sickens, and I turn from the scene. I wander with the blissful throng—heaven's innumerable doors are thrown open—I see them enter—the beloved of God are in his immediate presence; they hear the songs, they join in the hallelujahs of paradise, now they are lost in the blaze of glory.' pp. 187, 188.

But we hasten from a piece of affected rhetoric, which stern impartiality alone could have induced us to transcribe, to the next sermon on the "Joy of Angels over the Repentance of a Sinner;" and copy its excellent introduction as a specimen of its merit.

'How many are there in this congregation, who are strangers to genuine repentance! who have yet to sorrow for their transgressions, and to turn from the error of their ways! The eye of the eternal Being marks their number, ascertains their guilt, and his power could destroy them; but he is waiting to be gracious; he would not that they should perish in their sins. "As I live," saith the Lord God, "I have no pleasure in the death of him that dieth;" nay more, the Saviour assures us "that there is joy in the presence of the angels of God, over one sinner that repenteth." I come not then this evening to alarm you with the thunders of divine vengeance against impenitence; my aim is rather, under the influence of the Holy Spirit, to soften the obdurate heart, and to excite the tears of pious sorrow in those who have never repented "after a Godly sort;" and what a motive have I to urge to secure your attention, and to interest your minds! Every angel before the throne of God is concerned in my success or failure. Imagine that you see me surrounded with thousands of these glorious beings, who are waiting with anxious suspense to know the result of my endeavours. Imagine too that they are all your friends, and that they second with their compassionate looks, every argument and every appeal which I may address to the understanding and the heart. This will impress an unusual solemnity on your spirits, and who can tell but this very night, we in this assembly, may furnish the harps above with a new song of rapturous joy. That this expectation may not be visionary, O Spirit of Grace

assist us, first, to ascertain what is meant by the repentance of a sinner; and secondly, to show why it is an event to diffuse joy among the inhabitants of heaven.' pp. 211, 212.

The conclusion is equally striking and admirable.

'However lightly you may be disposed to treat the address of this evening it is a subject of vast importance to the invisible world. You alone are careless and insensible, like the victim that thoughtlessly plays around the altar where its blood is to be shed; but myriads of creatures whom you cannot see are now regarding you. Let the veil be removed, and for a moment let the inhabitants of heaven and hell be exposed to our view. I mark the anxious solicitude of those infernal spirits, while they contemplate your countenances my brethren. They tremble lest you should repent—with envious eye they glance at yonder seraphim who are waiting to communicate to the myriads above the joyful tidings of your salvation:—and now it is for you to decide who shall be victorious. Shall these blessed beings depart to night with emotions of pity and sad regret, and shall those fiends, with a satisfaction peculiar to their detestable nature, announce to their rebel chief, that you have added to your other crimes the rejection of the gospel. Shall they with horrid exultation drag you to the confines of death, that they may seize your departing spirit as it leaves its tenement, and hale you to your fate as those that have trampled under foot the Son of God? no—forbid it heaven!—forbid it, all ye holy angels that hover round the scene!—forbid it, Almighty Spirit of Grace! Give these sinners repentance to the acknowledgment of the truth.' pp. 239, 240.

The attention of the reader is next invited to the remembrance of the virtues, graces, and talents, of departed excellence. Mr. Styles has here republished with considerable and very judicious corrections his sermon on the death of the Rev. Thomas Spencer; and we must take opportunity to yield our willing testimony to the fidelity of its interesting portraiture, and to the soothing power of its instructive consolations. How awful it is to stand at the grave of a loved lamented friend, and pause on the past actions, and affections, and expressions, of the spirit that is eternally gone! It is impossible for the tongue to give utterance to the thrilling emotions that the heart conceives;—yet we return to life better from the meditation. In the instance of Mr. Spencer, no one can contemplate but with undissembled reverence, that early consecration of his entire being to the service of God, which so peculiarly distinguished him; and his patient pursuit and improvement of every means within his reach for qualifying himself in mind and heart as an Ambassador of

Jesus Christ. And it is equally impossible to dwell with too much admiration, on the manifold qualities which were combined in his exercises in the Sanctuary, and which were favoured by Heaven to promote the eternal well-being of so many of his fellow-creatures. Piety, judgement, pathos, fancy, fervour, animation—voice, gesture, and features—united to fascinate his hearers, and impress them with the glory and power of the oracles of God. Nor could any one be more sincerely beloved by his intimate friends, to whom he was endeared by his manly integrity of spirit, his humility and gentleness of temper, the modest easiness of his manners, and his unchanging affection. A character so lovely, a life so useful, and a heart so simple, warm and pure, deserve to be treasured in every breast amidst its choicest recollections*.—We return to the work.

The next discourse is on "Cruelty to animals." We produce the greater part of its masterly peroration, as well exemplifying the author's manner in administering useful counsel. He is addressing parents, and other guardians of the young.

'While children are under our guidance, we have an opportunity of discovering and counteracting their evil propensities. The elements of characters are at that tender age, like the seedling of the forest, which with little difficulty may be rooted up, or bent into any direction. The most important part of education is the culture of the heart. It cannot commence to early; nor ought any thing to be deemed too trifling for its interference. The dawn of reason brings with it certain indications of depravity, and the germ of vice that may afterwards become incontroulable, the torment of the individual, and the scourge of others. May be at

---

* We may be forgiven the appropriation of the following beautiful lines from a modern poet.

Short here thy day; for souls of holiest birth
Dwell but a moment with the sons of earth;
To this dim sphere by God's indulgence given,
Their friends are angels, and their home is heaven.
The fairest rose in shortest time decays;
The sun, when brightest, soon withdraws his rays;
The dew that gleams like diamonds on the thorn,
Melts instantaneous at the breath of morn;
Too soon a rolling shade of darkness shrouds
The star that smiles amid the evening clouds;
And sounds that come so sweetly on the ear;
That the soul wishes every sense could hear.
Are as the light's unwearied pinions fleet,
As scarce as beauteous, and as short as sweet.' *Wilson's "Isle of Palms and other Poems."*

first no more than a slight inclination, easily subdued by gentle and reasonable reproof. This is peculiarly the case with the rise and progress of cruelty; and, as no vice is more despicable in itself, and more injurious in its consequences, it should be the great concern of parents and instructors to prevent its indulgence. In order to detect the first propensity we must vigilantly inspect the conduct of our youthful charge, not only when we are actually engaged in the business of tuition, but in the hours of recreation, when they imagine themselves to be no longer under our care. The total abandonment of children in the play-ground and the fields, is, in my opinion, a grand defect in education. A child habitually left to itself to choose its own companions, and to gratify its own wishes, is a most pitiable object; nothing but a miracle can save it from perdition ;—and even where the companions are wisely selected, or are children placed at the same seminary, the most unremitting attention is necessary on the part of tutors, at those seasons when attention is generally suffered to relax. It is in their amusements that children acquire and mature those habits which afterwards controul their moral destiny, and then it is that they peculiarly stand in need of our assistance. Not that I would for one moment interpose authority, to systematize their pleasures, and repress their cheerfulness: but I would convert the instructor into a companison; I would have him become the playmate of their minds, that he may thus attain a perfect knowledge of all that they think and feel; under this character his ascendancy over them would be compleat, and, with the blessing of God on his endeavours, he might effectually restrain those evil inclinations which, at a very early age, they are so apt to conceive and to indulge. We ought not, however, to rest satisfied with mere restraint; we should aim to excite in the hearts of youth kind and humane feelings towards every creature that possesses a capacity of enjoyment. For this purpose we should put into their hands books of natural history; they should be made early acquainted with the sensibility, sagacity, and usefulness of animals. Every interesting anecdote, illustrative of their virtues, should be treasured up in their memory. In destroying noxious animals, we should be careful to explain the reason of our conduct, and to convince them that we feel no pleasure in the infliction of pain. If we perceive them disposed to form attachments to those creatures that are susceptible of kindness, we ought to encourage the propensity, and to avail ourselves of the ocoasion to interest them in the happiness of every thing that lives. The consistency of all this with a generous and manly courage, and its having not the smallest tendency to induce a sickly sensibility, might be easily proved; but your time is already exhausted. Without enlarging, therefore, on this topic, I would sit down with briefly adverting to another and that is, the grand remedy which a merciful God has provided for all the miseries of this afflicted world inferior means may be employed, but none will prove efficacious where this is neglected. The honour of renovating

human nature, and introducing the universal empire of love, is reserved for the Gospel.' pp. 300—303.

The tenth sermon is in illustration of "Jesus as the bright and morning star." Its composition, as well as that of the preceding discourse, is evidently susceptible of considerable amendment. The one that succeeds is on the "Characteristic Principles of the Gospel:" and was preached and published for the benefit of the London Female Penitentiary: there are several passages in it peculiarly interesting, and the whole seems written with rather more than the author's accustomed care. The last sermon is on the "Celestial objects of Hope," and cannot fail to yield to every serious mind both instruction and delight. We regret that our limits preclude our doing more than to transcribe its excellent conclusion;—and the inference which Mr. Styles has deduced from his immediate subject may most appropriately be extended to the entire series.

'We infer the value of experimental religion. I mean that religion which is more than form and outward profession—what the Scriptures denominate, "the power of godliness:" Religion which is felt in the heart, which sanctifies the affections, and displays in the character the virtues of God: Religion that encourages us to look forward to the profession of joys which eye hath not seen, nor ear heard, nor heart conceived;—that unites the soul to the vivifying principle which lives eternally, and gives all things life;—to that power which will in due time call into existence a wonderful scene of life, beauty, and glory, which the visible universe cannot contain. Who would not be adorned with the charms of such piety? Who would not be enriched with its sublime rewards. How little do mankind know either of dignity or happiness, who suffer themselves to be governed by the atoms and evils of a diminutive world, while they neglect 'the only pursuit which is worthy of their nature, and which does not terminate in despair! much is said of happiness; all desire it; but few attain it. It is only to be found in the hallowed abode of a spiritual life,—the sacred living temple of a renewed heart.'

We close the volume with sincere respect for the talents and principles of the author, and cheerfully recommend it to public patronage. In the event of a new edition, the writer will no doubt avail himself of our friendly severity. In every fresh appearance he makes before us, he exhibits very material improvement; and we have determined to accept the present production as an earnest only of greater things hereafter. He intimates an intention to prepare a set of discourses on the peculiar Doctrines and Duties of Christianity. He has chosen a magnificent task: We shall rejoice, years hence, to announce the fortunate result.

Art. XIV. *Letters from the Mediterranean*, containing a Civil and Political Account of Sicily, Tripoly, Tunis and Malta: with biographical sketches, Anecdotes and Observations, illustrative of the present state of those countries. By E. Blaquiere, Esq.

(Concluded from page 456.)

IN our last number we attempted a slight abstract of the information which Mr. Blaquiere has furnished respecting Sicily. We have now to accompany him through his remaining Letters, which relate to Tripoly, Tunis, and Malta.

Our author's observation on the regencies of Tripoly and Tunis are not uninteresting, but exhibit so many marks of compilation, as to render a lengthened notice of them unnecessary. We shall confine ourselves to an extract or two.—In the first letter we meet with the following account of the ancient Leptis Magna: it was communicated to our author by a friend who passed three days on the spot.

'The extensive ruins of Leptis Magna are situated close to the sea, which appears to have made some encroachments on a part of them, those which I saw, extend about three miles in length southward, and nearly two in breadth. The bed of a river runs from the mountains directly through the ruins, which consist of gateways, walls, an immense number of pillars, some of which are of the finest granite, broken statues, and marbles, with inscriptions in Greek, Latin, and Punic characters; together with remains of an aqueduct. There are also a great many sculptured friezes, which appear to have belonged to some temples; the remains of several Roman baths are visible near the city; and I observed, about a mile from the ruins, an oblong terrace of fine Roman pavement, of considerable extent; several ruins about this place evidently denoted that it must have been the site of a theatre. There are the remains of a large edifice close to the sea, which appears to have been a species of fortification. Cameos, coins, medals, and bronzes, are frequently found at Leptis by the Arabs, who sometimes take them to the capital for sale, but as often destroy them from motives of superstition. To the amateurs for antique researches, there cannot be a greater inducement for excavating at this place, than that their efforts would most assuredly be attended with the greatest success: for, in their own language, it is virgin ground, as, with the exception of a few of the fine granite pillars, taken away more than a century ago to ornament a palace of Lewis the Fourteenth, this place has scarcely been visited by any European travellers.' Vol. II pp. 19, 20.

Tripoly, in respect of natural advantages, may be ranked amongst the most favoured nations. It possesses a climate singularly healthy and temperate, and the soil produces all the

European fruits and vegetables in the greatest degree of perfection. The most ample supplies might here be obtained both for the building and equipment of our fleets, were not the poverty and ignorance of the inhabitants, and the treachery of the Regent, an insuperable bar to any such commercial speculations. No bargain can ever be made but in the presence and under the terror of a considerable naval force, a mode of dealing that, it may be readily conceived, in no small degree enhances the price of whatever commodities may thus be obtained. It is questionable, indeed, whether a thorough revolution must not take place before we can drive an extensively advantageous trade with those countries ;—an event which, considering the present condition of this portion of the world, the general aspect of Europe, and the very slow pace, even under the most favoured circumstances, at which national improvement proceeds, can be viewed only at a very remote distance. In the mean time, however, the resources to be derived from these countries, may, no doubt, be rendered to a certain degree available. But to effect this purpose it seems absolutely necessary that the state of our diplomatic corps should undergo a considerable change. At present, we are informed, the salaries of the consuls resident at Tripoly and Tunis are not merely inadequate to support that imposing character which, to be efficient, an ambassador should assume, but even the rank and station of a private gentleman. The consequences of this parsimony are prejudicial to our interests in various forms. It compels our agents (in order to make some slight addition to their slender means) to engage in commercial adventures, and thus to become the slaves of the local government for the benefit of their own private speculations. Let it be considered too, that among these barbarians shew is every thing ; and that their knowledge of foreign nations, is principally derived from these resident representatives, who by appearing thus destitute of the insignia of dignity and authority, are not very likely to impress any formidable idea of the power of those by whom they are sent out in a manner so little suitable to their station. The parsimonious allowance to this part of our diplomatic corps is the more singular, when contrasted with the enormous sums that are annually paid, as pensions of retreat, to persons who *have been* ambassadors to obsolete states.

Mr. Blaquiere displays a laudable earnestness in calling the attention of the British government, to repress the incursions, which, notwithstanding our immense naval superiority, are frequently made by these barbarians from the opposite coast upon the shores of Sicily for the purpose of plunder.

'The mode hitherto adopted (says Mr. Blaquiere) by the Barbary cruizers of disembarking on the coast of Sicily and its dependencies, requires to be noticed. Those enemies of the human race availing themselves generally of the darkness of night, arm several boats, land in the vicinity of some unprotected village, and carry off whole families; these, on arriving here, are exposed to public sale in the market place, and bought by some proprietor whose hearts has never been warmed with any sentiment of benevolence; they are conveyed to a distant province, destined either to lead a life of miserable bondage, or, as more frequently happens, to fall under the stripes and oppression of a merciless master.' p. 123.

'It is a singular and melancholy fact, that *more* captives have been made, and the general succeeses against Sicily greater, than at any former period since the island [of Malta] has been in our possession.' p. 219.

The next place to which our author leads us is Malta. On the importance of this station to British interests, and the policy of our conduct in regard to it (a discussion involving a consideration of some of the most intricate points of political economy) we have not at present time to enter. We shall content ourselves with following our author through the description he gives of the present state of the island. In circumference it is about sixty miles, twenty long, and twelve broad. At a distance it presents nearly a plain surface, its highest parts not rising more than 400 yards above the level of the sea. The staple commodity is cotton: but of this the quantity cannot be very considerable, as we are told that one-third of the island, small as it is, is composed of waste land. This is in a considerable degree to be attributed to the wretched ignorance of the inhabitants, who, though they are several centuries behind us in the scientific and mechanical branches of agriculture, resist with the most perverse and persevering obstinacy every attempt to introduce among them European plants and modes of culture. Since the island has been under the British dominion, it does not appear that its population has experienced any increase except in the article of foreigners, who, as might be expected from Mr. B.'s description of the native islanders, have supplanted them in various branches of industry, and driven many into the church who would gladly have embraced a more active sphere of life. But if the Maltese owe us but little gratitude for the marked encouragement we hold out to strangers, (who are exempt from a variety of burthens that are imposed upon the inhabitants) they are indebted to us still less for any anxiety we have shewn to advance their moral improvement: on the contrary, says Mr. Blaquiere.

'The degree of instruction has been very much curtailed; and as

if with an intention of precluding the possibility of this admirable institution (the *Universata)* being regenerated, nearly two-thirds of the edifice have been granted to the British merchants, for the purpose of forming an Exchange and Bank; thus making learning and morality subservient to commerce, which should, in the opinion of many, be regarded as a secondary object in legislation.' p. 293.

'The comparatively uncivilized state of the Maltese peasantry, our author proceeds, 'may be easily conceived, when I inform you, that outside the walls of Valetta, there is not a single place of public or private tuition, if we except the convents, which are, of course, shut to those who do not inhabit them, yet how easily might this be remedied.' p. 295.

When glancing his eye over foreign countries, there is scarcely any topic upon which an Englishman is more apt to felicitate himself, than upon his laws. Whatever be the propriety of this congratulation, however, as it respects our own "happy island," we no not seem to improve matters greatly by taking the task of legislating into our own hands. At Malta the case is notoriously bad. According to our author, justice is little more than an empty sound, 'and the people have nearly forgotten that they were once governed by laws which secured property, punished crimes, and promoted that degree of confidence so necessary to the well being of a state.' He gives a great number of curious details on the subject, and inserts a letter addressed in 1812 by the commercial body of the island to the civil commissioner, in which is pointed out at considerable length the imperfections of the various parts of the Maltese code by which they are most peculiarly afflicted. If this representation be not excessively overcharged (and we observe no ground for supposing it to be so) the state of the law in these islands calls aloud for a prompt and thorough reformation. In a country subject to the British government by which the effect of publicity in judicature is so duly appreciated, it is scarcely credible that justice should still be suffered to be administered in secret. Yet such is the fact:

'In addition to the imperfections of the code,' say the remonstrating merchants, 'we have a mass of objectionable matter to enter upon in the method of conducting a process, The chief evils are the correspondentive way of carrying on a suit, and consequent multiplicity of voluminous writings; the want of oral proceedings; of confrontation of parties; and due examination of witnesses. More fully to explain this subject, it will be necessary to give some detail of the method of conducting a suit at law. The plaintiff after the citation, which is answered by a written paper, makes out the ground of his complaint in a document called the '*Scrittura,*' this is deposited with the actuary of the '*consolato del mare,*' and the same is imparted to the defendant in a notice of '*scrittura presentata,*' which is to be seen by him in order to form the answer. In this stage of

the cause, the reciprocal correspondence may go on, in charges and replies almost indefinitely, but the party aggrieved, anxious for redress, soon makes out the notice entitled '*conchiuso in causa*,' intimating that the '*scrittura*' go up to the judge; these papers then contain the matter upon which the judge forms his opinion, *and they are taken to his dwelling house; where the parties, or their advocates, severally and alone, visit him for the purpose of explaining and urging their cause.*' pp. 310, 311.

The decision, however, when thus obtained, is not final. An appeal is allowed to a superior court, where all the delays in the subordinate undergo a repetition and extension, and it repeatedly happens that from the expence that is thus occasioned, the whole of the subject matter of litigation is swallowed up by fees to justices and law agents. With such a prospect before them, however clear the right may be, it is not surprising that people are frequently deterred from seeking protection from the law, choosing rather to suffer the oppression of individuals than be exposed to systematic plunder by the judicial tribunals. Nor is this all. Not only are the rights of property thus subjected to violation, but personal liberty seems equally insecure, at least where the persons exercising the right of government conceive themselves in any way interested.

'From the extreme promptness," (says Mr. Blaquiere) and severity with which offences, tending to interfere with the civil government authority, have on several occasions been punished by the courts of law, it would appear that the original code is by no means so defective as some imagine. In a recent instance there was an English merchant, of the utmost respectability, who happened to give some trifling offence to a late public secretary. He was immediately sent for to the palace, on a pretence that the civil commissioner wished to see him: on arriving there the commissioner was reported to be absent, and when about to return home it being Sunday, a party of soldiers seized him in the porch, and lodged him in the guard house all night; he was next day conveyed to the prison, from whence he could not get out until after paying a large fine and making the amende honourable to the Governor's Secretary, &c. His process, it should be added, was concluded in six days! Bail to any amount was offered in this case but without any effect.'

Malta having been considered of so much importance as a naval station, an attempt has been made to form an establishment there, not only for the repairs but for the building of ships. On this point it is obvious to remark, that whatever establishments of almost any description are formed at a distance from the seat of controul, it is impossible that the checks can be prompt and efficient, how-

ever judicious may be the system of general regulations. Abuses will be sure to creep in, and impair, if they do not counterbalance the advantages that in other shapes might be supposed to be available. In an island, circumstanced like Malta, particularly where the administration of the government, except in cases where the personal interests of its functionaries is immediately concerned, is peculiarly lax, the danger of abuse is much increased. But even supposing this objection to be removed by some unwonted exercise of skill, it is still a question whether the expence of constructing the necessary works for forming a Dock-yard, together with the high price that labour must bear when imported thither from this country, and the increased costliness of nearly all the necessary materials, might not very fairly be set against the trouble and delay of performing the repairs in our own dock-yards. By the death of Mr. Bray, the person whom government had entrusted with the formation of the necessary works, the progress of this project has been for the present suspended, and we cannot but express a hope that before it is resumed some enquiry will be entered into respecting the probable profit of its completion.

Timber seems to be the only important naval commodity that is likely to be obtained at a cheaper rate in the neighbourhood of Malta than in England. But in estimating the price of this, as of other articles, all the contingencies by which it is liable to be enhanced, must be taken into the account.

'We have not as yet availed ourselves (says our author) of half those resources which might be drawn from surrounding countries, partly owing to the state of the war, but much more so to bad management. Larger quantities of timber might, with the utmost facility, be procured from the Adriatic, Albania, the Morea, and even Caramania, which has not been yet tried, but the charge of getting it has hitherto unfortunately fallen upon persons who were above all others, the worst calculated to succeed in any undertaking that required a talent for negociation. In one instance which occurred within my own recollection, and while Captain Percy Frazer was naval commissioner here, there were above thirty thousand dollars embarked on board a foreign merchant ship, entrusted to the care of a Mr. Laird, who had been British consul at Ragusa, that gentleman proceeded to Durazzo, where, having quarelled with the Pacha, he was put under arrest; so that not above two or three cargoes at most have come from that port, whereas the money sent was nearly sufficient to purchase a whole forest. At another time, and while Commissioner F. was there, there was a person sent to the Morea, for the purpose of examining the quality of the timber there: he was an Englishman, totally unacquainted with the language, and set out from Petrass, determined, if possible, to execute the object of his mission; he was, however, scarcely three days absent when he lost his way, and being most severely

beaten by the savage natives, he saved his life with difficulty, and returned to Malta as wise as he went.' pp. 358—359.

Our favourable opinion of these volumes will have been collected from many of our preceding remarks. We could wish, indeed, that our author had not thought it necessary to draw from books so largely in the composition of his letters, in several of which we suspect the dates are not intended to indicate the place where, or the time when they were written. But upon the whole we are free to acknowledge that he has produced an interesting and considerably important work—a work which is not merely creditable to his talents but his integrity. It is not often that we find our officers placing their personal interests in jeopardy in the cause of truth and humanity. At the same time it is gratifying to learn, that in the present instance our author's frankness has proved no barrier to his promotion: and it is much to the honour of the men who now compose the Board of Admiralty, that, notwithstanding the austere complexion of many parts of this publication, they have, without any private solicitation on the part of Mr. Blaquiere, singled him out for an appointment, while so many of his class are fruitlessly eager for employ.

Art. XV. SELECT LITERARY INFORMATION

*** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works: which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Cottle has been engaged in writing a Poem of some extent, in rhyme, entitled "Messias." The first part, connected with the Old Testament, is preparing for the Press.

Mr. W. Jones, author of the History of the Waldenses, is preparing for publication, a Biblical Dictionary, on an improved plan: adapted equally to the use of Ministers, Students, and private Christians; and calculated to facilitate an acquaintance with the Oracles of divine truth.

W. Baynes has nearly ready a Catalogue of Ancient and Modern Books, containan extensive collection in Divinity. By the best authors. Also a rare collection of Curious Books and Tracts, relative to Charles the Ist and Cromwell, and to the Popish Plot and Toleration of Dissenters in the time of William and Mary.

The Rev. David Williams, A. M. has in the press, and will speedily publish "An Historical Sketch of the Doctrines and opinions of the Various Religions in the World." To which will be added a view of the evidences of Christianity, and of the Reformation. We understand that this work will be comprized in one small pocket volume.

In the course of this month will appear a work entitled the Pocket Companion to the laws of bills of exchange, promissory notes, checks, drafts, &c. &c. With tables of the stamp duties, &c. &c. &c. By the editor of the Legal and Literary Journal, and Mercantile Magazine, the third number of which will be published on the first of January.

In the press. The Vision; or Hell, Purgatory, and Paradise, of Dante; translated into English Blank Verse, by the Rev. H. F. Cary, A.M.

In a few days will be published Travels in the Pyrenees, containing a Description of the principal Summits, Passes, and Vallies: translated from the French of M. Ramond, by F. Gold.

Speedily will be published, by Direction of the Board of the Society for promoting Christian Knowledge. An Abstract of the Annual Reports and Correspondence of the Society for Promoting Christian Knowledge, from the Commencement of its Connexion with the East-India Missions, A. D. 1709, to the present Day; together with the Charges delivered to some of the Missionaries, at different Periods, on their Departure for their several Missions.

Mr. Semple shortly will publish Observations made on a Tour from Hamburgh through Berlin, Gorlitz, and Breslau, to Silverberg, and thence to Gottenburg, passing through the head quarters of the Allied Armies.

Mr. T. D. W. Dearn, of Cranbrook, will publish early in next month, a historical, topographical, and descriptive Account of the Weald of Kent, with eight engravings and a map.

Mr. Campbell, translator of Bishop Jewell's Apologia, is preparing for publication, a translation of Grotius on the Rights of War and Peace, and the Law of Nations, with notes and illustrations from the best writers of ancient and modern times.

Mr. Barker has in the press, an Essay on the respect paid to Old Age by the Egyptians, Persians, Greeks, and Romans.

The Rev.——Sayers has in forwardness for publication, a History of Bristol and its vicinity.

Mr. J. Bisset shortly will publish, a Description of Leamington, and the

principal objects of curiosity in its neighbourhood.

Mrs. Taylor, of Ongar, has nearly ready for publication, Maternal Solicitude for a Daughter's best Interest.

Mrs. Hervey will soon publish, Amabel, in four volumes.

Musical Biography, or Memoirs of the most eminent Musical Composers who flourished during the last three centuries, is in the press.

W. Smith, Esq. has in the press, in an octavo volume, a New French Dictionary, or Guide to the correct Pronunciation of the French Language, compiled from the Dictionnaire de l'Academie Francaise.

The Rev.—— Blakeway is preparing for the press, a History of Shropshire,

Mr. Betell Danby, of Hull, has in the press, the Expeditious Arithmetician, or Preceptor's Arithmetical Class Book, for the use of tutors, containing two thousand two hundred original questions.

Memoirs of Goldoni, the Italian dramatist, written by himself, are printing in two octavo volumes, in French and in English.

The author of Substance and Shadow, &c. has in the press, the Splendour of Adversity, a domestic tale, in three volumes.

The editor of the Examiner shortly will publish, the Feast of the Poets, with a variety of additional notes, and some other pieces in verse.

M. Santagnello has in the press, an Italian Class Book, consisting of extracts from the best writers, in prose and verse.

The Rev. F. Wrangham is preparing a new edition of the Prolegomena of Walton, under the sanction of the University of Cambridge.

Mr. Charles Bell is printing a second edition of his System of Operative Surgery, founded on the Basis of Anatomy.

Messrs. Leigh and Sotheby will have the honour to submit the following Libraries, and Cabinet of Natural History, for Public Sale, during the present Autumn and ensuing Winter.

The Duplicates of a Gentleman's Library: comprising a fine Collection of Books, in various Departments of Literature. Among them are Birch's Lives, large Paper, uncut; Vertue's Portraits and Monuments to Rapin; Piranesi Veduta da Roma, 2 Tom. Block's Fishes, plates coloured; Vere's Commentaries, Plates; Luxembourg Gallery, first Impressions; Lister's Conchology, Russia; Ireland's Pieces, large Paper, with Etchings and tinted impressions; with many other of equal value.

The Merly Library. Early in December, the well-known and celebrated Library of John Willett Willet, Esq. brought from his Seat at Merly, in the County of Dorset. Comprising a most rare Assemblage of the Early Printers, fine Specimens of Block Printing, Old English Chronicles, &c. in fine Preservation; likewise a most extensive and valuable Collection of Books in every Department of Literature, from the earliest Period to the present Time. All the Books are in the finest Condition; many on large Paper, and bound in Morocco and Russia Leathers. —Catalogues will be ready for delivery in a short Time.

The very select and choice Cabinet of Natural History of the late George Shaw, M.D. F.R.S. Author of the General Zoology, Naturalist's Miscellany, and many other valuable Works. Removed from his Residence at the British Museum.

The entire and valuable Library of the late Rt. Hon. Lord Heathfield. Comprising a Collection of scarce Books on Fortification, Military Tactics, Military History, the most memorable Campaigns, Voyages and Travels, French Literature, Belles Lettres, &c. &c. To which is added, his Collection of Maps, Military Charts, some Prints, &c. &c.

Chart Park Library. The entire and splendid Library of the late Sir Charles Talbot, Bart. removed from Chart Park, Surrey. Consisting of the most valuable and magnificent Works in Natural History; likewise Philosophy, Voyages and Travels, General History, and Belles Lettres. The whole elegantly bound. Also his choice and select collection of Minerals.

In the Press, the Eton Latin Grammar, with Copious Explanatory Notes, for the use of schools. By the Rev. H. C. O'Donnoghue, A. M. of St. John's College, Cambridge, Chaplain to the Right Hon. Lord Adare, and Master of Kingsdown Boarding-school, Bristol.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Lives of the Puritans, containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth to the passing of the Act of Uniformity in 1662. With an Appendix, comprising a Chronological List of the Authorities referred to in the work, and a Copious Index of the whole. By the Rev. Benjamin Brook. 3 vols. 8vo, 1l. 16s. bds. and a few copies on royal paper 2l. 14s. bds.

Memoirs of Algernon Sydney. By G. Meadley, 8vo. 12s. bds. and a few copies on fine paper, 18s. bds. Ornamented with a Portrait of Sydney, finely engraved by Engleheart.

Biographical Anecdotes of the Rev. John Hutchins, the historian of Dorsetshire, by the Rev. G. Bingham, B.D. being No. 34 of "Bibliotheca Topographica Britannica." Second edition, with Additions, and Portrait of Mr. Hutchins. only 50 printed, 4to. 7s. or Proofs on Folio 10s. 6d.

EDUCATION.

The Elements of French Conversation, with familiar and easy Dialogues, each preceded by a suitable Vocabulary in French and English. By John Perrin. The Seventeenth Edition, revised and corrected by C. Gros. 13s. 6d. bd.

A Treatise on Politeness. Intended for the Use of the Youth of both Sexes Translated from the French by a Lady. 8vo. 10s. 6d. bds.

MEDICAL.

The Art of Preserving the sight, unimpaired, to extreme Old Age; and of Re-establishing and Strengthening it when it is become weak, with Instructions how to proceed in accidental Cases, which do not require the Assistance of Professional Men, &c. by an experienced Oculist. 12mo. 4s. 6d. bds.

Lectures on Inflammation, exhibiting a view of the General Doctrines, Pathological and Practical, of Medical Surgery. By John Thomson, M.D. F.R. S.E. 8vo. 14s. bds.

MISCELLANEOUS.

De L'Allemagne. Par la Baronne de Stael Holstein. 3 vols. 8vo. 1l. 16s. bds.

The Northern Metropolis, or the Saxon and the Gael, 3 vols. 12mo.

Observations on the Brumal Retreat of the Swallow, with a copious Index to many passages relating to this bird, in ancient and modern Authors, by Forster, second edition, 8vo. 2s.

POETRY.

Russia; or, the Crisis of Europe; a Poem. With copious Notes, and an account of the Russian Soldiers and Cossacks. By Onesimus. With a Portrait of the Emperor Alexander, 8vo. price 6s. boards.

Virgil in London, or Town Eclogues; to which are added Imitations of Horace. 8s. bds.

David Dreadnought, or Nautic Tales and Adventures, in Verse — in Four Parts, embellished with an interesting Frontispiece. By Samuel Whitchurch, 5s. 6d.

THEOLOGY.

A General Introduction to the Study of the Hebrew Scriptures; with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of all the Chaldee Paraphrases. By the Rev. George Hamilton, Rector of Killernogh, Ireland. 8vo. 7s. 6d. bds.

A Treatise on Spiritual Comfort. By the Rev. John Colquhoun, D. D. Leith. 12mo. 4s. 6d. bds.

The Christian Pattern; or, a Treatise of the Imitation of Jesus Christ. Written originally in Latin by Thomas á Kempis. To which are added Meditations and Prayers, by G. Stanhope, D.D. A neat Pocket Edition, with a bold Type, price 4s. in boards; or on fine paper, price 5s.

The Charges of Samuel Horsley, LL. D. F.R.S. F.S.A. late Lord Bishop of St. Asaph, delivered at his several Visitations of the Diocese of St. David, Rochester, and St. Asaph. 8vo. 7s. bds.

Fur Prædestinatus, sive Dialogus inter Concionatorem Calvinistam et Furem ad furcam damnatum habites. 8vo. 5s. bds.

A Sermon on the Divine Mission of the people called Methodists to revive and spread religion, illustrated and defended in a Sermon preached before the Meeting of the District, at Macclesfield, 1813. By Joseph Sutcliffe. 8vo.

The Practical Expositor, or Scripture illustrated by facts; arranged for every day in the year, by Charles Buck, 6s. bds.

TOPOGRAPHY.

Excursions in the Counties of Kent, Gloucester, Hereford, Monmouth, and Somerset, in the years 1802. 1803, and 1805; consisting of Descriptive Sketches of the most interesting Places and Buildings, particularly the Cathedrals of Canterbury, Gloucester, Hereford, and Bristol: with Delineations of Character, in different Ranks of Life. By J. P. Malcolm, F.S.A. Author of "Londinium Redivivum." royal 8vo. hot-pressed, price 1l. 7s. bds.

Articles on the following works are intended to appear in our Number for January —Mde de Stael "De L'Allemagne."—Williams on Equity and Sovereignty—Norris on the Bible Society—Bridge's Natural Philosophy—Davy's Chemistry—Fox's Letters to Dr. Smith—Montgomery's World before the Flood—Reports of the Fish Association—&c. &c.

ERRATA.

Page 445, l. 24. *for* debarred *read* state.
483, l. 15. *for* bemically *read* chemically.
535, l. 22. *for* comical *read* cynical.
536, l. 20. *for* Canvu *read* Canova.

GENERAL INDEX.

VOL. X.

Ackland, Lady Harriet, her heroic fortitude and conjugal affection, 351

Advantages, likely to result from enlightening the poor, 637

Alligators, their immense numbers in the Mississippi, 125

Ameliorating acts in the West Indies, inquiry into their efficacy, 12, *et seq.*

Animal Chemistry, Berzelius's progress and state of, 243, *et seq.* on the brain and nerves, 244; sanguiferous system, 245; colouring matter of the blood, *ib.*; on the arteries, 246; on respiration, 247; on the cellular texture its fluids, 249; on the mucous membrane of the intestinal canal, reservoirs of the body, and excretory duct, 250; on the saliva, *ib;* gastric juice, 251; process of digestion, *ib;* on the bony part of the animal structure, 252; on the muscular parts of animals, *ib;* on the urine, 253; on milk, 254

Answer to Dr. Tomlin's charge to the clergy of the diocese of Lincoln, 201

Antiquities, arts, and letters, remarks on, during an excursion in Italy in 1802 and 1803, 533 *et seq.*

Apoplexy and Lethargy, Cheyne's cases of, 342; *et seq.*

Atmosphere, itspurification by vegetation, 490

Atmospheric Air, Ellis's inquiry into the changes induced on it by the germination of seeds, vegetation of plants and respiration of Animals, 479; *et seq;* agents necessary to effect the germination of seeds, 481 change of the oxygene principle of the atmosphere in producing germination, 482; formation of carbonic Acid, 483; *et seq;* agency of light on vegetables, 486; etiolation of Plants, 487, *et seq;* agency of galvanic electricity, 489

Automaton Chessplayer, 166

Bill of mortality, a short but comprehensive one, 150

Boundaries of Louisiana, previously to its cession to the English and Spaniards, 121, later boundaries, 124

Caste, abolished by the Sikhs in the North West of India, 84

Catholic Emancipation, the substance of a speech intended to have been delivered at the Guildhall, Bristol; by W. Thorp

———————, an inquiry into the principles of the supporters of the Catholic claims by W. Thorp, 201

Catholics, their conduct in Ireland, indicative of the tendency of their principles, 206; do not consider the Pope as having authority in their kingdom, 208; their replies to Mr. Pitt's inquiries, 209

Cession of the French possessions East of the Mississippi to the English, 121

Chateaubriand's beauties of Christianity 55, *et seq.* object of the work, 57; *on mystery*, 60; *practical illustration of faith*, 64; *graphical delineation of the serpent*, 66; *effect of music on a rattlesnake*, 67; extracts and general remarks, 191, *et seq.*

Characteristics of Men, Manners, and Sentiments, a poem, 601

Charge delivered to the Clergy of the diocese of Lincoln by Dr. Tomline, 201

Charibs, almost annihilated by the Spaniards in the course of fifty years, 5

Christians, their zeal in the early ages of the church, 88; exertions in translating the scriptures, *ib.*

Coal geography of England, 45, *et seq.*

Consolatory letter, by Bishop Horne, 164. 5

Cooke, Memoirs of George Frederick, 611, *et seq.* his reflections on intemperance, 612; his insane conduct when in excited, 613, *et seq.*

Cranmer, his recantation, his public declaration and martyrdom, 467, *et seq.*

Cromwell's mode of manufacturing a victorious army, 160

INDEX.

Damusa, a mode of torture, practised in Sicily, 448
Delta of the Mississipi, 125 ; its formation, *ib ;* small part only susceptible of cultivation, *ib.*
Density of the earth, endeavour to ascertain it by experiments made at mount Shichallin, 133 ; first determined by Dr. Hutton, 134
Descriptive poetry, requires to be *relieved*, 461
Diamonds and Precious Stones, treatise on, including their history natural and commercial, 519
Dissenting ministers, not inducted to a living, guilty of fraud, robbery and rapine, in receiving the voluntary contributions of their hearers, 263
Don Emanuel, a Poem, 601, *et seq.*
Downfall of our constitution, civil and ecclesiastical under Charles I, causes of it, 96

East India Company, Grant's sketch of, 283 ; *et seq.* designed to support the present system, 385
Emigration of large bodies of civilized persons, to barbarous countries generally followed by the annihilation of the native population, 5
Erastus and Trophimus, Burt's conversations on the doctrine of distinguishing grace, 396 ; extracts, *ib.*
Estlin's (Dr.) discourses on universal restitution, 424 ; *et seq.* on determining the sense of revelation, 425 ; sources of the Dr's argument examined, 426 ; nature and duration of future punishment, 428, *et seq.*
Exclusive mode of study, evils arising from it, 222

Family Legend, a Tragedy, by Miss Baillie. 21
Farewell letter of William Penn to his Wife and Children, 506
Finch's essays on political philosophy, 379
Florida, West, seized by the Spaniards, 122 ; East ceded to them, 122
Frend's evening amusements, 67 ; specimens of his mode of reasoning, 70 ; *et seq. Kepler's law*, 72

Garrick, anecdotes of him, 556
Geology, its great importance, 48
Giaour, a poem by Lord Byron, 523, *et seq* ; extracts 531, *et seq ;* objections to its moral, *ib.*
Goldsmith, his writings warmly defended by Dr. Johnson, 555 ; appointed professor of ancient history to the Royal Academy, 559
Greek Anthology, collections from, 144, *et seq;* extracts *ib.* bill of mortality 150
Greek, colony of enticed to settle in Florida, 123 ; *their miserable condition, ib.*

Holeing, mode of performing it in the West Indies, 8

India, journal of a residence in, by Maria Graham, 569, *et seq ;* Europeans long resident in India, generally ill-informed, 569 ; Ensign Soady tried for the murder of Joy Sing, 571 ; Chief Justice Burrough's charge, 572 ; facts characteristic of the Hindus, 574 ; manners of the Europeans, 575, *et seq.* English burying ground, 579
Intrigues political of the Neapolitan court, 454, *et seq.*
Inquiry into the probability that the present race of Negroes in the West Indies, will, like the Charibs, be swept away, 6, *et seq.*
Ireland, Gamble's view of the society and manners of, 229, *et seq.* rebellion of the United Irishmen, and interesting anecdote of one, 242, *et seq.*
——— Hall's tour through, 595 ; *disputch of an Irish hair dresser, ib ; animosity of the native Irish against the government*, 599

Joseph, a religious Poem, 601, *et seq.*

Leptis Magna, description of its ruins, 646
Letter of Explanation to a Dissenter and Layman by Dr. Marsh, 152, *et seq.* Letter to Dr. Marsh, in refutation of his opinion that the Dissenters aim to overthrow the established Church, 152, *et seq.*
Light, its agency in vegetables, 486
Literary compositions, essays on the sources of the pleasures received from them, 270, *et seq.;* on taste, 271 ; the sublime, 276, *et seq.;* on terror, 281 ; on pity, 284 ; on melancholy, 350 ; on the beautiful, 352 ; source of the ludicrous, 358 ; *et seq.*
Louisiana, historical and descriptive sketches of, 113, *et seq.; its boundaries*, 124 ; 'Land titles,' 127 ; laws, &c., 128 ; religion and learning, 128
Luttrel, Col. rescued from the mob at Brentford, by Mr. Horne, 299

Malta, a description of, 648, *et seq.*
Mant's sermons for parochial and domestic use, 49, *et seq.;*

INDEX.

Marsh's (Dr.) Fact by Simeon, 580, *et seq.*

——— reply to Dean Milner's strictures, 580, *et seq.* Dr. M's. declaration, that he never intended to impute to Clergymen, the neglect of giving away the prayer book, 283; farewell thrust at the Calvinists, 584; justification and regeneration inseparably connected with baptism, 585; the Dr's. complaint of the absurdity and malice of his opponents, *ib; et seq; Quaker's letter to the Dr.* 387; his opinion of the inconsistency of the Dissenters examined, 589, *et seq.*; Dr. M's. rejoinder to Mr. Simeon, 594

Maxima and Minima, on the Geometrical and Algebraical investigation of, 217, *et seq.;* on the geometrical investigation, 223, *et seq.*; on the algebraical, 226; author's reasons for rejecting the mode of fluxions considered, *ib. et seq.*

Mediterranean, Letters from, by E. Blaquiere, 441, *et seq.; Palermo,* 442; *its university,* 443; population of Messina, *ib*; *Catanea, manners superior to those of the other Sicilians,* 444; late revolution in Sicily, *et seq.;* its jurisprudence, 447, *administration of criminal justice,* 448; *ib.* manners of the Sicilians, 449; state of its agriculture, 450; deplorable situation of the country, 451; intrigues of the Neapolitan court, 454; *et seq. Leptis Magna,* 646; situation of Tripoli with some general remarks, 647

Memory, Von Feinagle's new art of, 331, *et seq.*; Dr. Grey's system, 332; origin of artificial memory, 333; V. Feinagle's system, 335; applied to chronology, 339; geography, *ib.;* poetry, 340: instances of his pupils' progress, 341

Meikle, remains of, 362; solitude sweetened, 362

——— Traveller, or meditations, or board a man of war, 362, *et seq*; *interesting occurrence at Leghorn;* 365-6; his works, 367

Milner's strictures on Dr. Marsh's publications, 87, *et seq.*; zeal of the Christians in the early ages of the church, 88; cautions in translating the scriptures, *ib; for general distribution,* 89; opposed by Dr. Marsh, 90; the *'grand question' as it respects Churchmen,* 93; *Dr. M's. Fact,* 95; *the Dr's. Theorem,* 98; *his character as a divine,* 98, *et seq.*

Mississippi, description of it near the Sea, 125; subject to inundations, *ib.*

Missouri, a larger river than the Mississippi, 129

Modern Antique, or the Muse in the costume of Queen Anne, 477

Moral feelings, the pleasures of, Superior to those of the senses, 356

Moses, his character for veracity as an historian established, 32, *et seq.;* remarks on the inefficiency of records, and the study of nature, 33

Natches, an Indian tribe, nearly exterminated by the French, 120

Nares, on the Influence of Sectaries and the Stability of the church, 152, *et seq.*

New Orleans, a description of, 124

Palermo, description of, 442; its university, 433

Parochial Communion, Sikes' discourse on, 255, *et seq.*; power of the church purely spiritual, and resides in the Bishops, 256; *King's supremacy in ecclesiastical matters denied, ib, et seq.*; on church unity and schism, 258; right of the people to choose the pastor, 260. *et seq.*

Penn William, memoirs of his public and private life, 497, *et seq; his farewell letter to his Wife and Children,* 506, *et seq.*; treaty with the Indians, 509, *et seq.*; *regularity of his domestic economy,* 513; his general character, *ib, et seq.*

Planets, density of, 135

Planter's Calendar, 532, *et seq.*

Plays, a Series of, by Miss Baillie, 21, *et seq.;* inquiry into the sources that render tragedy agreeable, *ib. et seq.*

Poems, by Lord Thurlow, 74, *et seq.*

Poetry, its true design, 369; legitimate source of the pleasure derived from it, 372; its moral purpose, 374

——— what it is not, 606

Politics and public men, historical sketches of, for 1812, 287, *et seq.; Percival administration,* 288

Protestant Layman's letters in reply to Mr. Thorp's speech against the Catholic Emancipation, 201

Reformation and Fundamental Doctrines of the Church of England, Custance's survey of, 465, *et seq.*; *weak arguments of the author in favour of the established church,* 469

Reynolds, (Sir Joshua) Northcote's me-

moirs of, 545, *et seq.;* advice to those who would excel in painting, 549; his conduct in Italy, 551; comes out as portrait painter, 553; anecdotes of Johnson, *ib, et seq.;* character of Goldsmith, 557; royal academy instituted, 559; Reynolds appointed president, *ib. author's estimate of his professional powers,* 563

Robinson, the Rev. Thomas, his character, by Robert Hall, 471, *et seq.; tendency of the doctrine of salvation by grace as exhibited in the life and ministry of Mr. R. ib.*

Sacrifice of Christ, discourse on by Dr. Smith, 101, *et seq.; definition of a sacrifice,* 103; *their designed significancy, ib.;* propriety of departing from the authorized translation of the scriptures, questioned, 106

Salvation of Children, a source of constant solicitude to parents, 638

Sanmarez's oration before the London medical society, 401, *et seq.*

Selection of curious articles from the Gentleman's Magazine, 158 *et seq.*

Septenary division of time, 136

Searle's secret thoughts of a Christian, 515, *et seq.; reflections on entering his 70th year,* 516; *on the word sabbath,* 517; *on death,* 518

Shipwrecks and disasters at Sea, 304, *et seq.; dreadful effects of famine at Sea,* 307, *et seq.;* Sir H. Gilbert, perishes with his ship, 308; paternal affection, 309; wreck by fire, *ib.;* mandarin loyalty, 312; loss of the Halsewell, 313

Sikhs, sketch of, by Lieut. Colonel Malcolm, 77; native territory of the Hindus, 78; Nanoc Shah conceives the design to subvert the Mahometan and Hindu superstitions, 78; *progress of the new superstition,* 79; *effected by military enterprize and glory,* 81; their present state, 85; institutions, *ib.; character,* 86, 7

Snake, graphical description of one, 66; *effect of music on a rattle snake,* 66, 7

Sounds and colours, on the sublimity of, 283.

Star of the West: or memoirs of the Life of Risdon Darracot, 186, *et seq.;* extract from a meditation composed when near death, 189

Strata of England, 37, *et seq.*

Studies in History, by Morell, 264, *et seq.*

Styles's Sermons on various subjects, 635, *et seq.*

Tooke Horne, Stephen's memoirs of, 289, *et seq;* sketch of his early years, 292; profane remarks on ordination, 297; Middlesex election, 299; resigns his gown, *ib.;* defence of Mr. Tooke, 405; fined and imprisoned, 407; co-operates with Mr. Pitt, 410; writes Diversions of Purley, 411; becomes candidate for Westminster, 412; represents Old Sarum, 418; anecdotes and characteristic sketches, 419, *et seq.*

Toleration, complete, not to be granted in all cases, 203

Tracts, Mathematical and Philosophical, by Dr. Hutton, 130, *et seq.;* attempts to ascertain the mean density of the earth by experiments on Mount Shichallin, 133

Tragedy, inquiries into the sources that render it agreeable, 21

Translation, essay on the principles of, 492, *et seq.;* rules and specimens illustrative of them, *ib. et seq.*

Trinidad, Sanderson's Appeal to the Imperial Parliament on the claims of, 2, *et seq.;* probability that the race of African negroes in the West Indies will become extinct, 6, *et seq.;* ameliorating acts, and inquiry into their efficiency, 12, *et seq.;* planters not to be intrusted with the authority of legislating for the slave population, 19, *et seq.*

Tripoli, its advantageous situation, 647; remarks upon its present state, *ib.*

Triumph of Messiah, a Poem, 601

United Irishman, interesting and melancholy account of one, 242

Vale of St. John, or Bridal of Triermain, 368, *et seq.;* the true end of poetry, 369; *state to be religious or historical,* 371

Wilkes, Mr. Horne's contempt of him, 303

Year, a Poem, by Dr. Bidlake, 456, *et seq.;* frequent use of natural scenery and rustic imagery by our old dramatists, 458